A Christian Directory, Part 1, Christian Ethics

by

Richard Baxter

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RICHARD BAXTER

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THE PRACTICAL WORKS OF

RICHARD BAXTER

with a preface, giving some account of the author,

and of this edition of his practical works

AN

ESSAY ON HIS GENIUS, WORKS, AND TIMES;

AND A PORTRAIT

IN FOUR VOLUMES

VOLUME 1

Soli Deo Gloria Publications

... for instruction in righteousness ...

A PREFACE,

GIVING

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AND OF

THIS EDITION OF HIS PRACTICAL WORKS.

It is no vain boast, through a fondness of our own nation, but is generally owned by our protestant brethren beyond the seas, that there is no language in which there are more valuable treatises of practical divinity to be met with, than in ours. And perhaps upon the strictest search and comparison, as far as there is any occasion for a decisive judgment, it might be found that there are no writings of that kind among us that have more of a true christian spirit, a greater mixture of judgment and affection, or a greater tendency to revive pure and undefiled religion; that have been more esteemed abroad, or more blessed at home, for the awakening the secure, instructing the ignorant, confirming the wavering, comforting the dejected, recovering the profane, or improving such as are truly serious; than the Practical Works of this author. Many of them have been often reprinted, and are as generally spread through the kingdom as any tracts whatever. Others of them have been printed but once, and are not so commonly known as they deserve. Others are small, and might in time be as good as lost, if not preserved by being joined with the rest of his works. This collection of them is designed for the benefit of the present age, and of posterity; to be a standing monument in our libraries of the unwearied endeavours of one to promote serious godliness in the land; who under a mean education made mighty improvements; who in a crazy body had a most active soul; and in a private sphere had a noble public spirit, that would have filled the most eminent station with advantage. It is also intended for the advantage of ministers and students in divinity, who will here have, at an easy rate, such a treasure of practical divinity as no other part of the christian church can furnish with. And for a help to families, who will here find what may suit them, in all their different relations, capacities, and circumstances, and under that vast variety of providential dispensations in which they may need assistance.

That great man, Bishop Wilkins, was used to say of Mr. Baxter, That if he had lived in the primitive times he had been one of the fathers of the church. What then more fit than a collection of his works, that posterity may be taught to do him justice? It was a great attempt in a time of war; and the going through with it at such a time is a hopeful prognostic, that the God of peace hath blessed ends to serve by it; a subserviency to which cannot but be a matter of comfortable reflection.

It is usual to prefix to collections of this sort, some historical account of the author. This were perhaps as little needful in the case of Mr. Baxter, as of any other that could be mentioned, because of the large account of himself that he left prepared for the press, which has been published since his death in folio; an abridgement of which was afterwards drawn up in octavo, that has been as generally read by persons of all sentiments and persuasions as most narratives of that kind. But that the want of it may not be charged as an unpardonable

omission, and that such as have not consulted either of those narratives, may know what sort of person he was that was the author of those works, which after having been long extant separately, are here published together, the following brief account of him is thought fit to be added.

He was a native of Shropshire, and came into the world, Nov. 12, 1615. His family was of some standing in that county, and had made some figure. John Baxter, Esq. in the time of Edward the Fourth, was thrice bailiff of Shrewsbury; and owned a whole street in that town, which with other estates went with a daughter to Mr. Barker, of Hammond, grandfather to Colonel Mildmaye's lady. His nephew Roger married a co-heiress of Richard Leighton, of Leighton, Esq. by whom descended to him several hundreds per annum, of which he was deprived after long law-suits with the heir male. His son William was reduced to the quality of a freeholder, of £60 per annum, but was married to Elizabeth the daughter of Roger Biest, of Atcham Grange, a gentleman of £400 per annum. His son Richard married the daughter of Richard Forrester, of Sutton, of the family of Sir William Forrester, of Watling-street in Shropshire, who was secretary to Bishop Bonner. His son Richard married one of the Adeneys, who were wealthy clothiers in Worcestershire; and he was the father of our Richard, whose fame spread itself throughout the kingdom.

The estate of the family was clogged with debts, which among other inconveniences that attended it, proved a great hinderance in his education. The schoolmasters of his youth, who were such as those parts of the country then afforded, were neither eminent for their learning, nor the strictness of their morals. His greatest help in grammar learning was under Mr. John Owen, master of the free-school at Wroxeter, with whom he continued till he had been some time the captain of his school, and was advanced as far as his assistance would forward him. His friends not being able to support the charge of an academical life, his master Mr. Owen recommended him to Mr. Richard Wickstead, who was chaplain to the council at Ludlow, with whom he spent a year and half. The main advantage he had while he was with him, lay in the free use of his library, which was valuable: and this advantage he improved to his utmost. Afterwards, he went through a course of philosophy, with the assistance of the learned Mr. Francis Garbett, then minister of Wroxeter, who conducted his studies, and much encouraged him: and he was making a hopeful progress, when on a sudden he was diverted.

Being about eighteen years of age, he was persuaded to make trial of a court life, as the most likely way to rise in the world. In order to it, he was sent up to Whitehall, to Sir Henry Herbert, master of the revels. He received him courteously, but could not prevail with him to stay: his inclinations were set quite another way; and Providence had other purposes to serve by him in the world. He returned down into the country, and followed his studies with indefatigable earnestness; and soon made such improvements as amazed those that knew how slender his helps were, and how difficult it is for a man to beat out his way himself. Though he never led an academical life, (which he much desired,) yet by the divine blessing upon his rare dexterity and diligence, his sacred knowledge (as Dr. Bates expressed it in his funeral sermon) was in that degree of eminence, as few in the University ever arrive to.

His early seriousness was remarkable. Dr. Bates tells us, that his father said with tears of joy to a friend, My son Richard I hope was sanctified from the womb; for when he was a little

boy in coats, if he heard other children in play speak profane words, he would reprove them, to the wonder of them that heard him. As he grew up, he listened to the instructions and example of his father, and abhorred those profane sports which were common on the Lord's days, in the places where he lived; and while the rest were dancing, he was employed in religious exercises. He betimes loved his Bible, and was afraid of sinning. He loathed the company of scoffers; and loved religion the better for their reproaches. And yet corruption even in him had its sallies in childhood and youth, which he afterwards lamented with great concern and sorrow. But when he was fourteen years of age, upon his reading "Parsons of Resolution," as corrected by Bunny,[1] such impressions were made upon his spirit as never wore off to the day of his death. His bodily weakness kept him afterwards very solicitous about the state of his soul: he read all the practical treatises he could meet with, in order to his direction and satisfaction; and yet was long kept with the calls of approaching death as it were at one ear, and the questionings of a doubtful conscience at the other. The exercise of his spirit was very pressing for a great while; till at length it pleased God to quiet him, by giving him a probability of the safety of his state, though he had not an undoubted certainty. He observes of himself, that though for the greatest part of his life afterwards, he had no such degree of doubtfulness as was any great trouble to him, or procured any sinking, disquieting fears, yet he could not say that he had such a certainty of his own sincerity in grace, as excluded all doubts and fears to the contrary.

From the age of twenty-one, till near twenty-three, his weakness was so great, that he hardly thought it possible he should live above a year; yet being willing to do some good to ignorant and careless sinners before he died, he even then entered into the ministry, and was examined and ordained by the bishop of Worcester, who also gave him a licence to teach school at Dudley, where Mr. Richard Foley, of Stourbridge, had a little before erected a free-school, which he committed to his care.

He owns that when he received orders, he never had read over the Book of Ordination, nor half the Book of Homilies, nor considered the Book of Common Prayer with any exactness, nor weighed sufficiently some controverted points in the Thirty-nine Articles: and yet having read Downham, and Sprint, and Burgess, he concluded they had the better of the nonconformists, with whom he then had no acquaintance; and being told that they were men of little learning, he concluded they were in the wrong; and having no scruples he freely subscribed as usually. But when after his settlement at Dudley, he came to read Ames's "Fresh Suit against Ceremonies," and other books on that side, he repented his rashness in subscribing so hastily, and grew dissatisfied as to some parts of conformity. He continued there preaching to a numerous auditory with good success for about three quarters of a year, and then removed to Bridgnorth, in Shropshire, where he became assistant to Mr. William Madstard. This removal was the more agreeable to him, because the place being privileged from all episcopal jurisdiction, except the triennial visitation of the archbishop, he was the less in danger of being put upon any part of conformity that he then scrupled. He never baptized with the sign of the cross, nor wore the surplice, (being not satisfied as to either,) and yet came into no trouble. At his first coming hither he was an instrument of the conversion of several to God and a holy life; but was not afterwards so successful here as in other places.

Soon after his settlement here, the *et cætera* oath put him upon a more close inspection into the English frame of church government, which he thought he had need to be well satisfied in, before he swore he would never consent to an alteration. He read Bucer de Gubernatione Ecclesiæ, Didoclavii Altare Damascenum, Parker de Politeia Ecclesiastica, and Baynes's Diocesan's Trial; and though upon the whole he saw no reason to believe all kind of episcopacy unlawful, he yet was far from so approving the English episcopacy, as to think it lawful to swear he would never consent to have it altered. And he observed upon this occasion, that that oath which was designed unalterably to subject the nation to diocesans, did but set many the more against them; and that instead of ruining the nonconformists, which was intended, it proved a great advantage to them, and inclined many to fall in with them.

The broils in Scotland quickly followed, that were occasioned by the imposing the Common Prayer Book, and English ceremonies. There were great tumults there, and the design was to subdue that nation by force: and at the same time there were great dissatisfactions in England upon the account of ship money, and other impositions that were reckoned illegal. The Scots entering into England, there was a form of prayer to be used against them in all churches, printed by the bishops, though there was no command of the king for it. Mr. Baxter would not use it, at which some were disturbed.

The long parliament upon its being opened, fell directly upon a reformation of church and state. Among other things that were determined, a committee was soon appointed to hear petitions and complaints against such as were scandalous among the clergy. Amongst other complainers the town of Kidderminster, in Worcestershire, had drawn up a petition against their vicar and his two curates as insufficient. The vicar was rather for compounding the business, than suffering the petition to be presented. The living was worth near £200 per annum, out of which he offered to allow £60 per annum to a sufficient preacher, to be chosen by fourteen trustees. They hereupon unexpectedly invited Mr. Baxter to give them a sermon; and upon hearing him, unanimously chose him to be their minister. He accepted their invitation, and settled among them, making this observation, That among all his changes he never went to any place he had before desired, designed, or thought of; but only to those places he never thought of till the sudden invitation did surprise him.

He spent two years at Kidderminster before the civil war broke out, and above fourteen years after, and yet never touched the vicarage house, though authorized by an order of parliament; but the old vicar lived there without molestation. He found the place like a piece of dry and barren earth; ignorance and profaneness as natives of the soil were rife among them: but by the blessing of Heaven upon his labour and cultivating, the face of paradise appeared there in all the fruits of righteousness. At first rage and malice created him much opposition; but it was soon over, and a special divine blessing gave his unwearied pains among that people an unexpected success.

On a day when they had in that town a yearly show, in which they walked about the streets with the painted forms of giants, he was one part of the game of the rabble. Having preached the doctrine of original sin, many railed at him, and represented him as saying that God hated and loathed infants. Thereupon he next Lord's day returned to the same doctrine again; and

told them that if their children had no original sin, they had no need of Christ, or of baptism, or of renewing by the Holy Ghost. And after that, they were ashamed and silent. Another time one of the drunken beggars of the town reported, that Mr. Baxter was under a tree with a woman of ill fame. He got some that spread this report bound to their good behaviour; and then he that raised it confessed in court, that he saw Mr. Baxter in a rainy day stand on horseback under an oak in a thick hedge, and the woman mentioned standing for shelter on the other side the hedge, under the same tree, though he believed they saw not one another. They all asked Mr. Baxter forgiveness; and were released. At another time, when the parliament's order came down for demolishing all images of the Persons of the Trinity, the Virgin Mary, &c. in churches, or crosses in church-yards, the churchwarden of the town being about to take down a crucifix upon the cross in the church-yard, the drunken crew took the alarum, and ran with weapons to defend the crucifix. It being reported Mr. Baxter was the actor, they sought for him, and might probably enough have murdered him, had he come in their way. But as Providence ordered it he had taken a walk out of town; and in his return when the hurly-burly was over, he was surprised to hear some of them curse him at their doors; and quickly understood how fairly he had escaped. The next Lord's day he told them publicly, that seeing they so requited him, as to seek his blood, he was willing to leave them, and save them from that guilt. Whereupon they appeared amazed and ashamed, and took on terribly, and after all were loth to part with him.

But notwithstanding such opposition, his unwearied labours in this town had amazing success. He preached twice every Lord's day before the civil war; afterwards once; and once every Thursday, besides occasional sermons in the lectures at Worcester, Shrewsbury, Dudley, Sheffnall, &c. On the Thursday evenings such as were so disposed met at his house, one of them repeated the sermon, and afterwards they propounded to Mr. Baxter any doubts they had about it, or any other case of conscience, which he resolved. On Mondays and Tuesdays in the afternoon, in every week, he and his assistant took fourteen families between them for private catechising and conference, spending about an hour with a family. Every first Wednesday in the month he had a meeting for parish discipline. Every first Thursday in the month there was a meeting of the neighbouring ministers for discipline, and amicable disputation about matters theological: and every Thursday in the month besides, he had several ministers at his house, after the lecture was over, with whom the afternoon was spent in profitable conversation, till the neighbours came in to repetition and conference.

He had an attentive, diligent auditory, that was very numerous. On the Lord's day there was no disorder to be seen in the town, but you might hear a hundred families singing psalms, and repeating sermons, as you passed along the streets. When he first came, there might be a family in a street that worshipped God, and called on his name; and when he came away there was not above a family on the side of a street that did not do it. Nay, in the most unlikely families, even inns and alehouses, usually some in each house seemed to be religious. He had six hundred communicants; and there were not above twelve of them, of whose sincerity in religion he had not hopes. There were few families in the whole town that refused to submit to his private catechising and personal conference; and few went away without some tears, or seemingly serious promises of a godly life.

The greatest enemies of serious religion in that town were carried off by the war. When that was over he had the favour of the government there. He had a great interest in the affections of the inhabitants, for which his practising physic among them gratis, gave him a great advantage; and he had much assistance in his work, from the zeal and diligence of those among them that were pious. Many were won upon by their exemplary conversation. Their unity and concord were remarkable. All were of one mind, and mouth, and way. The private meetings that were kept up amongst them, (which were under his oversight and guidance,) were also very helpful to promote serious religion. His stated income was not above £90 per annum, besides which he some years had 60 or £80 a year of the booksellers for his books, which being given away amongst the people, (except so much as was necessary for his comfortable subsistence,) made them the readier to listen to him. He took several of their children that had capacities from school, and sent them to the University, where he maintained them by his own and others' contributions, some of which afterwards proved useful ministers.

One of his main difficulties when he fixed in this town, was how to set up any thing of a true ecclesiastical discipline, without being satisfied with the shadow instead of the reality of it on one hand, or unchurching the parish church on the other. Upon mature consideration, he determined to take the parish for the church, if they were willing to own their church membership, and acknowledge him for their pastor. He desired all that were willing, to give in their names, or some other way to signify their consent; and the rest he desired to be silent. This kept many quiet that were not church members, because they knew they might come in if they would. He baptized all their children, (if desired,) upon their giving an account of their faith. If the father were a scandalous sinner, he made him openly confess his sin with seeming penitence, before he would baptize his child. If he refused it, he forbore till the mother came to present it; rarely, if ever, finding both father and mother so destitute of knowledge and faith, as, in a church sense, to be utterly incapable. Sir Ralph Clare, a noted cavalier, discovered the greatest dissatisfaction of any in the parish, with his method of proceeding. He would not communicate unless he would administer the sacrament to him kneeling, and upon a distinct day, and not with those that received it sitting. Mr. Baxter having openly told the parishioners, that if they scrupled sitting at the Lord's table, they should have the liberty of their own gesture, sent word to Sir Ralph, that if he could not upon reasoning be otherwise satisfied, he would give it him kneeling; but that as for doing it at a distinct stated time from the rest, it would make such a breach or schism as he could have no hand in. However, the generality acquiesced; and church discipline was kept up, though not without some difficulty. A young fellow given to excessive drinking, offering himself to communion, was told that he could not be admitted, without a humble, penitent confession, and promise of amendment. He thereupon confessed his sin, and promised to amend, but soon relapsed. He was oft admonished, and as often renewed the profession of his concern, and promises of amendment. But still persisting, Mr. Baxter warned him publicly, and prayed earnestly for him several days successively in the church, but he was not reclaimed. At last he declared him utterly unfit for church communion, and required all to avoid unnecessary conversation with him. Afterwards he grew extravagantly mad, would freely curse Mr. Baxter to his face; and once as he was going into the church laid violent hands on him, with a design to have murdered him. He continued raging about a year, and then died of a fever, in great horror of

conscience. Three or four more also were cast out; one for slandering, and the rest for drunkenness; and they were enraged and much the worse after it, and so were loud warnings to others. In short, so much of the presence of God did Mr. Baxter find accompanying him in his work, and so affectionate was his regard to the loving people of that place, that he would not willingly have changed his relation to them for any preferment in the kingdom, nor could he without force have been separated from them.

When the civil war broke out, he was dubious how to steer. He took the protestation which the parliament required, to defend the king's person, honour, and authority, the power and privileges of parliaments, the liberties of the subject, and the protestant religion, against the common enemy. And he joined with the magistrates of Kidderminster, in offering the same protestation to the people. A little after, the king's Declarations were read there in the market-place, and the commission of array was set on foot; upon which the rabble grew so riotous and furious, that he was advised to withdraw awhile from home. He retired to Worcester, and so to Gloucester, where he first met with the anabaptists; and after a month's absence he returned home, lest his absence should be interpreted either as the effect of fear on the account of some guilt, or as signifying his being against the king. At his return he found the drunken rabble very boisterous; and their common cry was this, We shall take an order with the puritans ere long. He did not think himself in safety if he stayed at home, and so he withdrew again. He preached at Alcester, on that Lord's day that was the day of Edge-hill fight; and was informed while he was preaching, by the noise of the cannon, that the armies were engaged. And the next day he went into the field of battle.

The soldiers on one side or the other still passing to and fro, and being ready to make a prey of whatsoever came before them, he determined to go to Coventry, and stay there till one side or other had got the victory, and the war was ended, which it was then thought would be in a very little time. The committee and governor of that city desired him to stay with them and lodge in the governor's house, and preach to the soldiers; which offer he readily accepted. He continued there a year, preaching once a week to the soldiers, and once on the Lord's day to the people, having nothing but his diet for his pains. Here he had the society of about thirty worthy ministers, who fled to the same place for safety, and among the rest, of Mr. Vines and Mr. Anthony Burgess. When his year expired, he found the war so far from being ended, that it had dispersed itself into almost all the land. He determined therefore to continue there another year; and in that time preached over all the controversies against the anabaptists, and against the separatists, and so kept the garrison sound. After the fight at Naseby, (not far from Coventry,) he went into the army to visit some of his old intimate friends. He stayed there a night, and got such intelligence as to their state as amazed him. He found plotting heads were designing to subvert both church and state. The sectaries were like to carry all before them, and were resolved to take down not only bishops, liturgies, and ceremonies, but all that did withstand them. This made him lament that the ministers had left the army, as they generally did, after Edge-hill fight. It made him also repent his refusing of Cromwell's invitation to be the pastor of his troop, when he first raised it; by which means he would have had an opportunity of dealing freely with those that afterwards headed much of the army, and were the forwardest in all the public changes. But he was told that it was not even yet too late to do service, if he would come into the army; and was invited by Colonel

Whalley to be chaplain to his regiment. He returned to Coventry, and consulted the ministers that were there, and with their advice, (in order to do what in him lay to prevent the mischief that was threatened by the prevailing temper of the army,) he accepted the invitation.

When he came thither, Cromwell welcomed him but coldly. He set himself from day to day to discourse the officers and soldiers out of their mistakes, both religious and political. He found a few fiery, self-conceited men among them made all the noise and bustle, and carried about the rest as they pleased. Some of these became the laughing-stock of the soldiers before he left them. He marched with the army westward, and was at the taking of Bridgwater, and the siege of Bristol, and Sherborne Castle, and Exeter. He was also with Colonel Whalley before Banbury Castle, and at the siege of Worcester. He had full employment in opposing the sectaries in all places: and particularly he had at one place a dispute with them of a whole day's continuance. And by what success he met with, he found reason to apprehend, that if there had but been a competent number of ministers, each doing their part, the whole plot of the furious party might have been broken, and king, parliament, and religion preserved. But he was separated from the army by great weakness, occasioned by the loss of a gallon of blood at the nose; upon which, retiring to Sir Thomas Rouse's, he was taken up with daily medicines to prevent a dropsy, and was in continual expectation of death.

He did what he could to keep his people at Kidderminster free from a concern in the public changes. He kept them from taking the Covenant, as fearing it might be a snare to their consciences: nay, he prevented its being much taken in all that county. When the Engagement came out, he spake and preached against it, and dissuaded men from taking it. He had a whole day's disputation with Mr. Tombs, in his church at Bewdley, upon infant baptism; and thereby kept his people free from the spreading notions of those times. When the army was going against King Charles II. and the Scots, he wrote letters to several of the soldiers to tell them of their sin, and desired them at last to begin to know themselves. And instead of praying for their success in public, he freely inveighed against the forcing men to run to God upon such errands of blood and ruin; especially where brethren were concerned. He often and various ways declared against Cromwell's usurpation, when he had got the ascendant: he preached once before him after he was Protector, by means of the Lord Broghill and the Earl of Warwick: his text was 1 Cor. i. 10. The design of his sermon was to show how mischievous it was for politicians to maintain divisions in the church for their own ends. A little while after the Protector sent for him, and made a speech to him of an hour's length, about the providence of God in changing the government, and favouring that change by such great things done at home and abroad. Mr. Baxter freely told him, that the honest people of the land took their ancient monarchy to be a blessing; and desired to know how they had forfeited that blessing, and to whom the forfeiture was made. He with some passion replied, that there was no forfeiture, but God had changed it as it pleased him.

In the controversy about church government, which was then so hotly agitated, Mr. Baxter was all along against extremes. He neither fell in with the Erastian, nor episcopal, nor presbyterian, nor independent party entirely; but thought all of them had so much truth in common among them, as would have made these kingdoms happy, had it been unanimously and soberly reduced to practice, by prudent and charitable men. At the desire of the

neighbouring ministers he drew up an agreement for church order and concord, containing only so much church order and discipline, as he apprehended the episcopal, presbyterian, and independent were agreed in, as belonging to the pastors of each particular church; which he afterwards published in a book called "Christian Concord:" and the ministers of those parts associated upon that bottom; not disputing with each other in order to an agreement in their opinions, but agreeing in the practice of what was owned by all.

Upon Oliver's becoming Protector, the extent of the toleration was the subject of many debates. The committee of parliament proposed that it should be extended to all that held the fundamentals of religion: hereupon it was queried which were the fundamentals of religion? and it was agreed that the members of the committee, who were fourteen in number, should each of them nominate a divine; and that they meeting together, should draw up a list of the fundamentals, to be as a test to the toleration. Mr. Baxter was upon this occasion nominated for one, (in the room of Archbishop Usher, who refused,) by the Lord Broghill, and took a journey accordingly to London. There he met Mr. Marshal, Mr. Reyner, Dr. Cheynel, Dr. Goodwin, Dr. Owen, Mr. Nye, Mr. Sydr. Sympson, Mr. Vines, Mr. Manton, and Mr. Jacomb, who were also nominated. Mr. Baxter was for offering to the parliament the creed, the Lord's prayer, and ten commandments, as the fundamentals of christianity: but the rest were not for so large a bottom, but were for having a greater number of fundamentals. If he did no other service among them, he at least prevented the running many things so high as might otherwise have been expected.

Truth and peace were the things he earnestly pursued all his days. He by writing treated with Dr. Brownrigg, bishop of Exeter, about concord with the diocesan party in this nation: and made also some proposals to Dr. Hammond to this purpose, a little before the Restoration of King Charles. By means of Mr. Lamb and Mr. Allen, two anabaptist ministers, whom he prevailed with to quit the way of separation, he dealt with the rest of the anabaptists, about communion with other churches. He treated with Mr. Nye about an agreement with the independents, in a moderate scheme; and he was often engaged in disputes with the papists also. And indeed it is amazing how one of so much weakness, who was constantly followed with divers bodily infirmities, should be capable of so much service.

He came to London just before the deposition of Richard Cromwell. He preached before the parliament the day before they voted for King Charles's return. He preached also before the lord mayor and aldermen of the city at St. Paul's, on the day of thanksgiving for Monk's success. And when the king was actually restored, he became one of his chaplains in ordinary, in conjunction with some others of his brethren of the same sentiments with him. He preached once before him in that capacity; and often waited on him with the rest of the ministers, in order to obtain by his means some terms of peace and union with the bishops and their adherents, who were many of them inclined to run things to extremity. He assisted at the Savoy conference as one of the commissioners, and then drew up a "Reformed Liturgy;" which some persons not very likely to be prejudiced in his favour, have thought to be the best of the kind they ever saw. He has under this head fallen under the censure of our late English historian, who, vol. iii. p. 235, makes this reflection: "He drew up an absolute form of his own, and styled it the 'Reformed Liturgy;' as if he had the modesty to think that the old Liturgy, compiled by a number of very learned confessors and martyrs, must now

give place to a new form composed by a single man, and he by education much inferior to many of his brethren." But had this gentleman been so just as to have read the reasons which Mr. Baxter gave,[2] for his doing that which he represents as so assuming, he would have seen little occasion for his reflection. For the design of this Liturgy was not to jostle out the old one, where persons were satisfied with it, but to relieve those that durst not use the old one as it was, by helping them to forms taken out of the word of God. Or suppose we, that the old Liturgy had in the esteem of many fallen short of this new one; others are at a loss to discover why this should appear so preposterous, unless it be unaccountable for persons to prefer a Liturgy entirely Scriptural, to one that is made up of human phrases, and some of them justly enough exceptionable. It must be owned that the old Liturgy was framed by sundry confessors and martyrs, and upon that account it deserves respect: and it was a great step in their day, for them to cast so many corruptions out of the public service as they did, at that time, when this Liturgy was drawn out of the several forms that were in use in this kingdom before. But it was but a pursuit of their design, to render the public service yet more Scriptural: and had they risen from the dead, there is good reason to believe they would generally have approved of it; and been so far from looking upon it as detracting from them, that they would have applauded it as a good superstructure upon their foundations. Suppose then he that drew up this "Reformed Liturgy," was by education much inferior to many of his brethren; it neither follows from thence that he must really be so much inferior to them in useful knowledge and valuable abilities, as this author would seem to intimate; nor can it justly be thence argued that his performance was contemptible; nor that there was any want of modesty neither, when his brethren put him upon the undertaking. And besides, they approving it when they perused it, and joining in the presenting it, made it their own; as sufficiently appears from the preface prefixed; and some of them had academical education, and great applause in the world too, and yet thought not Mr. Baxter at all their inferior.

He was also one of the three that managed the dispute at the end of the conference at the Savoy, and freely charged some things in the Liturgy as sinful, and contrary to the word of God. As, that ministers are obliged in baptism to use the transient image of the cross; that none be admitted to communion in the Lord's supper that dare not receive it kneeling, &c. The forementioned author speaking of this in his history, says, "That it seems very strange that he and his brethren should undertake to mention eight unlawful things in the Liturgy, when they could not affirm any one of those things to be in itself unlawful; but argued altogether upon the unlawful imposition of them, which they might as well have done by the same argument in eight hundred of other indifferent and most innocent matters." But if this gentleman had considered, that the unwarrantableness of keeping up such impositions in the church was the thing which Mr. Baxter and his brethren undertook to prove, in opposition to those who were zealous for retaining them, and how little in that case depends upon the simple unlawfulness of the things imposed, (abstracting from all circumstances in a metaphysical sense,) the strangeness of their proceeding would have disappeared. For though the same argument would have done in eight hundred indifferent things, (had there been so many so imposed,) yet it does not follow but that it would be good and valid in those eight things mentioned, in which they thought they should be bound up by the ecclesiastical constitution, (if they really must have been so confined,) while they could not discover their compliance to be lawful.

The same author also falls in with Bishop Morley, in representing Mr. Baxter as very perverse and disingenuous, by persisting in his denial of a certain proposition, after it had been turned and altered several ways. But had he thought fit to have considered what is suggested upon that head in the abridgement of his Life, which he had so often consulted, and quoted upon other occasions, he would have seen the aspersion wiped off, which he so freely repeats: and whether in so doing he has meted with the measure he would have used towards himself, upon occasion, is left to his second thoughts.

When the king's Declaration came out, Mr. Baxter was offered the bishopric of Hereford, and some of his brethren some other preferments in the church; but he refused acceptance, because of the uncertainty of the continuance of the terms of that Declaration, and so did several others: and Mr. Calamy and he were, by a majority of three voices, chosen by the city clergy to be their clerks in the convocation; but were by the bishop of London excused from sitting there. A continuance at Kidderminster was what he had most desired of any thing; and he did all that he was able in order to it; but Providence forced him another way.

While he was away from the town of Kidderminster, in great weakness, more likely to die than live, after his great loss of blood, the people renewed their articles against Mr. Danse, the old vicar, and his curate; and the committee sequestered the place, and left the profits in the hands of divers inhabitants to pay a preacher till it was disposed of. Mr. Baxter, though pressed, would not accept the vicarage, but continued to officiate among them as their minister. He would have taken no more out of the profits of the living than the £60 per annum which the vicar had before bound himself to pay him, but they made it £90. At length the people fearing some one should get a grant of the sequestration from the committee, went privately and got an order to settle Mr. Baxter in it; but never showed it him, till King Charles came out of Scotland towards Worcester, when they desired him to take and keep it, and save them harmless by it, if they were called to repay what they had received and disbursed. After this, the tithes were gathered in his name by some of his neighbours: but he gave them orders, that if any refused to pay that were poor, it should be forgiven them; but if they were able, what was due should be sought for with the help of the magistrates with damage; and that both his part and his damages should be given to the poor. When this was known, none that were able would do the poor so great a kindness as to refuse payment.

Upon King Charles's restoration the old vicar was restored. He had before lived unmolested in the vicarage house, and had £40 per annum duly paid him. Mr. Baxter would now very willingly have been his curate. Being often with my Lord Chancellor, he begged his favour about a settlement there, which he signified to him he preferred to a bishopric. Sir Ralph Clare was the great obstacle. He once told Mr. Baxter, in Bishop Morley's chamber, that of eighteen hundred communicants in the town, he had not above six hundred for him. To clear which he sent to Kidderminster, and in a day's time his friends there got the hands of sixteen hundred of those eighteen hundred for him; which subscription being shown, made both the Bishop and Sir Ralph the more against his return thither. My Lord Chancellor wrote to Sir Ralph, but without effect. Mr. Baxter going down thither to make terms with the vicar, he would not suffer him to preach above twice or thrice. He could not be accepted, though he would have preached for nothing. It would not be allowed him so much as to administer the sacrament to the people, and preach a farewell sermon to them. Bishop Morley denied him

the liberty of preaching in his diocess. He told him that he would take care the people should be no losers. And for awhile he sent the most acceptable preachers among them; and once took the pains to preach to them himself, but it was in a way of invective against Mr. Baxter and the presbyterians. Dr. Warmestry did the same once and again, but with little success. When Bishop Morley forbad him preaching in his diocess, he asked him leave but to preach in some small village among the ignorant, where there was no maintenance for a minister: and he told him, that they were better to have none than him. Mr. Baldwin the minister was present.

There being no further capacity of service in those parts, Mr. Baxter for some time preached up and down occasionally in the city, and at length was fixed a lecturer with Dr. Bates at St. Dunstan's in Fleet Street; and obtained Bishop Sheldon's licence, upon his subscribing a promise, not to preach against the doctrine of the church, or the ceremonies, in his diocess, as long as he used his licence. Here he had a crowded auditory; and the crowd unhappily drove him from his place of preaching. One day in the midst of sermon a little lime dust fell down in the belfry, which made people think the steeple and church were falling. All were presently in a confused haste to get away, and the noise of the feet in the galleries sounded like the fall of the stones. Some cast themselves from the galleries, because they could not get down-stairs; and the terror was universal: all made such haste to get out that they hindered one another. Mr. Baxter, when the hurry was a little over, with great presence of mind reassumed his discourse, with this remarkable passage, to compose the spirits of the people. "We are" (said he) "in the service of God, to prepare ourselves, that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away, and the elements melt in fervent heat; the earth also and the works therein shall be burned up," &c. And when he had gone on a little while, a bench near the communion table breaking under the weight of those that stood upon it, renewed the fear and hurry, and made it rather worse than before. He was forced to preach the rest of his quarter at St. Bride's church, while St. Dunstan's was repairing. He preached also once every Lord's day at Black-friars, gratis; and a week-day lecture in Milk Street.

During this short interval of public liberty, those ministers that were not for episcopacy, Liturgy, and ceremonies, were represented as seditious, and loaded with calumnies and reproaches. Many of them were imprisoned, together with some sober gentlemen, in several counties, under pretence of their plotting against the government. Particularly a plot was hatched in Worcestershire. A packet was pretended to be found under a hedge, left there by a Scotch pedlar. In it there were letters from several ministers; and among the rest, one from Mr. Baxter; intimating, that he had provided a considerable body of men well armed, which should be ready against the time appointed. And indeed where men were taken up and imprisoned in distant counties, it was said to be for Baxter's plot. The noise of these plots in so many counties, paved the way for the Act of Uniformity, which gave all the ministers who could not conform no longer time than till Bartholomew day, 1662, when they were all cast out. Mr. Baxter preached his last sermon in public on the 25th of May before, at Black-friars. The reason of his forbearing preaching so soon, was partly because the lawyers did interpret a doubtful clause in the Act of Uniformity, as putting an end to the liberty of lecturers at that time; and partly because he would let all the ministers in the nation understand in time what

his intentions were, lest any might be influenced to a compliance, upon a supposition that he intended to conform.

After this, if the ejected ministers did but meet to pray together it was a seditious conventicle. Dr. Bates and Mr. Baxter were desired to pray at a friend's house, for his wife that was sick of a fever, and had they been there they had been apprehended by a warrant from two justices. Finding therefore his public service at an end, he retired to Acton, in Middlesex; where he went every Lord's day to the public church, and spent the rest of the day with his family, and a few poor neighbours that came in to him. In the time of the plague, in 1665, he went to Mr. Hampden's, in Buckinghamshire; and returned back again to Acton when it was over. He stayed there as long as the Act against Conventicles was in force, and when it was expired, he had so many came to hear him, that he wanted room. Hereupon he by a warrant of two justices, was committed to New-Prison gaol for six months. But he got a Habeas Corpus, and was released; and removed to Totteridge, near Barnet. While he was there, Duke Lauderdale going into Scotland, signified to him a purpose there was of taking off the oath of canonical obedience, and all impositions of conformity, save only that it should be necessary to sit in presbyteries and synods with the bishops and moderators; and that he had the king's consent to offer him what place in Scotland he would choose, either a church, or a college, or a bishopric. But he excused himself from his weakness and indisposition, and the circumstances of his family.

After the Indulgence, in 1672, he returned to his preaching in the city. He was one of the Tuesday lecturers at Pinner's Hall; and had a Friday lecture at Fetter Lane; but on Lord's days he only preached occasionally. He afterwards preached in St. James's Market house, where on July 5, 1674, they had a marvellous deliverance. For a main beam, that had before been considerably weakened by the weight of the people, gave such cracks, that three several times they ran out of the room, concluding it was falling. The next day taking up the boards they found that two rends in the beam were so great, that it was a wonder of Providence that the floor had not fallen, and the roof with it, to the destruction of multitudes. He was afterwards apprehended as he was preaching his Thursday lecture at Mr. Turner's; but soon released, because the warrant was not signed by a city justice, as it should have been, when he was apprehended for preaching in the city. In 1676, by the assistance of his friends, he built a new meeting-house in Oxenden Street, and when he had preached there but once, a resolution was taken to surprise him the next time, and to send him for six months to gaol upon the Oxford Act. But he being out of town, Mr. Seddon, a Derbyshire minister, preaching for him, was sent to the Gate-house in his room, though the warrant did not suit him; and he was forced to continue there three months, till he had a Habeas Corpus. He afterwards built another meeting-house in St. Martin's parish, but was forcibly kept out of it by constables and officers: and thereupon Mr. Wadsworth, in Southwark, dying, he upon the invitation of his people preached to them many months in peace. And when Dr. Lloyd succeeded Dr. Lamplugh, in St. Martin's parish, he offered him his chapel, in Oxenden Street, for public worship, and accepted it.[3]

Anno 1682. He was suddenly surprised in his house, by an informer with constables and officers, who served upon him a warrant, to seize on his person for coming within five miles of a corporation; and five more warrants in distraint for £195 for five sermons. He was going

with them to a justice, though extremely bad as to his health, till meeting Dr. Cox, he forced him back to his bed, and went and took his oath before five justices that he could not go to prison without danger of death. The king being consulted, consented that his imprisonment should for that time be forborne. But they executed the warrants on the books and goods in the house, though he made it appear they were none of his; and they sold the bed he lay upon. Some friends paid down the money they were appraised at, and he repayed them. Being afterwards in danger of new seizures, he was forced to retire to private lodgings.

Anno 1684. He was again seized upon and carried to the sessions, when he was scarce able to stand, and bound in a bond of £400, to his good behaviour; and was told that this proceeding was only to secure the government against suspected persons. He was some time after carried again to the sessions-house in great pain, and forced to continue bound. He refused to stand bound, not knowing what they might interpret a breach of the peace. But his sureties would be bound, lest he should die in a gaol. He was carried thither a third time, and still bound; though for the most part he kept his bed.

Though he was thus treated all King Charles's reign, he yet prayed as heartily for him as any man; and he was often consulted about terms and measures for a union between the conformists and nonconformists, as to which he was ever free to give his sentiments. He was not for comprehension without indulgence; nor for a bare indulgence without the enlargement of the Act of Uniformity to a greater comprehension; but for the conjunction of both. He declared this when he was consulted by a person of honour, anno 1663. In the year 1668, Dr. Bates and he waited on the Lord Keeper Bridgman by desire, in order to a treaty about a comprehension and toleration, and were afterwards met by Dr. Wilkins and Mr. Burton, with whom they conferred. The thing they most differed about was re-ordination. At length by conference with Sir Matthew Hale, that point was thus adjusted, that there should be an admission into the ministry of the church of England, of such as had been before ordained according to this form of words: "Take thou legal authority to preach the word of God, and administer the holy sacraments in any congregation of England, where thou shalt be lawfully appointed thereunto." It was agreed the ceremonies should be left indifferent, and the Liturgy altered; and that there should be an indulgence of such as could not be comprehended. And a bill was drawn up by Judge Hale, to be presented to the parliament; but the high-church party made such an interest, that it was carried by a vote that no man should bring in a bill of this nature. He afterwards in the year 1673, upon the desire of the Earl of Orrery, drew up terms of union between the conformists and the nonconformists, in order to their joint vigorous opposing popery. And the next year there was also an agreement upon like terms, between Dr. Stillingfleet and Dr. Tillotson, and Dr. Manton, Dr. Bates, Mr. Pool, and Mr. Baxter, and an act was proposed to be brought in the next session of parliament, in pursuance of the treaty; but Dr. Tillotson wrote word to Mr. Baxter, that as circumstances stood, such an act could not pass in either house, without the concurrence of a considerable part of the bishops, and his Majesty's countenance, which at that time he saw little reason to expect.

In the reign of King James II. Mr. Baxter was committed to the King's Bench prison by warrant from the Lord Chief Justice Jefferies, for his "Paraphrase on the New Testament," which was called a scandalous and seditious book against the government. On May 30, 1685, he was

brought to his trial. The passages mentioned in the information, were his paraphrase on Matt. v. 19; Mark ix. 39; xi. 31; xii. 38-40; Luke x. 2; John xi. 57; Acts xv. 2: and a certain noted clergyman put into the hands of his enemies some accusations out of his paraphrase on Rom. xiii. &c. as against the king, to touch his life; but no use was made of them. Jefferies interrupted his council in pleading for him, and treated Mr. Baxter most scornfully and rudely. He had given judgment against him, June 29, when he was fined 500 marks, and to lie in prison till he paid it; and bound to his good behaviour for seven years. But the next year King James altering his measures, many of the dissenters that were imprisoned were released; and their fines were remitted: and among the rest, Mr. Baxter obtained his pardon by the mediation of the Lord Powis. His fine was remitted; and Nov. 24, Sir Samuel Astrey sent his warrant to the keeper of the King's Bench to discharge him. But he gave sureties for his good behaviour: his Majesty declaring for his satisfaction, that it should not in him be interpreted a breach of the good behaviour for him to reside in London, which was not allowable by the Oxford Act; and this was entered upon his bail-piece. He continued some time in the Rules; and in February following removed to a house in Charter-house Yard.

After his settlement there, he gave Mr. Sylvester (whom he peculiarly valued, and had a special intimacy with) and his flock, his pains, gratis, every Lord's day in the morning, and every other Thursday morning at a weekly lecture. And thus he continued for about four years and a half; rejoicing as much as any man at the happy revolution under the conduct of King William, though he appeared not much in public. And when he was quite disabled from public service by his growing weakness, he still continued to do good in his own hired house, where he opened his doors morning and evening every day, to all that would come to join with him in family worship; reading and expounding the Scriptures with great seriousness and freedom. At length his distempers took him off from this also, and confined him first to his chamber, and then to his bed. Under sharp pains, he was very submissive to the will of God; and when he was inclined to pray most earnestly for a release, he would check himself and say, "It is not fit for me to prescribe: Lord, when thou wilt, what thou wilt, how thou wilt." As his end drew near, being often asked by his friends, how it was with his inward man, he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within." He gave excellent counsel to young ministers that visited him, earnestly prayed God to bless their labours, and expressed great hopes that God would do a great deal of good by them, and great joy that they were of moderate and peaceable spirits. Being at last asked how he did, his answer was, "Almost well;" and at length he expired, Dec. 8, 1691, and was a few days after interred in Christ Church, in London, whither his corpse was attended by a numerous company of persons of different ranks, and especially of ministers, some of them conformists, who paid him the last office of respect. There were two discourses made upon occasion of his funeral, one by Dr. Bates, and the other by Mr. Sylvester, which are both in print: the former may be met with in the Doctor's Works; and the latter at the end of Mr. Baxter's Life in folio.

His last will and testament bore date July 7, 1689. The preamble was something peculiar, and ran thus: "I Richard Baxter, of London, clerk, an unworthy servant of Jesus Christ, drawing to the end of this transitory life, having through God's great mercy the free use of my understanding, do make this my last will and testament, revoking all other wills formerly

made by me. My spirit I commit, with trust and hope of the heavenly felicity, into the hands of Jesus my glorified Redeemer and Intercessor; and by his mediation into the hands of God my reconciled Father, the infinite, eternal Spirit, Light, Life, and Love, most great, and wise, and good, the God of nature, grace, and glory; of whom, and through whom, and to whom are all things; my absolute Owner, Ruler, and Benefactor, whose I am, and whom I (though imperfectly) serve, seek, and trust; to whom be glory for ever. Amen. To him I render most humble thanks, that he hath filled up my life with abundant mercy, and pardoned my sin by the merits of Christ, and vouchsafed by his Spirit to renew me, and seal me as his own; and to moderate and bless to me my long sufferings in the flesh, and at last to sweeten them by his own interest, and comforting approbation, who taketh the cause of love and concord as his own," &c. He ordered his books to be distributed by Mr. Matthew Sylvester and Mr. Roger Morrice among poor scholars, which was done accordingly. All that remained of his temporal estate, after a few legacies to his kindred, he disposed of for the benefit of the souls and bodies of the poor. And he left Sir Henry Ashhurst, Baronet, Rowland Hunt of Boraton, Esq., Mr. Thomas Hunt, merchant, Edward Harley, Esq., Mr. Thomas Cooke, merchant, Mr. Thomas Trench, merchant, and Mr. Robert Bird, gentleman, his executors.

Few ever had more weakness to imbitter their lives than he; and yet this heightened and cherished the peculiar seriousness of his spirit. Few ever were more strongly tempted to infidelity; and yet, as Providence overruled it, that contributed in the issue to his greater establishment. He was tempted sorely to question the truth of the Scriptures, the immortality of the soul, and the life to come. This sort of temptations did not assault him in that way that is usual with melancholy persons, but with a show of sober reason. Hereupon he was forced to dig to the very foundations of religion, and seriously to examine the reasons of christianity, and to give a hearing to all that could be said against it; and his preaching and writings were upon this account the more useful. And he at last found that nothing is so firmly believed, as that which hath been some time doubted of.

He was a great observer of Providence, and in the course of his life met with many surprising deliverances. When he was seventeen years of age, riding on an unruly horse, who would often get the bit in his teeth, and run away with his rider, he was run away with in a very dangerous place. He was in a field of high ground, where there was a quick-set hedge on the side of him, that was the only fence; on the other side of which was a deep narrow lane, about a story's height below him. When the horse was running away with him, he turned aside on a sudden, and leaped over the hedge into the lane. He came to the ground before the horse, and yet received no hurt, thought it seemed marvellous how his feet could fall besides him. At another time, being about the same age, and at Ludlow Castle, in company of several idle gentlemen, he was learning to play at tables of the best gamester in the house. When his opposite had once so much the better, that it was a hundred to one, besides the difference of their skill, he still held on, though both he and the standers-by laughed at him for not giving up, and told him the game was lost: he was so confident of it as to offer a hundred to one; and actually did lay down ten shillings to sixpence. When the wager was laid, he told him there was no possibility of the game, but by one cast often: and it so fell out, that he had that same cast for several times successively, so that by that time a man could go four or five times

about the room, his game was gone, which caused great admiration. He took the hint, feared that the devil had the ruling of the dice, and did it to entice him to be a gamester, and so gave him his ten shillings again, and resolved never more to play at tables whilst he lived. At another time, travelling from London into the country, about Christmas, in a very deep snow, he met on the road a loaded waggon, where he could not pass by but on the side of a bank: passing over which, all his horse's feet slipped from under him, and all the girts broke, so that he was cast just before the waggon wheel, which had gone over him, but that it pleased God the horses suddenly stopped, without any discernible cause, till he got out of the way. Often was he brought very low while he was at Kidderminster, so as to receive the sentence of death in himself, when his poor honest, praying neighbours there met together, and upon their fasting and earnest prayers, he hath been recovered. Once when he had been very low for three weeks together, and was unable to go abroad, on the very day that they prayed for him, which was on the Friday, he recovered so as to be able to preach to them, and administer the sacrament, on the Lord's day following. Another time he had a tumour rose on one of the tonsils of his throat, white and hard like a bone, above the hardness of any scirrhous tumour. He feared a cancer, and applied such remedies by the advice of the physician as were thought fittest, but without alteration; for it remained hard as at first. At the end of a quarter of a year, he was under some concern, that he had never praised God particularly for any of the deliverances he had formerly afforded him. And thereupon being speaking of God's confirming our belief of his word, by his fulfilling his promises, and hearing prayers, (as it is published in the second part of his "Saints' Rest,") he annexed some thankful hints as to his own experiences; and suddenly the tumour vanished, leaving no sign where it had been remaining; though he neither swallowed it down, nor spit it out, nor could ever tell what became of it. Another time having read in Dr. Gerhard the admirable effects of the swallowing a gold bullet upon his own father, in a case much like his, he got a gold bullet, between twenty and thirty shillings weight; and having taken it, he knew not how to be again delivered of it. He took clysters and purges for about three weeks, but nothing stirred it. And a gentleman having done the like, the bullet never came from him till he died, and it was cut out. But at last his neighbours set apart a day to fast and pray for him, and he was free from his danger in the beginning of that day. And at another time, being in danger of an ægilopse, he had also sudden relief by their prayers. At another time riding upon a great hot, mettled horse, as he stood upon a sloping pavement in Worcester, the horse reared up, and both his hinder feet slipped from under him; so that the full weight of the body of the horse fell upon his leg, which yet was only bruised, and not broken: when considering the place, the stones, and the manner of the fall, it was a wonder his leg was not broken in shivers. Another time as he sat in his study, the weight of his greatest folio books broke down three or four of the highest shelves, when he sat close under them; and they fell down on every side of him, and not one of them hit him, except one upon the arm. Whereas the place, the weight, and greatness of the books was such, and his head just under them, that it was a wonder they had not beaten out his brains, or done him an unspeakable mischief. One of the shelves just over his head having Dr. Walton's Polyglot Bible, all Austin's Works, the Bibliotheca Patrum, Marlorate, &c. At another time, viz. March 26, 1665, as he was preaching in a private house, a bullet came in at the window, and passed by him, but did no hurt. Such things as these he carefully took notice of, and recorded. And indeed his being carried through so much service and suffering

too, under so much weakness, was a constant wonder to himself, and all that knew him; and what he used himself often to take notice of, with expressions of great thankfulness.

There was scarce a man in England so consulted about cases of conscience as he was. He was applied to in matters of more than common concern and difficulty, by persons of all ranks and qualities. His "Directory" may give the world satisfaction how fit he was for that province: and had he kept an exact account of the various cases that had been proposed to him, with his solutions, we should have had yet fuller evidence.

He loved a retired life, but could not so conceal himself as not to be observed and much respected. My Lord Broghill, who was afterwards Earl of Orrery and Lord President of Munster, gave him many marks of his respect. Archbishop Usher used great freedom with him, and urged him to some of his writings. In the worst of times he had some even in King Charles's court that were very respectful to him. Duke Lauderdale was one of these: and let him be ever so ill a man himself, this must be said, that Mr. Baxter had sometimes an interest in him for the procuring good, and the avoiding mischief. While he lived at Acton, he had free conversation with his neighbour Sir Matthew Hale. And he manifested his respect to Mr. Baxter, by giving a high encomium of him both for piety and learning, before all the judges at the table at Serjeants' Inn, at the time when he was in prison upon the Oxford Act. My Lord Balcarres and his Lady had also a very great value for him. He had many letters full of respects from eminent divines in foreign parts. But there was no friend in the whole course of his life whom he more valued and respected, and by whom he was more beloved, than that noted citizen Henry Ashhurst, Esq. commonly called Alderman Ashhurst, who was the most exemplary person for sobriety, self-denial, piety, and humility, that London could glory of. In short, living and dying, he was as much respected by some, and as much slighted by others, as any man of the age.

Hardly any man was ever more calumniated and reproached than he. Dr. Boreman, of Trinity College, charged him in print with killing a man with his own hand in cold blood. Some years after, the same charge was brought against him in a coffee-house; but he that brought it being afterwards convinced, professed his sorrow, and asked his pardon. But Sir Roger L'Estrange published a story a little like it in his "Observator," and it was also inserted in the preface to the "Life of Dr. Heylin," and was lately inserted in a book entitled, "Ordination by mere Presbyters proved Void and Null, in a Conference between Philalethes and Pseudocheus." The story was this, that Mr. Baxter finding one Major Jennings in the war time among the bodies of the dead and wounded, looked on while Lieutenant Hurdman, that was with him, ran him through the body in cold blood. And that Mr. Baxter took off with his own hand the king's picture from about his neck, telling him as he was swimming in his gore, that he was a popish rogue, and that was his crucifix: which picture was kept by Mr. Baxter till it was got from him, but not without much difficulty, by one Mr. Somerfield who lived with Sir Thomas Rouse, who restored it to the true owner, who was supposed to be dead of his wounds: and this narrative was subscribed by Jennings himself, that it might pass for the more authentic.—Mr. Baxter, on the contrary, solemnly protested in print[4] upon occasion of the publication, that he knew not that he ever saw Major Jennings; that he never saw him or any other man wounded; that he never took such a picture from him, or saw who did it; nor was in the field when it was done; much less spoke any thing like the words reported: but that

being at Longford House, while it was a garrison for the parliament, a soldier showed a small medal of gilt silver, bigger than a shilling; and said that he wounded Jennings, took his coat from his back, and the medal from his neck, which Mr. Baxter bought for eighteen pence, no one offering more: and that hearing afterwards he was living, he freely desired this Somerfield to give it him, supposing it was a mark of honour which might be useful to him. And this story was all the thanks that ever he had.

When he preached before King Charles, his Majesty sent the lord chamberlain to him to require him to print his sermon, and he accordingly printed it, and added in the title page, "by his Majesty's special command." Dr. Pierce afterward asserted to several, that he was none of the king's chaplain, and that he had no order from him for the printing of his sermon. And he could scarce preach a sermon, but he was represented as having some seditious design, covered over with innocent words.

He was vehemently aspersed by those that were fond of extremes on all hands. When the lecture was set up at Pinner's Hall, if he did but preach for unity and against division, or unnecessary withdrawing from each other, or against unwarrantable narrowing the church of Christ, it was presently said he preached against such and such persons. If he did but say that the will of man had a natural liberty, though a moral thraldom to vice; and that men might have Christ and life if they were but truly willing, though grace must make them willing; and that men have power to do better than they do; he was said to preach up Arminianism and free-will. And on the other hand, when he in public told the people, that they must not make the world believe that they were under greater sufferings than they really were, nor be unthankful for their peace; and that they ought when any hurt them, to love and forgive them, and see that they failed not of their duty to them; but should not forsake the owning and just defending by Scripture evidence, the truth opposed; some of the high-church party, in a printed account, told the world, that he bid the people resist, and not stand still and die like dogs: for the falsity of which he was forced to appeal to the many hundreds that heard him.

Nay, he was aspersed even after his death. For it was reported that in the latter part of his life even till he died, he was in great doubt and trouble about a future state; that he inclined to think there was no future state at all, and ended his days under such a persuasion, to his no small trouble; he having written so many things to persuade persons to believe there was. Which was abundantly answered by Mr. Sylvester, in his preface prefixed to the "History of his Life and Times."

His love to the honest people of Kidderminster, who had the prime of his strength and the flower of his labours, was very remarkable. He told them, in the preface to the "Saints' Rest," that the offers of greater worldly accommodations, with five times the means that he received with them, was no temptation to him once to question whether he should leave them. But he was afterwards forced to leave them, by Bishop Morley, and Mr. Danse the old vicar. He did not part with them without mutual grief and tears. And when he went from them, he left Mr. Baldwin, to live privately among them, and oversee them in his stead; and

he advised them to frequent the public church assemblies, in conjunction with their private helps, unless the public minister was utterly insufficient, or preached heresy, or in his application set himself against the ends of his office, by endeavouring to make a holy life seem odious. After parting from them, he wrote a letter to them but once a year, lest it should be the occasion of their suffering; and for fear lest if they did any thing that was displeasing, it should be represented as the effect of his suggestions. But in process of time even this honest and quiet people were exasperated. They were alienated from the prelates and their adherents, for running down Mr. Baxter and those of his mind, as deceivers. Repeating sermons in their houses they were laid in gaols with common malefactors, their goods were seized, and they were fined and punished again and again. At length they were hardly more angry with the bishops, than they were with Mr. Baxter himself, whom they censured upon his publishing the book called "The Cure of Church Divisions," as strengthening the hands of persecutors by persuading them of the lawfulness of communicating in their parish church, with a conformable minister in the Liturgy. But he still continued his care of them, and concern for them. And at length he became capable of helping them to a valuable, useful man, that would make it his business to promote serious religion among them. For Colonel John Bridges had sold the patronage of the living to Mr. Thomas Foley, upon condition that he should present Mr. Baxter next if he were capable of it; and if not, that he should present one with his consent. When the old vicar died, many thought that Mr. Baxter himself would have conformed. Archbishop Stern, of York, particularly, bid a minister take it on his word that he conformed, and was gone to his beloved Kidderminster. But Mr. Baxter had no such thoughts, though he would gladly have assisted them in getting a suitable person. But the people there refused to have any hand in bringing in another minister into the church, lest they should seem to consent to his conformity, or be obliged to own him in his office. They were not to be prevailed with to concur; and for that reason Mr. Baxter refused to meddle in the choice. When Mr. Foley had put in a valuable man to be their minister, Mr. Baxter wrote to them to join with him in prayers and sacrament, at that time when they had no opportunity for separate meetings. But their sufferings had so far alienated them from the church party, that they would not yield that his letter should be so much as read among them. However, Mr. Baxter kept up a peculiar respect to them, and concern for them, as long as he lived.

His works were various. Dr. Bates, in his funeral sermon, says that his books, for the number and variety of matter in them, make a library. They contain a treasure of controversial, casuistical, positive, and practical divinity; and the excellent Bishop Wilkins did not stick to say that he had cultivated every subject he handled. I will touch only upon those of his works that are here collected together in four volumes.

The first volume contains his "Christian Directory." The first part of it, which he calls "Christian Ethics," is perhaps the best body of practical divinity that is extant in our own or any other tongue. And though in the "Ecclesiastical Cases" there are some things that are not to every man's gust, (and no other could well be expected where there is so vast a variety,) yet he that will have the patience to read through, will find his pains rewarded by ample instruction.

The second volume contains, I. "The Reasons of the Christian Religion;" which book hath relieved many when under temptations to infidelity. II. "The Unreasonableness of Infidelity;"

where a clear account is given of the nature of the witness of the Spirit to the truth of Christianity, and of the unpardonable sin committed in opposition to it. And a discourse is added about the arrogancy of reason in opposition to divine revelation, that is very proper for those who being for a freedom of thought would know how to keep it within due bounds, so as to prevent extravagance. III. "More Reasons for the Christian Religion;" which contains a vindication of the Holy Scriptures from the charge of contradictions; and some animadversions on my Lord Herbert "De Veritate." IV. His "Treatise of Conversion;" a set of plain sermons preached at Kidderminster, explaining the nature and the necessity, the benefits and hinderances, of a thorough change of heart and life. V. "A Call to the Unconverted;" which has been blessed by God with marvellous success in reclaiming persons from their impiety. Six brothers were once converted by reading it. Twenty thousand of them were printed and dispersed in little more than a year's time. It was translated into French and Dutch, and other European languages. And Mr. Eliot translated it into the Indian language; and Mr. Cotton Mather gives an account of a certain Indian prince, who was so affected with this book, that he sat reading it with tears in his eyes till he died, not suffering it to be taken from him. VI. "Now or Never;" in which all are seriously urged to improve the present time, in order to a hearty return to God through Jesus Christ. VII. "Directions and Persuasions to a Sound Conversion;" a book that has been useful to many souls, by preventing those mistakes in practical religion, which are often fatal. VIII. "A Saint or a Brute;" being some plain sermons preached to his people at Kidderminster, concerning the necessity and excellency of holiness. IX. "The Mischiefs of Self-Ignorance, and Benefits of Self-Acquaintance;" being some plain sermons preached at St. Dunstan's, in Fleet Street, to prevent persons from devouring others, while they did not know themselves. X. "A Right Method for Settled Peace of Conscience;" written for the benefit of a melancholy lady; a book by which many dejected christians have been revived. XI. "God's Goodness Vindicated;" an essay to clear up that darling attribute of the Deity about which melancholy persons often run into such unhappy mistakes. XII. "Directions to a Weak Christian how to Grow in Grace; with Characters of a Sound Christian;" well worth the perusal of such as desire to have right and clear notions of christianity.

The third volume contains, I. "The Saints' Everlasting Rest;" a book written in a very languishing condition, when in the suspense of life and death; and yet it has the signatures of a holy and vigorous mind. Multitudes will have cause to bless God for ever for this book. Among others, holy Mr. John Janeway was thereby converted.[5] II. "A Treatise of Self-Denial"; in which the nature and grounds of that capital part of our holy religion are opened and cleared. III. "Of Crucifying the World by the Cross of Christ;" an affecting caveat against worldliness. IV. "The Life of Faith;" which was an enlargement of the sermon preached before King Charles II., soon after his Restoration. Though there are many things to be met with here, that occur in his other writings, (a thing not to be avoided in one that wrote so much,) yet has the method in which they are here put together been advantageous to many. V. "The Divine Life;" in which there are three Treatises: viz. "Of the Knowledge of God," "Of Walking with God," and "Of Conversing with God in Solitude;" in which there is more solid and useful divinity than in some bulky volumes. VI. "The Divine Appointment of the Lord's day;" written for the satisfaction of some that were inclined to the seventh-day sabbath. VII. "Obedient Patience." VIII. "His Dying Thoughts;" in which though there are some peculiarities, and an

account of some temptations, that it is amazing that such a man as Mr. Baxter should be at all troubled with; there yet are some as noble thoughts as to the happiness of the saints departed, and as to our blessed Saviour's transfiguration, and the improvableness of it, as can easily be met with.

The fourth and last volume contains, I. "Compassionate Counsel to Young Men;" which many have had cause to bless God for. II. "The Mother's Catechism;" designed for the instruction of children, and for the assistance of mothers in discharging their duty in that respect. III. "Catechising of Families;" a plain manual; familiarly opening the great essentials of religion in a catechetical way. IV. "The Poor Man's Family Book;" a book that hath been given away by many landlords to their tenants with good success. V. "Confirmation and Restoration," &c.; being an essay to revive the true primitive discipline, by bringing the baptized publicly to own their standing to the baptismal vow when they come to age; and proposing that such as fall into scandalous sins should be restored by a public profession of repentance. VI. "Gildas Salvianus, or the Reformed Pastor;" which perhaps contains the best model of a gospel minister that ever was published. We may indeed there meet with a free confession of ministerial faults; which confession some endeavoured to turn to his reproach: but the confessing and amending real faults, is a much more likely way to secure the honour of the sacred ministry, than either a denying them, or a seeking to cloak, extenuate, or cover them. VII. "The Vain Religion of the Formal Hypocrite;" where hypocrisy is freely detected and unmasked. VIII. "Cain and Abel;" in which the malignity of the enmity between the Seed of the woman and the seed of the serpent, is proved to have discovered itself from the first. IX. "Knowledge and Love;" wherein conceited knowledge is exposed, and the excellency of divine love displayed. X. "Catholic Unity;" a sermon preached in St. Martin's Church, in which it is shown how greatly ungodliness tendeth to divisions, and godliness to the truest unity and peace. XI. "The True and only Way of Concord." XII. Sermons preached upon sundry particular occasions; with a few "Directions to Justices of Peace," &c.

I shall only add, that if the recommendations of others would have any influence upon the readers, or their characters of the author increase their esteem, few writers would have more advantage than Mr. Baxter. For besides that there are none of our practical divines whose works have been translated into more foreign languages, nor are read with more admiration abroad than his, there is no one who by the fittest judges has been more applauded.

Mr. Pitcaren, in his "Harmony of the Evangelists," p. 269, professes a great esteem for his learning, acuteness, and piety.

Mr. Wood, Professor of Divinity in the University of St. Andrews, in his answer to Mr. Lockier, represents Mr. Baxter as a most judicious, acute, and godly man.

The Honourable Robert Boyle, Esq. declared Mr. Baxter to be the fittest man of the age for a casuist because he feared no man's displeasure, nor hoped for any man's preferment.

He was often quoted by some of the most celebrated divines of the church with respect; as by Bishop Patrick, Bishop Stillingfleet, Bishop Burnet, and Dr. Sherlock; as also by Mr. Hotchkis, and Mr. Wade, and others.

Sir William Morrice, in his book of the "Lord's Supper," p. 32, speaks of Mr. Baxter as one in the dust of whose feet (according to the Hebrew proverb) he should gladly roll himself; and notwithstanding some little difference in opinion, yet he could never have a quarrel with him. And he declares that he could only say as Phavorinus did of Adrian, It is not for me to contend with him who commands legions of notions and arguments. For me (says he) to throw a dart at him from Bellona's temple, (which was the denunciation of war,) were to show myself like one of the priests of that goddess, which were all fanatic, and used to tear their own flesh. I should be loth to transform the most favourable patron I have found, into the most formidable enemy I can meet with. And as he that thought it enough to eternize his memory, to inscribe upon his monument, his friendship he had with Sir Philip Sidney; so (says he) my tombstone could not have been ambitious of a more honourable epitaph, than Mr. Baxter's approbation.

Mr. Glanvil, in his "Philosophia Pia," p. 110, thus expresses himself concerning Mr. Baxter,—That worthy man I think is to be honoured much for his stout, rational, and successful opposition of the mischievous antinomian follies, when the current systematic divinity, then called orthodox, was very overgrown with them; and for his frequent asserting the reasonableness of religion, against the madness of spreading enthusiasm; for his earnest endeavours for the promotion of peace and universal charity, when it was held a great crime not to be fierce in the way of a sect. That he was a person worthy of great respect; and that he (viz. Mr. Glanvil) could scarce forbear affirming concerning him, as a learned doctor of the church of England did; viz. that he was the only man that spake sense in an age of nonsense.

Mr. Woodbridge, in his "Treatise of Justification," says, that Mr. Baxter was a man made on purpose to encounter with opposition for the sake of truth.

And Dr. Manton, upon occasion, declared in the hearing of several, that he thought Mr. Baxter came nearer the apostolical inspired writers, than any man in the age.

It having been proposed to reprint the PRACTICAL WORKS of the excellent Mr. BAXTER, in Four Volumes; a design fitted to promote and propagate serious religion, not only in the present age, but to posterity: we whose names are subscribed, do most heartily recommend it to all ministers, gentlemen, and others, (to whom the interest of our Lord Jesus Christ is dear,) that they would to their utmost encourage so good a work.

Among all the great and useful projects of this kind that have been set on foot this age, perhaps there have been none so likely to reach all the desirable purposes this may be serviceable for. Here you have not only a few particular heads of christian faith and practice, but christianity itself, in its full extent and compass, most accurately handled, and at the same time with greatest plainness suited to the meanest capacities, and pressed home upon the consciences of readers with inimitable life and fervour. And how great an advantage must it

be to have such a help at hand in families, to which you may have recourse upon all occasions, to clear your judgments in the great articles of religion, to ease your minds in the most perplexing cases of conscience, to engage and direct you in the several most important exercises of godliness! You need not fear any danger from hence of being influenced for or against any party of christians, as such. For in all his writings you will find the evidences of a large and truly christian spirit, too great to be confined to the narrow limits of one or other party; and that noble catholic temper is what he every where labours to infuse into his readers: a temper not only most pleasant to the persons themselves in whom it has place, but which at last must heal all the unhappy differences in the christian world, if ever God have so much mercy for us.

GEORGE HAMMOND,
ABRAHAM HUME,
SAMUEL STANCLIFF,
THOMAS DOOLITTLE,
RICHARD STRETTON,
JOHN QUICK,
MATTHEW SYLVESTER,
DANIEL WILLIAMS,
DANIEL BURGESS,
JOHN SPADEMAN,
SAMUEL POMFRET,
JOHN SHOWER,
TIMOTHY ROGERS,
THOMAS GOODWIN,
JOSHUA OLDFIELD,
BENJAMIN ROBINSON,
THOMAS COTTON,
WILLIAM TONG,
ROBERT FLEMING,
JOHN SHEFFIELD,
JOHN BILLINGSLEY,
DANIEL ALEXANDER,
ROBERT BILLIO,
THOMAS REYNOLDS,
EDMUND CALAMY,
SAMUEL BURY,
SAMUEL DOOLITTLE,
ZACH. MERRELL,
THOMAS FREKE,
WILLIAM HARRIS,
SAMUEL PALMER,
BENJAMIN GRAVENER,
MICHAEL POPE,

SAMUEL ROSEWEL.

A

CHRISTIAN DIRECTORY:

OR, A SUM OF

PRACTICAL THEOLOGY,

AND

CASES OF CONSCIENCE.

DIRECTING CHRISTIANS, HOW TO USE THEIR KNOWLEDGE AND FAITH; HOW TO IMPROVE ALL HELPS AND MEANS, AND TO PERFORM ALL DUTIES; HOW TO OVERCOME TEMPTATIONS, AND TO ESCAPE OR MORTIFY EVERY SIN.

IN FOUR PARTS.

I. CHRISTIAN ETHICS, (OR PRIVATE DUTIES.)

II. CHRISTIAN ECONOMICS, (OR FAMILY DUTIES.)

III. CHRISTIAN ECCLESIASTICS, (OR CHURCH DUTIES.)

IV. CHRISTIAN POLITICS, (OR DUTIES TO OUR RULERS AND NEIGHBOURS.)

ADVERTISEMENT.

READERS,

The book is so big that I must make no longer preface, than to give you this necessary, short account, I. Of the quality; II. And the reasons of this work.

1. The matter you will see in the contents: As Amesius's "Cases of Conscience" are to his "Medulla," the second and practical part of theology, so is this to a "Methodus Theologiæ" which I have not yet published. And, 1. As to the method of this, it is partly natural, but principally moral; that is, partly suitable to the real order of the matter, but chiefly of usefulness, *secundum ordinem intentionis*, where our reasons of each location are fetched from the end. Therefore unless I might be tedious in opening my reasons *à fine* for the order of every particular, I know not how to give you full satisfaction. But in this practical part I am the less solicitous about the accurateness of method, because it more belongeth to the former part, (the theory,) where I do it as well as I am able.

2. This book was written in 1664 and 1665 (except the Ecclesiastic Cases of Conscience, and a few sheets since added). And since the writing of it, some invitations drew me to publish my "Reasons of the Christian Religion," my "Life of Faith," and "Directions for Weak Christians;" by which the work of the two first chapters here is more fully done; and therefore I was inclined here to leave them out; but for the use of such families as may have this without the other, I forbore to dismember it.

3. But there is a great disproportion between the several parts of the book. 1. The First Part is largest, because I thought that the heart must be kept with greatest diligence, and that if the tree be good the fruit will be good; and I remember Paul's counsel, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. iv. 16. Nothing is well done by him that beginneth not at home: as the man is, so is his strength, and work. 2. The two first chapters are too coarse and tedious for those of the higher form, who may pass them over. But the rest must be spoken

to; to whom that is unprofitable which is most suitable and pleasant to more exercised and accurate wits. The grand directions are but the explications of the essentials of christianity, or of the baptismal covenant, even of our relation-duties to God the Father, Son, (in several parts of his relation,) and of the Holy Ghost. The doctrine of Temptations is handled with brevity, because they are so numerous; lest a due amplification should have swelled the book too much; when a small part of their number maketh up so much of Mr. John Downame's great and excellent treatise, called, "The Christian Warfare." The great radical sins are handled more largely than seemeth proportionable to the rest, because all die when they are dead. And I am large about Redeeming Time, because therein the sum of a holy, obedient life is included.

4. If any say, Why call you that a Sum of Practical Theology which is but the directing part, and leaveth out the explication, reasons, various uses, marks, motives, &c.? I answer, 1. Had I intended sermonwise to say all that might well be said on each subject, it would have made many volumes as big as this. 2. Where I thought them needful, the explication of each duty and sin is added, with marks, contraries, counterfeits, motives, &c. And uses are easily added by an ordinary reader, without my naming them.

5. I do especially desire you to observe, that the resolving of practical cases of conscience, and the reducing of theoretical knowledge into serious christian practice, and promoting a skilful facility in the faithful exercise of universal obedience, and holiness of heart and life, is the great work of this treatise; and that where I thought it needful, the cases are reduced to express questions and answers. But had I done so by all, many such volumes would have been too little; and therefore I thought the directing way most brief and fit for christian practice; for if you mark them, you will find few directions in the book, which may not pass for the answer of an implied question or case of conscience; and when I have given you the answer in a direction, an ingenious reader can tell what question it is that is answered. And so, many hundred cases are here resolved, especially in the two first parts, which are not interrogatively named.

6. And I must do myself the right as to notify the reader, that this treatise was written when I was (for not subscribing, declaring, &c.) forbidden by the law to preach, and when I had been long separated far from my library and from all books, saving an inconsiderable parcel which wandered with me, where I went; by which means this book hath two defects: 1. It hath no cases of conscience, but what my bare memory brought to hand: and cases are so innumerable, that it is far harder, methinks, to remember them, than to answer them; whereby it came to pass that some of the ecclesiastical cases are put out of their proper place, because I could not seasonably remember them. For I had no one casuist but Amesius with me. But (after about twelve years' separation) having received my library, I find that the very sight of Sayrus, Fragoso, Roderiquez, Tolet, &c. might have helped my memory to a greater number. But perhaps these will be enough for those that I intend them for. 2. And by the same cause the margin is unfurnished of such citations as are accounted an ornament, and in some cases are very useful. The scraps inserted out of my few trivial books at hand being so mean, as that I am well content (except about Monarchy, Part IV.) that the reader pass them by as not worthy of his notice.

And it is like that the absence of books will appear to the reader's loss in the materials of the treatise; but I shall have this advantage by it, that he will not accuse me as a plagiary. And it may be some little advantage to him, that he hath no transcript of any man's books, which he had before; but the product of some experience, with a naked, unbiassed perception of the matter or things themselves.

7. Note also, that the Third and Fourth Parts are very much defective of what they should contain, about the power and government of God's officers in church and state; of which no readers will expect a reason but strangers, whose expectations I may not satisfy. But as I must profess, that I hope nothing here hath proceeded from disloyalty, or disrespect to authority, government, unity, concord, peace, or order; or from any opposition to faith, piety, love, or justice; so if, unknown to me, there be any thing found here that is contrary or injurious to any one of these, I do hereby renounce it, and desire it may be taken as *non scriptum*.

II. The ends and uses for which I wrote this book are these: 1. That when I could not preach the gospel as I would, I might do it as I could. 2. That three sorts might have the benefit, as followeth.

1. That the younger and more unfurnished and unexperienced sort of ministers, might have a promptuary at hand, for practical resolutions and directions on the subjects that they have need to deal in. And though Sayrus and Fragoso have done well, I would not have us under a necessity of going to the Romanists for our ordinary supplies. Long have our divines been wishing for some fuller casuistical tractate: Perkins began well; Bishop Sanderson hath done excellently *de juramento*; Amesius hath exceeded all, though briefly. Mr. David Dickson hath put more of our English cases about the state of sanctification, into Latin, than ever was done before him. Bishop Jeremy Taylor hath in two folios but begun the copious performance of the work. And still men are calling for more, which I have attempted: hoping that others will come after, and do better than we all.

If any call it my pride, to think that any ministers or students are so raw as to need any thing that I can add to them, let him but pardon me for saying that such demure pleadings for a feigned humility, shall not draw me to a confederacy with blindness, hypocrisy, and sloth, and I will pardon him for his charge of pride.

It is long ago since many foreign divines subscribed a request, that the English would give them in Latin a Sum of our Practical Theology, which Mr. Dury sent over, and twelve great divines of ours wrote to Bishop Usher, (as Dr. Bernard tells you in his Life,) to draw them up a form or method. But it was never done among them all. And it is said, that Bishop Downame at last undertaking it, died in the attempt. Had this been done, it is like my labour might have been spared. But being undone, I have thus made this essay. But I have been necessitated to leave out much, (about conversion, mortification, self-denial, self-acquaintance, faith, justification, judgment, glory, &c.) because I had written of them all before.

2. And I thought it not unuseful to the more judicious masters of families, who may choose and read such parcels to their families, as at any time the case requireth. And indeed I began it rudely, with an intention of that plainness and brevity which families require; but finding that it swelled to a bigger bulk than I intended, I was fain to write my "Life of Faith," as a breviate and substitute, for the families and persons that cannot have and use so large a volume: presupposing, my "Directions for sound Conversion," for "Weak Christians," and for "Peace of Conscience," printed long ago.

3. And to private christians I thought it not in vain, to have at hand so universal a directory and resolution of doubts; not expecting that they remember all, but may, on every occasion, turn to such particulars as they most need.

But I must expect to be assaulted with these objections: and it is not only profane deriders and malignant enemies, that are used by Satan to vilify and oppose our service of God.

Object. I. You have written too many books already. Who do you think hath so little to do as to read them all? Is it not pride and self-conceitedness to think that your scribblings are worthy to be read? and that the world hath need of so much of your instructions, as if there were no wise men but you? You have given offence already by your writings; you should *write less*, and *preach more*.

Answ. 1. I have seldom, if ever, in all my ministry, omitted one sermon for all my writings. I was not able to live in London, nor ride abroad; but through God's mercy I seldom omitted any opportunities at home.

2. And if I preach the same doctrine that I write, why should not men be as angry with me for preaching it, as for writing it? But if it be good and true, why is it not as good preach by the press, to many thousands, and for many years after I am dead, as to preach to a parlour full for a few hours? Or why is not both as good as one?

3. I will not take the reverend objector to be ignorant, that writing, and publishing the word of God by it, is preaching it, and the most public preaching; and hath the example of the apostles and evangelists, as well as speaking. And one is no more appropriate to them than the other: though the extraordinaries of both be proper to them. And do you not perceive what self-condemning contradiction it is, at the same time to cry out against those that dissuade you from preaching, or hinder you, and tell you it is needless, and you are proud to think that the world needeth your preaching, and yet you yourselves to say the very same against your brethren's preaching by the press? I know an ignorant, illiterate sectary might say, Writing is no preaching; and you are called to preach, and not to write. But I must reverence you more than to suppose you so absurd. Other men forbid you but *less public* preaching, and you reproach me for *more public* preaching: that is the difference. How hard is it to know what spirit we are of! Did you think that you had been patrons of idleness, and silencers of ministers, while you declaim so much against it? Your pretence that you would have me preach more, is feigned. Are you sure that you preach ofter than I do? When I persuaded ministers heretofore to catechise and instruct all their parishes personally, family by family, you said it was more toil than was our duty. And now you are against much writing too; and yet would be thought laborious ministers.

And as to the number and length of my writings, it is my own labour that maketh them so, and my own great trouble, that the world cannot be sufficiently instructed and edified in fewer words. But, 1. Would not all your sermons set together be as long? And why is not much and long preaching blamable, if long writings be? 2. Are not the works of Augustine, and Chrysostom, much longer? Who yet hath reproached Aquinas or Suarez, Calvin or Zanchy, &c. for the number and greatness of the volumes they have written? Why do you contradict yourselves by affecting great libraries? 3. When did I ever persuade any one of you to buy or read any book of mine? What harm will they do those that let them alone? Or what harm can it do you for other men to read them? Let them be to you as if they had never been written; and it will be nothing to you how many they are. And if all others take not you for their tutors, to choose for them the books that they must read, that is not my doing, but their own. If they err in taking themselves to be fitter judges than you what tendeth most to their own edification, why do you not teach them better? 4. Either it is God's truth, or error, which I write. If error, why doth no one of you show so much charity, as by word or writing to instruct me better, nor evince it to my face, but do all to others by backbiting? If truth, what harm will it do? If men had not leisure to read our writings, the booksellers would silence us, and save you the labour; for none would print them. 5. But who can please all men? Whilst a few of you cry out of too much, what if twenty or a hundred for one be yet for more? How shall I know whether you or they be the wiser and the better men?

Readers, you see on what terms we must do the work of God. Our slothful flesh is backward, and weary of so much labour: malignant enemies of piety are against it all. Some slothful brethren think it necessary to cloak their fleshly ease by vilifying the diligence of others. Many sects whom we oppose, think it the interest of their cause, (which they call God's cause,) to make all that is said against them seem vain, contemptible, and odious; which because they cannot do by confutation, they will do by backbiting and confident chat. And one or two reverend brethren have, by the wisdom described exactly, James iii. 15, 16, arrived at the liberty of backbiting and magisterial sentencing the works of others, (which they confess they never read,) that their reputation of being most learned, orthodox, worthy divines, may keep the chair at easier rates, than the wasting of their flesh in unwearied labours to know the truth, and communicate it to the world. And some are angry, who are forward to write, that the booksellers and readers silence not others as well as them.

Object. II. Your writings differing from the common judgment, have already caused offence to the godly.

Answ. 1. To the godly that were of a contrary opinion only. Sores that will not be healed, use to be exasperated by the medicine. 2. It was none but healing, pacificatory writings, that have caused that offence. 3. Have not those dissenters' writings more offended the godly that were against them? They have but one trick, to honour their denial, which more dishonoureth it, even by unsanctifying those that are not of their minds. 4. If God bless me with opportunity and help, I will offend such men much more, by endeavouring, further than ever I have done, the quenching of that fire which they are still blowing up; and detecting the folly and mischief of those logomachies by which they militate against love and concord, and inflame and tear the church of God. And let them know that I am about it. But some pastors, as well as people, have the weakness to think that all our preachings and writings must be brought under their

dominion, and to their bar, by the bare saying that we offend the godly, that is, those of their opinion, which they falsely call by the name of scandal. 5. But I think they will find little controversy to offend them in this book.

Object. III. You shall take more leisure, and take other men's judgment of your writings before you thrust them out so hastily.

Answ. 1. I have but a little while to live, and therefore must work while it is day. Time will not stay. 2. I do show them to those that I take to be most judicious, and never refused any man's censure; but it is not many that have leisure to do me so great a kindness. But that I commit them not to the perusal of every objector, is a fault uncurable, by one that never had an amanuensis, and hath but one copy, usually. 3. And if I could do it, how should I be sure that they would not differ as much among themselves, as they do from me? And my writings would be like the picture which the great painter exposed to the censure of every passenger, and made it ridiculous to all, when he altered all that every one advised him to alter. And, to tell you the truth, I was never yet blamed by one side as not sufficiently pleasing them; but I was blamed also by the contrary side, for coming so near them: and I had not wit enough to know which party of the accusers was the wiser. And therefore am resolved to study to please God and conscience, and to take man-pleasing, when inconsistent, for an impossible and unprofitable work; and to cease from man whose breath is in his nostrils, whose thoughts all perish as he passeth off the judicature of his stage to the judicature of God.

Object. IV. Your Ecclesiastical Cases are dangerously reconciling, tending to abate men's zeal against error.

Answ. The world hath long enough escaped the danger of peace and reconciliation. It had been well if they had as long escaped the danger of your conceited, orthodox strife, which hath brought in confusion and all evil works. I take it to be a zeal effectively against love, and against unity, and against Christ, which, with the preachers of extremes, goeth under the name of a zeal against error, and for truth.

Object. V. Are all these numerous directions to be found in Scripture? Show us them in Scripture, or you trouble the church with your own inventions.

Answ. 1. Are all your sermons in the Scripture? and all the good books of your library in the Scripture? 2. Will you have none but readers in the church, and put down preachers? Sure it is the reader that delivereth all and only the Scripture. 3. Are we not men before we are christians? And is not the light and law of nature divine? And was the Scripture written to be instead of reason, or of logic, or other subservient sciences? Or must they not all be sanctified and used for divinity? 4. But I think that as all good commentaries, and sermons, and systems of theology, are in Scripture, so is the Directory here given, and is proved by the evidence of the very thing discoursed of, or by the plainest texts.

Object. VI. You confound your reader by curiosity of distinctions.

Answ. 1. If they are vain or false, shame them by detecting it, or you shame yourselves by blaming them, when you cannot show the error. Expose not yourselves to laughter by avoiding just distinction to escape confusion: that is, avoiding knowledge to escape

ignorance, or light to escape darkness. 2. It is ambiguity and confusion that breedeth and feedeth almost all our pernicious controversies; and even those that bring in error by vain distinction, must be confuted by better distinguishers, and not by ignorant confounders. I will believe the Holy Ghost, 2 Tim. ii. 14-16, that logomachy is the plague by which the hearers are subverted, and ungodliness increased; and that orthotomy, or right dividing the word of truth, is the cure. And, Heb. v. 15, discerning both good and evil, is the work of long and well exercised senses.

Object. VII. Is this your reducing our faith to the primitive simplicity, and to the creed? What a toilsome task do you make religion by overdoing? Is any man able to remember all these numberless directions?

Answ. 1. I pray mistake not all these for articles of faith. I am more zealous than ever I was for the reduction of the christian faith to the primitive simplicity; and more confident that the church will never have peace and concord, till it be so done, as to the rest of men's faith and communion. But he that will have no books but his creed and Bible, may follow that sectary, who, when he had burnt all his other books as human inventions, at last burnt the Bible, when he grew learned enough to understand, that the translation of that was human too.

2. If men think not all the tools in their shops, and all the furniture of their houses, or the number of their sheep, or cattle, or lands, nor the number of truths received by a learning intellect, &c. to be a trouble and toil, why should they think so of the number of helps to facilitate the practice of their duty? If all the books in your libraries make your studies or religion toilsome, why do you keep them? and do not come to the vulgar religion, that would hear no more but, Think well, speak well, and do well, or, Love God and your neighbour, and do as you would be done by. He that doth this truly, shall be saved. But there goeth more to the building of a house, than to say, Lay the foundation, and raise the superstructure: universals exist not but in individuals; and the whole consisteth of all the parts.

3. It is not expected that any man remember all these directions. Therefore I wrote them, because men cannot remember them, that they may, upon every necessary occasion, go to that which they have present use for, and cannot otherwise remember.

In sum, to my quarrelsome brethren I have two requests: 1. That instead of their unconscionable, and yet unreformed custom of backbiting, they would tell me to my face of my offences by convincing evidence, and not tempt the hearers to think them envious. And, 2. That what I do amiss they would do better: and not be such as will neither laboriously serve the church themselves, nor suffer others; and that they will not be guilty of idleness themselves, nor tempt me to be a slothful servant, who have so little time to spend; for I dare not stand before God under that guilt. And that they will not join with the enemies and resisters of the publication of the word of God.

And to the readers my request is, 1. That whatever for quantity or quality in this book is an impediment to their regular, universal obedience, and to a truly holy life, they would neglect and cast away. 2. But that which is truly instructing and helpful, they would diligently digest and practise; and I encourage them by my testimony, that by long experience I am assured,

that this PRACTICAL RELIGION will afford both to church, state, and conscience, more certain and more solid peace, than contending disputers, with all their pretences of orthodoxness and zeal against errors for the truth, will ever bring, or did ever attain to.

I crave your pardon for this long apology: it is an age where the objections are not feigned, and where our greatest and most costly services of God are charged on us as our greatest sins; and where at once I am accused of conscience for doing no more, and of men for doing so much. Being really

A most unworthy servant of so good a Master,

RICHARD BAXTER.

A

CHRISTIAN DIRECTORY.

PART I.

CHRISTIAN ETHICS:

OR,

THE INTRODUCTION.[6]

The eternal God having made man an intellectual and free agent, able to understand and choose the good, and refuse the evil; to know, and love, and serve his Maker, and by adhering to him in this life of trial, to attain to the blessed sight and enjoyment of his glory in the life to come, hath not been wanting to furnish him with such necessaries, without which these ends could not successfully be sought. When we had lost our moral capacity of pleasing him, that we might enjoy him, he restoreth us to it by the wonderful work of our redemption. In Christ he hath reconciled the world unto himself; and hath given them a general act of oblivion, contained in the covenant of grace, which nothing but men's obstinate and final unwillingness can deprive them of. To procure their consent to this gracious covenant, he hath "committed" to his ministers the "word of reconciliation;" commanding us "to beseech men, as in the stead of Christ, and as though God himself did beseech them by us, to be reconciled unto God," 2 Cor. v. 18-20; and to show them first their sin and misery, and proclaim and offer the true remedy, and to let them know, that all things are now ready, and by pleading their duty, their necessity, and their commodity, to compel them to come in, Matt. xxii. 4; Luke xi. 17, 23.

But so great is the blindness and obstinacy of men, that the greatest part refuse consent; being deceived by the pleasures, and profits, and honours of this present world; and make their pretended necessities or business the matter of their excuses, and the unreasonable reasons of their refusal, negligence, and delays, till death surprise them, and the door is shut; and they knock, and cry for mercy and admittance, when it is too late, Matt. xxv. 10-12.

Against this wilful negligence and presumption, which is the principal cause of the damnation of the ungodly world, I have written many books already.[7] But because there are many that profess themselves unfeignedly willing, not only to be saved, but also to be Christ's disciples; to learn of him, to imitate him, and be conformed to him, and to do the will of God, if they could but know it; I have determined, by God's assistance, to write this book for the use of such, and to give them from God's word those plain directions, which are suited to the several duties of their lives, and may guide them safely in their walk with God, to life eternal. Expect not here copious and earnest exhortations, for that work I have done already; and have now to do with such, as say they are made willing, and desire help against their ignorance, that skill and will may concur to their salvation. I shall labour to speak as plainly as I can, because I specially intend it for the ignorant; and yet to be competently exact in the directions, lest such readers lose the benefit by mistakes. And I must speak to many cases, because I speak to families, where all are not in the same condition, and the same persons

are not still the same. And therefore if I should not be brief in the particulars, I should be too long in the whole; and tediousness might deprive some readers of the benefit.

In families some are (too ordinarily) ungodly, in a carnal, unrenewed state; and some are godly, in a state of grace.[8] These are considerable as christians simply, with respect to God, or in their relations to others: these relations are either ecclesiastical, civil, or domestical (family relations).

Accordingly, my intended method is, 1. To direct ungodly, carnal minds, how to attain to a state of grace. 2. To direct those that have saving grace, how to use it; both in the contemplative and active parts of their lives; in their duties of religion, both private and public; in their duties to men, both in their ecclesiastical, civil, and family relations. And, by the way, to direct those that have grace, how to discern it, and take the comfort of it; and to direct them how to grow in grace, and persevere unto the end.

And if any reader should be discouraged at the number of duties and directions set before him, I entreat him to consider, 1. That it is God, and not I, that imposeth all these duties on you: and who will question his wisdom, goodness, or power to make laws for us and all the world? 2. That every duty and direction is a mercy to you; and therefore should not be matter of grief to you, but of thanks. They are but like the commands of parents to their children, when they bid them eat their meat, and wear their clothes, and go to bed, and eat not poison, and tumble not in the dirt; and cut not your fingers, and take heed of fire and water, &c. To leave out any such law or duty, were but to deprive you of an excellent mercy; you will not cut off or cast away any member of your body, any vein, or sinew, or artery, upon pretence that the number maketh them troublesome, when the diminishing of that number would kill or maim you. A student is not offended that he hath many books in his library; nor a tradesman that he hath store of tools; nor the rich at the number of his farms or flocks. Believe it, reader, if thou bring not a malignant quarrelsome mind, thou wilt find that God hath not burdened, but blessed thee with his holy precepts, and that he hath not appointed thee one unnecessary or unprofitable duty; but only such as tend to thy content, and joy, and happiness.[9]

O let it be the daily, earnest prayer of me and thee, that our hearts prove not false and unwilling to follow the directions which are given us, lest we condemn ourselves in the things which we allow. Your practice now will show, whether it be through want of will or skill, if henceforth you unfaithfully neglect your duty. If you are willing, obey now what is plainly taught you, and show by your diligence that you are willing.

CHAPTER I.

PART I.

If ungodly, miserable sinners were as few, as the devil and their self-love would make themselves believe,[11] I might forbear this part of my work as needless. For the whole need not the physician, but the sick. If you go into twenty families, and ask them all, whether any of them are in an unsanctified state, unrenewed and unpardoned, and under the wrath and curse of God? you will meet with few that will not tell you, they hope it is better with them than so; and though they are sinners, as all are, yet that they are repenting, pardoned sinners. Nay, there is scarce one of many of the most wicked and notoriously ungodly, but hope they are in a penitent, pardoned state. Even the haters of God will say they love him; and the scorners at godliness will say that they are not ungodly; and that it is but hypocrisy and singularity that they deride: and it were well for them, if saying so would go for proof, and he that will be their Judge would take their words. But God will not be deceived, though foolish men are wise enough to deceive themselves. Wickedness will be wickedness when it hath clothed itself with the fairest names: God will condemn it when it hath found out the most plausible pretences and excuses. Though the ungodly think to bear it out in pride and scorn, and think to be saved by their hypocritical lip-service, as soon as the most holy worshippers of the Lord, yet "shall they be like chaff which the wind driveth away: they shall not be able to stand in judgment, nor sinners in the congregation of the righteous," Psal. i. 4-6. And if God know better than foolish men, then certainly the flock is little to whom the "Father will give the kingdom," Luke xii. 32. And "wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. vii. 13, 14. When Christ was asked, "Lord, are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 23, 24. But, alas! we need no other information than common experience, to tell us whether the greatest part of men be holy, and heavenly, and self-denying; that seek first the kingdom of God and his righteousness, and love God above all, and will forsake all they have for the sake of Christ: and undoubtedly none but such are saved; as you may see Heb. xxi. 14; Matt. vi. 20, 21, 33; Luke xiv. 33.

Seeing then the godly are so few, and the ungodly so many; and that God will take nothing for holiness that is not such indeed; and seeing it is so terrible a thing to any man that hath his wits about him, to live one day in an unconverted state, because he that dieth so, is lost for ever; methinks it should be our wisdom, to be suspicious of ourselves, and careful lest we be deceived in so great a business, and diligent in searching and examining our hearts, whether they are truly sanctified or not; because it can be no harm to make sure work for our salvation; whereas presumption, carelessness, and negligence, may betray us to remediless misery and despair.

I do not here suppose the reader to have any such acquaintance with his heart, or care of his salvation, or obedient willingness to be taught and ruled by Jesus Christ, as is proper to those that are truly sanctified; for it is ungodly persons that now I am speaking to. And yet, if I should not suppose them to have some capacity and disposition to make use of the directions which I give them, I might as well pass them by, and spare my labour. I tell thee therefore,

reader, what it is that I presuppose in thee, and expect from thee, and I think thou wilt not judge me unreasonable in my suppositions and expectations.

Presupposed, That thou art a man.

1. I suppose thee to be a man, and therefore that thou hast reason and natural free will, (that is, the natural faculty of choosing and refusing,) which should keep thy sensitive appetite in obedience; and that thou art capable of loving and serving thy Creator, and enjoying him in everlasting life.

That thou knowest this: and what a man is.

2. I suppose that thou knowest thyself to be a man; and therefore that thy sensitive part, or flesh, should no more rule thee, or be ungoverned by thee, than the horse should rule the rider, or be unruled by him: and that thou understandest that thou art made on purpose to love and serve thy Maker, and to be happy in his love and glory for ever. If thou know not this much, thou knowest not that thou art a man, or else knowest not what a man is.

That thou hast self-love and a desire to be happy.

3. I suppose thee to have a natural self-love, and a desire of thy own preservation and happiness; and that thou hast no desire to be miserable, or to be hated of God, or to be cast out of his favour and presence into hell, and there to be tormented with devils everlastingly: yea, I will suppose that thou art not indifferent whether thou dwell in heaven or hell, in joy or torment; but would fain be saved and be happy; whether thou be godly or ungodly, wise or foolish, I will be bold to take all this for granted: and I hope in all this I do not wrong thee.

That thou madest not thyself: and that the first cause of all the being, power, wisdom, and goodness of all the creatures, hath (formally or eminently) more than all they. And therefore that there is a God.

4. I suppose thee to be one that knowest that thou didst not make thyself;[12] nor give thyself that power or wisdom which thou hast; and that he that made thee and all the world, must needs be before all the world; and that he is eternal, having no beginning (for if ever there had been a time when there was nothing, there never would have been any thing; because nothing can make nothing); and I suppose thou dost confess that all the power, and wisdom, and goodness of the whole creation set together, is less than the power, and wisdom, and goodness of the Creator; because nothing can give more than it hath to give. I suppose, therefore, that thou dost confess that there is a God; for to be the eternal, infinite Being, and the most powerful, wise, and good, and the first cause of all created being, and power, and wisdom, and goodness, this (with the subsequent relations to the creature) is to be GOD. If thou wilt deny that there is a God, thou must deny that thou art a man, and that there is any man, or any being.

That the Creator of all is the Lord or Owner of all; the Ruler of the rational creature; and the Benefactor and End of all.

5. I suppose thou knowest that God, who gave a being unto all things, is by this title of creation, the absolute Owner or Lord of all: and that he that made the reasonable creatures, with natures to be governed, in order to a further end, is by that title, their supreme Governor; and therefore hath his laws commanding duty, and promising reward, and threatening punishment; and therefore will judge men according to these laws, and will be just in judgment, and in his rewards and punishments. And that he that freely gave the creature its being, and all the good it hath, and must give it all that ever it shall have, is the Father or most bountiful Benefactor to his creatures. Surely I screw thee not too high in supposing thee to know all this; for all this is no more than that there is a God. For he is not God, if he be not the Creator, and therefore our Owner, our Ruler, and Benefactor, our absolute Lord, our most righteous Governor, and our most loving Father, or Benefactor.

That this God must be obeyed and loved.

6. I suppose therefore that thou art convinced, that God must be absolutely submitted to, and obeyed before all others in the world, and loved above all friends, or pleasures, or creatures whatsoever. For to say, He is my Owner, is to say, I must yield myself to him as his own; to say, I take him for my supreme Governor, is to say, that I will absolutely be ruled by him; and to say, I take him as my dearest Father or chief Benefactor, is to say, that I am obliged to give him my dearest love, and highest thanks: otherwise you do but jest, or say you know not what, or contradict yourselves, while you say, He is your God.

That nothing is to be preferred before him.

7. I suppose that thou art easily convinced, that in all the world there is no creature that can show so full a title to thee as God; or that hath so great authority to govern thee, or that can be so good to thee, or do so much for thee, as God can do, or hath done, and will do, if thou do thy part; and therefore that there is nothing to be preferred before him, or compared with him in our obedience or love: nor is there any that can save us from his justice, if we stand out against him.

That he that ruleth the world by hopes and fears of another life, doth not rule them by deceit and lies, and that he hath rewards and punishments hereafter.

8. I suppose that as thou knowest God is just in his laws and judgments,[13] so that he is so faithful that he will not, and so all-sufficient that he need not, deceive mankind, and govern them by mere deceit: this better beseems the devil, than God: and therefore that as he governeth man on earth by the hopes and fears of another life, he doth not delude them into such hopes or fears; and as he doth not procure obedience by any rewards or punishments in this life, as the principal means, (the wicked prospering, and the best being persecuted and afflicted here,) therefore his rewards or punishments must needs be principally hereafter in the life to come. For if he have no rewards or punishments, he hath no judgment; and if he have no judgment, he hath no laws (or else no justice); and if he have no laws, (or no justice,) he is no governor of man (or not a righteous governor); and if he be not our governor, (and just,) he is not our God; and if he were not our God, we had never been his creatures, nor had being, or been men.

That man being bound to love and obey God above all, is bound to do nothing in vain, and that we cannot be losers by his service.

9. I suppose thou knowest that if God had not discovered what he would do with us in the life to come, yet man is highliest bound to obey and love his Maker, because he is our absolute Lord, our highest Ruler, and our chief Benefactor; and all that we are to have is from him. And that if man be bound to spend his life in the service of his God, it is certain that he shall be no loser by him, no, not by the costliest obedience that we can perform; for God cannot appoint us any thing that is vain; nor can he be worse to us than an honest man, that will see that we lose not by his service. Therefore that God for whom we must spend and forsake this life, and all those pleasures which sensualists enjoy, hath certainly some greater thing to give us, in another life.

That no infidel can say, He is sure there is no life to come.

10. I may take it for granted at the worst, that neither thyself, nor any infidel in the world, can say that you are sure that there is not another life for man, in which his present obedience shall be rewarded, and disobedience punished. The worst that ever infidel could say was, that he thinketh there is no other life. None of you dare deny the possibility of it, nor can with any reason deny the probability. Well, then, let this be remembered while we proceed a little further with you.

That you are sure of the brevity and vanity of this life: and that the probability or possibility of an endless joy or misery, should command all the care and diligence of a rational creature, against all that can be set against it.

11. I suppose or expect that you have so much use of sense and reason, as to know the brevity and vanity of all the glory and pleasures of the flesh; and that they are all so quickly gone, that were they greater than they are, they can be of no considerable value. Alas, what is time! How quickly gone, and then it is nothing! and all things then are nothing which are passed with it! So that the joys or sorrows of so short a life, are no great matter of gain or loss.

I may therefore suppose that thou canst easily conclude, that the bare probability or possibility of an endless happiness, should be infinitely preferred before such transitory vanity, even the greatest matters that can be expected here; and that the probability or possibility of endless misery in hell, should engage us with far greater care and diligence to avoid it, than is due for the avoiding any thing that you can think to escape by sinning; or any of the sufferings of this momentary life. If you see not this, you have lost your reason; that the mere probability or possibility of a heaven and hell, should much more command our care and diligence, than the fading vanities of this dreaming, transitory life.

12. Well, then, we have got thus far in the clearest light. You see that a religious, holy life, is every man's duty, not only as they owe it to God as their Creator, their Owner, Governor, and Benefactor; but also, because as lovers of ourselves, our reason commandeth us to have ten thousandfold more regard of a probable or possible joy and torment which are endless, than of any that is small and of short continuance. And if this be so, that a holy life is every man's duty, with respect to the life that is to come, then it is most evident, that there is such a life to come indeed, and that it is more than probable or possible, even certain. For if it be but man's duty to manage this life, by the hopes and fears of another life, men it must follow, that either there is such a life to come, or else that God hath made it man's duty to hope, and fear, and care, and labour, and live in vain: and that he himself doth tantalize and cheat his creatures, and rule the world by motives of deceit, and make religion and obedience to our Maker to be a life of folly, delusion, and our loss. And he that believeth this of God, doth scarce believe him to be God. Though I have mentioned this argument in another treatise, I think it not unmeet here to repeat it for thy benefit.

Therefore that a holy life is every man's duty, were it but on the account of such a possibility or probability; and therefore that really there is such a joy and misery hereafter; because God doth not make our faculties in vain, nor make us to follow deceits and lies.

13. And seeing I suppose thee to be convinced of the life to come, and that man's happiness and misery is there, I must needs suppose that thou dost confess, that all things in this life, whether prosperity or adversity, honour or dishonour, are to be esteemed and used as they refer to the life to come. For nothing is more plain, than that the means are to have all their esteem and use in order to their end. That only is good in this life, which tendeth to the happiness of our endless life; and that is evil indeed in this life, that tendeth to our endless hurt, and to deprive us of the everlasting good. And therefore no price or motive should hire us to sin against God, and to forfeit or hinder our endless happiness.

That all the matters of this transitory life are to be estimated as they refer to the life to come.

14. I may suppose, if thou have reason, that thou wilt confess that God cannot be too much loved, nor obeyed too exactly, nor served too diligently (especially by such backward sinners, that have scarce any mind to love or worship him at all); and that no man can make too sure of heaven, or pay too dear for it, or do too much for his salvation, if it be but that which God hath appointed him to do. And that you have nothing else that is so much worth your time, and love, and care, and labour. And therefore though you have need to be stopped in your love, and care, and labour for the world, because for it you may easily pay too dear, and do too much; yet there is no need of stopping men in their love, and care, and labour for God and their salvation; which is worth more than ever we can do, and where the best are apt to do too little.

That no man can love God too much, nor make too sure of his salvation.

15. I also suppose thee to be one that knowest, that this present life is given us on trial,[14] to prepare for the life that shall come after; and that as men live here, they shall speed for ever; and that time cannot be recalled when it is gone, and therefore that we should make the best of it while we have it.

That this life is given us for trial and preparation to the life to come.

16. I suppose thee also to be easily convinced, that seeing man hath his reason and life for matters of everlasting consequence, his thoughts of them should be frequent and very serious, and his reason should be used about these things, by retired, sober deliberation.

That man's thoughts should be serious and frequent about his future state.

17. And I suppose thee to be a man, and therefore so far acquainted with thyself, as that thou mayst know, if thou wilt, whether thy heart and life do answer thy convictions, and whether they are more for heaven or earth; and therefore that thou art capable of self-judging in this case.

That you can tell, or may do, which way your hearts and diligence are bent, whether most for this life, or for that to come.

Perhaps you will say, that while I am directing you to be holy, I suppose you to be holy first; for all this seemeth to go far towards it. But I must profess that I see not any thing in all these suppositions, but what I may suppose to be in a heathen; and that I think all this is but supposing thee to have the use of thy reason, in the points in hand. Speak freely: Is there any one of all these points that thou canst or darest deny? I think there is not. And therefore if heathens and wicked men deny them in their practice, that doth but show that sin doth brutify them, and that, as men asleep, or in a crowd of business, they have not the use of the reason which they possess, in the matters which their minds are turned from.

18. Yea, one thing more I think I may suppose in all or most that will read this book; that you take on you also to believe in Jesus Christ, and in the Holy Ghost the Sanctifier, and that the Scriptures are the word of God. And if you do so indeed, I may then hope that my work is in a manner done, before I begin it: but if you do it but opinionatively and uneffectually, yet God and man may plead with you the truths which you profess.

That most among us profess to believe in Christ, and confess the gospel to be true, &c.

Having told you what I presuppose in you, I proceed now to the directions. But I again entreat and charge thee, reader, as thou lovest thy soul, and wouldst not be condemned for hypocrisy and sloth, that thou dost not refuse to put in practice what is taught thee, and show thereby, that whatever thou pretendest, thou art not willing to do thy part for thy own salvation, no not in the most reasonable, necessary things.[15]

Direction I. If thou be truly willing to be sanctified and a child of God, remain not in a state of ignorance; but do thy best to come into the light, and understand the word of God, in the matters of salvation.

If knowledge be unnecessary, why have we understanding?[16] and wherein doth a man excel a beast? If any knowledge at all be necessary, certainly it must be the knowledge of the

greatest and most necessary things: and nothing is so great and necessary as to obey thy Maker, and to save thy soul. Knowledge is to be valued according to its usefulness. If it be a matter of as great concernment to know how to do your worldly business, and to trade and gather worldly wealth, and to understand the laws, and to maintain your honour, as it is to know how to be reconciled unto God, to be pardoned and justified, to please your Creator, to prepare in time for death and judgment, and an endless life, then let worldly wisdom have the pre-eminence. But if all earthly things be dreams and shadows, and valuable only as they serve us in the way to heaven, then surely the heavenly wisdom is the best. Alas, how far is that man from being wise, that is acquainted with all the punctilios of the law, that is excellent in the knowledge of all the languages, sciences, and arts, and yet knoweth not how to live to God, to mortify the flesh, to conquer sin, to deny himself, nor to answer in judgment for his fleshly life, nor to escape damnation! As far is such a learned man from being wise, as he is from being happy.

Two sorts among us do quietly live in damning ignorance. First, abundance of poor people, who think they may continue in it, because they were bred in it; and that because they are not book-learned, therefore they need not learn how to be saved; and because their parents neglected to teach them when they were young, therefore they may neglect themselves ever after, and need not learn the things they were made for. Alas, sirs, what have you your lives, your time, and reason for? Do you think it is only to know how to do your worldly business? Or is it to prepare for a better world? It is better that you knew not how to eat, or drink, or speak, or go, or dress yourselves, than that you know not the will of God, and the way to your salvation. Hear what the Holy Ghost saith, 2 Cor. iv. 3, 4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Darkness is unsafe and full of fears; the light is safe and comfortable. A man in ignorance is never like to hit his way: nor can he know whether he be in or out; nor what enemy or danger he is near. It is the devil that is the prince of darkness, and his kingdom is a kingdom of darkness, and his works are works of darkness. See Eph. vi. 12.; Col. i. 13; 1 John ii. 11; Luke xi. 34, 35. Grace turneth men from darkness to light, Acts xxvi. 18, and causeth them to cast off the works of darkness, Rom. xiii. 12; because we are the children of light and of the day, and not of darkness or of night, 1 Thess. v. 5. They that were sometimes darkness, are light in the Lord, when they are converted, and must walk as the children of the light, Eph. v. 8. In the dark the devil and wicked men may cheat you, and do almost what they list with you. You will not buy your wares in the dark, nor travel, nor do your work in the dark: and will you judge of the state of your souls in the dark? and do the work of your salvation in the dark? I tell you the devil could never entice so many souls to hell, if he did not first put out the light, or put out their eyes. They would never so follow him by crowds, to everlasting torments, by daylight, and with open eyes. If men did but know well what they do when they are sinning, and whither they go in a carnal life, they would quickly stop, and go no further. All the devils in hell could never draw so many thither, if men's ignorance were not the advantage of temptations.

Another sort among us that are ignorant of the things of God, are sensual gentlemen, and scholars, that have so much breeding as to understand the words, and speak somewhat

better than the ruder sort, but indeed never knew the nature, truth, and goodness of the things they speak of:[17] they are many of them as ignorant of the nature of faith, and sanctification, and the working of the Holy Ghost in planting the image of God upon the soul, and of the saints' communion with God, and the nature of a holy life, as if they had never heard or believed, that there is such a thing as any of these in being. Nicodemus is a lively instance in this case: a ruler in Israel, and a Pharisee, and yet knew not what it was to be born again. And the pride of these gallants maketh their ignorance much harder to be cured, than other men's; because it hindereth them from knowing and confessing it. If any one would convince them of it, they say with scorn, as the Pharisees to Christ, John ix. 40, "Are we blind also?" Yea, they are ready to insult over the children of the light, that are wise to salvation, because they differ from the loose or hypocritical opinions of these gentlemen, in some matters of God's worship; of which their worships are as competent judges, as the Pharisees of the doctrine of Christ, or as Nicodemus of regeneration, or as Simon Magus, or Julian, or Porphyry, of the gifts of the Holy Ghost. These honourable, miserable men, will bear no contradiction or reproof: who dare be so unmannerly, disobedient, or bold, as to tell them that they are out of the way to heaven, and strangers to it (that I say not, enemies); and to presume to stop them in the way to hell, or to hinder them from damning themselves, and as many others as they can? They think this talk of Christ, and grace, and life eternal, if it be but serious, (and not like their own, in form, or levity, or scorn,) is but the troublesome preciseness of hypocritical, humorous, crack-brained fellows: and say of the godly, as the Pharisees, John vii. 47-49, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."

Well, gentlemen or poor men, whoever you be that savour not the things of the Spirit, Rom. viii. 5-7, 13, but live in ignorance of the mysteries of salvation, be it known to you, that heavenly truth and holiness are works of light, and never prosper in the dark; and that your best understanding should be used for God and your salvation, if for any thing at all. It is the devil and his deceits that fear the light. Do but understand well what you do, and then be wicked if you can; and then set light by Christ and holiness if you dare! O come but out of darkness into the light, and you will see that which will make you tremble to live ungodly and unconverted another day: and you will see that which will make you with penitent remorse lament your so long neglect of heaven, and wonder that you could live so far and so long beside your wits, as to choose a course of vanity and bestiality in the chains of Satan, before the joyful liberty of the saints: and, though we must not be so uncivil as to tell you where you are, and what you are doing, you will then more uncivilly call yourselves, "exceedingly mad and foolish, disobedient, deceived, serving divers lusts and pleasures," as one did that thought himself before as wise and good as any of you, Acts xxvi. 11; Tit. iii. 3. Live not in a sleepy state of ignorance, if ever you would have saving grace.

Direct. II. Especially labour first to understand the true nature of a state of sin and a state of grace.

It is like you will say, that all are sinners; and that Christ died for sinners; and that you were regenerate in your baptism; and that for the sins that since then you have committed, you have repented of them, and therefore you hope they are forgiven.[18]

But stay a little, man, and understand the matter well as you go; for it is your salvation that lieth at the stake. It is very true that all are sinners: but it is as true, that some are in a state of sin, and some in a state of grace; some are converted sinners, and some unconverted sinners; some live in sins inconsistent with holiness, (which therefore may be called mortal,) others have none but infirmities which consist with spiritual life (which in this sense may be called venial); some hate their sin, and long to be perfectly delivered from it, and others so love it, as they are loth to leave it. And is there no difference, think you, between these?

It is as true also, that Christ died for sinners: (or else where were our hope?) but it is true also, that he died to "save his people from their sins,"[19] Matt. i. 21, and "to bring them from darkness unto light, and from the power of Satan unto God," Acts xxvi. 18, and "to redeem us from all iniquity, and purify to himself a peculiar people zealous of good works," Tit. ii. 14, and "that except a man be born again, and converted, and become as a little child, (in humility and beginning the world anew,) he cannot enter into the kingdom of heaven," John iii. 3, 5; Matt. xviii. 3, and that even he that died for sinners, will at last condemn the workers of iniquity, and say, "Depart from me, ye cursed, into everlasting fire," Matt. xxv. 41, "I never knew you," Matt. vii. 23.

It is very true, that you were sacramentally regenerate in baptism, and that he that believeth and is baptized, shall be saved, and all that are the children of promise, and have that promise sealed to them by baptism, are regenerate. The ancients taught that baptism puts men into a state of grace; that is, that all that sincerely renounce the world, the devil, and the flesh, and are sincerely given up to God the Father, Son, and Holy Ghost, according to the covenant of grace, and profess and seal this by their baptism, shall be pardoned, and made the heirs of life. But as it is true, that baptism thus saveth, so is it as true,[20] that it is not the "outward washing only the filth of the flesh" that will suffice, but the "answer of a good conscience towards God," 1 Pet. ii. 21; and that "no man can enter into the kingdom of God, that is not born of the Spirit, as well as of water," John iii. 5; and that Simon Magus and many another have had the water of baptism, that never had the Spirit, but still remain in the "gall of bitterness, and bond of iniquity, and had no part nor lot in that business, their hearts being not right in the sight of God," Acts viii. 13, 21, 23. And nothing is more sure, than that "if any man have not the Spirit of Christ (for all his baptism) he is none of his," Rom. viii. 9; and that if you have his Spirit, you "walk not after the flesh, but after the Spirit;" and are "not carnally but spiritually minded," and are "alive to God," and as "dead to the world," Rom. viii. 1, 5-8, 10, 13, 14. Whether all that were baptized are such as these, when they come to age, judge you.

It is true also, that if you truly repent, you are forgiven: but it is as true, that true repentance is the very conversion of the soul from sin to God, and leaveth not any man in the power of sin. It is not for a man when he hath had all the pleasure that sin will yield him, to wish then that he had not committed it, (which he may do then at an easy rate,) and yet to keep the rest that are still pleasant and profitable to his flesh; like a man that casts away the bottle which he hath drunk empty, but keeps that which is full; or as men sell off their barren kine, and buy milch ones in their stead: this kind of repentance is a mockery, and not a cure for the soul. If thou have true repentance, it hath so far turned thy heart from sin, that thou wouldst not commit it, if it were to do again, though thou hadst all the same temptations; and it hath

so far turned thy heart to God and holiness, that thou wouldst live a holy life, if it were all to do again, though thou hadst the same temptations as afore against it (because thou hast not the same heart). This is the nature of true repentance; such a repentance indeed is never too late to save; but I am sure it never comes too soon.

Mark, now, I beseech you, what a state of sin, and what a state of holiness is.

He that is in a state of sin, hath habitually and predominantly a greater love to some pleasures, or profits, or honours of this world, than he hath to God, and to the glory which he hath promised; he preferreth, and seeketh, and holdeth (if he can) his fleshly prosperity in this world, before the favour of God and the happiness of the world to come. His heart is turned from God unto the creature, and is principally set on things on earth. Thus his sin is the blindness, and madness, and perfidiousness, and idolatry of his soul, and his forsaking of God, and his salvation, for a thing of nought. It is that to his soul, which poison, and death, and sickness, and lameness, and blindness are to his body: it is such dealing with God, as that man is guilty of to his dearest friend or father, who should hate him and his company, and love the company of a dog or toad much better than his; and obey his enemy against him: and it is like a madman's dealing with his physician, who seeks to kill him as his enemy, because he crosseth his appetite or will, to cure him. Think of this well, and then tell me, whether this be a state to be continued in. This state of sin is something worse than a mere inconsiderate act of sin, in one that otherwise liveth an obedient, holy life.

On the other side, a state of holiness is nothing else but the habitual and predominant devotion and dedication of soul, and body, and life, and all that we have, to God;[21] and esteeming, and loving, and serving, and seeking him, before all the pleasures and prosperity of the flesh; making his favour, and everlasting happiness in heaven, our end, and Jesus Christ our way, and referring all things in the world unto that end, and making this the scope, design, and business of our lives. It is a turning from a deceitful world to God; and preferring the Creator before the creature, and heaven before earth, and eternity before an inch of time, and our souls before our corruptible bodies, and the authority and laws of God, the universal Governor of the world, before the word or will of any man, how great soever; and a subjecting our sensitive faculties to our reason, and advancing this reason by Divine revelation; and living by faith, and not by sight: in a word, it is a laying up our treasure in heaven, and setting our hearts there, and living in a heavenly conversation, setting our affections on the things above, and not on the things that are on earth; and a rejoicing in hope of the glory to come, when sensualists have nothing but transitory, brutish pleasures to rejoice in.

This is a state and life of holiness: when we persuade you to be holy, we persuade you to no worse than this; when we commend a life of godliness to your choice, this is the life that we mean, and that we commend to you. And can you understand this well, and yet be unwilling of it? It cannot be. Do but know well what godliness and ungodliness, what grace and sin are, and the work is almost done.

Direct. III. To know what a life of holiness is, believe the word of God, and those that have tried it; and believe not the slanders of the devil and of ungodly men, that never tried or knew the things which they reproach.

Reason cannot question the reasonableness of this advice. Who is wiser than God? or who is to be believed before him? And what men are liker to know what they talk of, than such as speak from their own experience? Nothing more familiar with wicked men, than to slander and reproach the holy ways and servants of the Lord. No wisdom, no measure of holiness or righteousness, will exempt the godly from their malice; otherwise, Christ himself at least would have been exempted, if not his apostles and other saints, whom they have slandered and put to death. Christ hath foretold us what to expect from them. John xv. 18-21, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

The truth is, wicked men are the seed and children of the devil, and have his image, and obey him, and think, and speak, and do as he would have them; and the godly are the seed and members of Christ, and bear his image, and obey him: and do you think that the devil will bid his children speak well of the ways or followers of Christ? I must confess, till I had found the truth of it by experience, I was not sensible how impudent in belying, and cruel in abusing the servants of Christ, his worldly, malicious enemies are.[22] I had read oft how early an enmity was put between the woman's and the serpent's seed, and I had read and wondered, that the first man that was born into the world did murder his brother for worshipping God more acceptably than himself; "because his own works were evil, and his brother's righteous," 1 John iii. 12. I had read the inference, ver. 13, "Marvel not, my brethren, if the world hate you;" but yet I did not so fully understand, that wicked men and devils are so very like, and so near of kin, till the words of Christ, John viii. 44, expounded by visible demonstrations, had taught it me. Indeed the apostle saith, 1 John iii. 12, that Cain was of that wicked one, that is, the devil: but Christ saith more plainly, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Here note, that cruel murdering and lying are the principal actions of a devil; and that as the father of these, he is the father of the wicked, who are most notoriously addicted to these two courses against the most innocent servants of the Lamb. How just it is that they dwell together hereafter, that are here so like in disposition and action: even as the righteous shall dwell with Christ, who bore his image, and imitated his holy, suffering life.

I conclude, then, that if thou wilt never turn to God and a holy life, till wicked men give over belying and reproaching them, thou mayst as well say, that thou wilt never be reconciled to God, till the devil be first reconciled to him; and never love Christ, till the devil love him, or bid thee love him; or never be a saint, till the devil be a saint, or will give thee leave; and that thou wilt not be saved, till the devil be willing that thou be saved.

Direct. IV. That thy understanding may be enlightened, and thy heart renewed, be much and serious in reading the word of God, and those books that are fitted to men in an unconverted state, and especially in hearing the plain and searching preaching of the word.

There is a heavenly light, and power, and majesty in the word of God, which in the serious reading or hearing of it, may pierce the heart, and prick it, and open it, that corruption may go out, and grace come in. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart," Psal. xix. 7, 8. Moreover, "by them it is that we are warned: and in keeping of them there is great reward," ver. 11. The eunuch was reading the Scripture, when Philip was sent to expound it to him for his conversion, Acts viii. The preaching of Peter did prick many thousands to the heart to their conversion, Acts ii. 37. The heart of Lydia was opened to attend to the preaching of Paul, Acts xvi. 14. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit," Heb. iv. 11. These "weapons are mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. iv. 5. Hast thou often read and heard already, and yet findest no change upon thy heart? Yet read and hear again and again: ministers must not give over preaching, when they have laboured without success; why then should you give over hearing or reading? As the husbandman laboureth, and looketh to God for rain, and for the blessing, so must we, and so must you. Look up to God: remember it is his word, in which he calleth you to repentance, and offereth you mercy, and treateth with you concerning your everlasting happiness: lament your former negligence and disobedience, and beg his blessing on his word, and you shall find it will not be in vain.

And the serious reading of books which expound and apply the Scriptures, suitable to your case, may, by the blessing of God, be effectual to your conversion. I have written so many to this use myself, that I shall be the shorter on this subject now, and desire you to read them, or some of them, if you have not fitter at hand; viz. A Call to the Unconverted;—A Treatise of Conversion;—Now or Never;—Directions for a sound Conversion;—A Saint or a Brute;—A Treatise of Judgment;—A Sermon against making light of Christ;—A Sermon of Christ's Dominion;—Another of his Sovereignty, &c.

Direct. V. If thou wouldst not be destitute of saving grace, let thy reason be exercised about the matters of thy salvation, in some proportion of frequent, sober, serious thoughts, as thou art convinced the weight of the matter doth require.

To have reason is common to all men, even the sleepy and distracted: to use reason is common to all that have their senses awake, and fit to serve their minds: to use reason in the greatest matters, is proper to wise men, that know for what end God made them reasonable.[23] Inconsiderate men are all ungodly men; for reason not used is as bad as no reason, and will prove much worse in the day of reckoning. The truth is, though sinners are exceeding blind and erroneous about the things of God, yet all God's precepts are so reasonable, and tend so clearly to our joy and happiness, that if the devil did not win most souls by silencing reason, and laying it asleep, or drowning its voice with the noise and crowd of worldly business, hell would not have so many sad inhabitants. I scarce believe that God will condemn any sinner that ever lived in the world, that had the use of reason; no, not the heathens that had but one talent, but he will be able to say to them, as Luke xix. 22, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest," &c. To serve God and labour diligently for salvation, and prefer it before all worldly things, is so reasonable a thing, that every one that repenteth of the contrary course, doth call it from his heart an impious madness. Reason must needs be for God that made it. Reason must needs be for that which is its proper end and use. Sin, as it is in the understanding, is nothing but unreasonableness; a blindness and error; a loss and corruption of reason in the matters of God and our salvation. And grace, as in the understanding, doth but cure this folly and distraction, and make us reasonable again; it is but the opening of our eyes, and making us wise in the greatest matters. It is not a more unmanly thing to love and plead for blindness, madness, and diseases, and to hate both sight, and health, and wit, than it is to love and plead for sin, and to hate and vilify a holy life.

1 Cor. xiii. 5; Psal. iv. 4-7; 1 Cor. xi. 28.

Grant me but this one thing, that thou wilt but soberly exercise thy reason about these great, important questions; Where must I abide for ever? What must I do to be saved? What was I created and redeemed for? and I shall hope that thy own understanding, as erroneous as it is, will work out something that will promote thy good. Do but withdraw thyself one hour in a day from company and other business, and consider but as soberly and seriously of thy end and life, as thou knowest the nature and weight of the matter doth require, and I am persuaded thy own reason and conscience will call thee to repentance, and set thee, at least, in a far better way than thou wast in before. When thou walkest alone, or when thou wakest in the night, remember soberly that God is present, that time is hasting to an end, that judgment is at hand, where thou must give account of all thy hours, of thy lusts, and passions, and desires; of all thy thoughts, and words, and deeds; and that thy endless joy or misery dependeth wholly and certainly on this little time. Think but soberly on such things as these, but one hour in a day or two, and try whether it will not once recover thee to wit and godliness; and folly and sin will vanish away before the force of considering reason, as the darkness vanisheth before the light. I entreat thee now as in the presence of God, and as thou wilt answer the denial of so reasonable a request at the day of judgment, that thou wilt but resolve to try this course of a sober, serious consideration, about thy sin, thy duty, thy danger, thy hope, thy account, and thy everlasting state: try it sometimes, especially on the Lord's days; and do but mark the result of all; and whither it is that such sober consideration doth point or lead thee? whether it be not towards a diligent, holy, heavenly life? If thou deny me thus much, God and thy conscience shall bear witness, that thou thoughtest thy salvation of little worth, and therefore mayst justly be denied it.

Would it not be strange that a man should be penitent and godly, that never once thought of the matter with any seriousness in his life? Can so many and great diseases of soul be cured, before you have once soberly considered that you have them, and how great and dangerous they are, and by what remedies they must be cured? Can grace be obtained and exercised, while you never so much as think of it? Can the main business of our lives be done without any serious thoughts; when we think it fit to bestow so many upon the trivial matters of this world? Doth the world and the flesh deserve to be remembered all the day, and week, and year? and doth not God and thy salvation deserve to be thought on one hour in a day, or one day in a week? Judge of these things, but as a man of reason. If thou look that God, who hath given thee reason to guide thy will, and a will to command thy actions, should yet carry thee to heaven like a stone, or save thee against or without thy will, before thou didst ever once soberly think of it, thou mayst have leisure in hell to lament the folly of such expectations.

Direct. VI. Suffer not the devil by company, pleasure, or worldly business, to divert or hinder thee from these serious considerations.

The devil hath but two ways to procure thy damnation. The one is, by keeping thee from any sober remembrance of spiritual and eternal things; and the other is, if thou wilt needs think of them, to deceive thee into false, erroneous thoughts. To bring to pass the first of these, (which is the most common, powerful means,) his ordinary way is by diversion;[24] finding thee still something else to do; putting some other thoughts into thy mind, and some other work into thy hand; so that thou canst never have leisure for any sober thoughts of God: whenever the Spirit of God knocks at thy door, thou art so taken up with other company, or other business, that thou canst not hear, or wilt not open to him. Many a time he hath been ready to teach thee, but thou wast not at leisure to hear and learn. Many a time he secretly jogged thy conscience, and checked thee in thy sin, and called thee aside to consider soberly about thy spiritual and everlasting state, when the noise of foolish mirth and pleasures, or the bustles of encumbering cares and business, have caused thee to stop thy ears, and put him off, and refuse the motion. And if the abused Spirit of God depart, and leave thee to thy beloved mirth and business, and to thyself, it is but just; and then thou wilt never have a serious, effectual thought of heaven, perhaps, till thou have lost it; nor a sober thought of hell, till thou art in it; unless it be some despairing, or some dull, ineffectual thought.

O therefore, as thou lovest thy soul, do not love thy pleasure or business so well as to refuse to treat with the Spirit of God, who comes to offer thee greater pleasures, and to engage thee in a more important business. O lay by all, to hear awhile what God and conscience have to say to thee. They have greater business with thee, than any others that thou conversest with. They have better offers and motions to make to thee, than thou shalt hear from any of thy old companions. If the devil can but take thee up a while, with one pleasure one day, and another business another day, and keep thee from the work that thou camest into the world for, till time be gone, and thou art slipt unawares into damnation, then he hath his desire, and hath the end he aimed at, and hath won the day, and thou art lost for ever.

It is like thou settest some limits to thy folly, and purposest to do thus but a little while: but when one pleasure withereth, the devil will provide a fresh one for thee; and when one business is over, which causeth thee to pretend necessity, another, and another, and another

will succeed, and thou wilt think thou hast such necessity still, till time is gone, and thou see, too late, how grossly thou wast deceived. Resolve, therefore, that whatever company, or pleasure, or business would divert thee, that thou wilt not be befooled out of thy salvation, nor taken off from minding the one thing necessary. If company plead an interest in thee, know of them whether they are better company than the Spirit of God and thy conscience;—if pleasure would detain thee, inquire whether it be more pure and durable pleasures, than thou mayst have in heaven, by hearkening unto grace;—if business still pretend necessity, inquire whether it be a greater business than to prepare thy soul and thy accounts for judgment, and of greater necessity than thy salvation. If not, let it not have the precedency: if thou be wise, do that first that must needs be done; and let that stand by that may best be spared. What will it profit thee to win all the world, and lose thy soul? At least, if thou durst say that thy pleasure and business are better than heaven, yet might they sometimes be forborne, while thou seriously thinkest of thy salvation.

Direct. VII. If thou wouldst be converted and saved, be not a malicious or peevish enemy to those that would convert and save thee: be not angry with them that tell thee of thy sin or duty, as if they did thee wrong or hurt.

God worketh by instruments: when he will convert a Cornelius, a Peter must be sent for, and willingly heard. When he will recall and save a sinner, he hath usually some public minister or private friend, that shall be a messenger of that searching and convincing truth, which is fit to awaken them, enlighten them, and recover them. If God furnish these his instruments with compassion to your souls, and willingness to instruct you, and you will take them for your enemies, and peevishly quarrel with them, and contradict them, and perhaps reproach them, and do them a mischief for their good will, what an inhuman, barbarous course of ingratitude is this! Will you be angry with men for endeavouring to save you from the fire of hell? Do they endeavour to make any gain or advantage by you? or only to help your souls to heaven? Indeed, if their endeavours did serve any ambitious design of their own, to bring the world (as the pope and his clergy would do) under their own jurisdiction, you had reason then to suspect their fraud. But the truth is, Christ hath purposely appointed his greatest church-officers to be but ministers, even the servants of all, to rule and save men as volunteers, without any coercive power, by the management of his powerful word upon their consciences; and to beseech and entreat the poorest of the flock, as those that are not lords over God's heritage, nor masters of their faith, but their servants in Christ, and helpers of their joy; that so whenever we deliver our message to them, they may see that we exercise not dominion over them, and aim at no worldly honours, or gain, or advantage to ourselves, but at the mere conversion and saving of their souls. Whereas, if he had allowed us to exercise authority as the kings of the gentiles, and to be called gracious lords, and to encumber ourselves with the affairs of this life, our doctrine would have been rejected by the generality of the world, and we should always have come to them on this great disadvantage, that they would have thought we sought not them, but theirs; and that we preached not for them, but for ourselves, to make a prize of them.[25] as the Jesuits, when they attempt the conversion of the Indians, do still find this their great impediment, the princes and people suppose them to pretend the gospel, but as a means to subjugate them and their dominions to the pope; because they tell them that they must be all subject to the pope, if they will be

saved. Now when Christ hath appointed a poor, self-denying, entreating ministry, against whom you can have none of these pretences, to stoop to your feet, with the most submissive entreaties, that you would but turn to God and live, you have no excuse for your own barbarous ingratitude, if you will fly in their faces, and use them as your enemies, and be offended with them for endeavouring to save you. You know they can hold their tithes and livings by smoothing, and cold, and general preaching, as well as by more faithful dealing (if not better): you know they can get no worldly advantage by dealing so plainly with you: you know that they hazard by it their reputation with such as you; and they cannot be ignorant that it is like to expose them to your ill will and indignation.

And they are men as well as you, and therefore, undoubtedly, desire the good will and the good word of others, and take no pleasure to be scorned or hated: undoubtedly they break through much temptations and reluctancy of the flesh, before they can so far deny themselves as to endeavour your salvation on such terms: and seeing it is all for you, methinks you should be their chief encouragers; if others should oppose them, you should be for them, because they are for you. If I go with a convoy to relieve a besieged garrison, I shall expect opposition from the enemy that besiegeth them; but if the besieged themselves shall shoot at us, and use us as enemies for venturing our lives to relieve them, it is time to be gone, and let them take what they get by it.

Perhaps you think that the preacher, or private admonisher, is too plain with you;[26] but you should consider that self-love is like to make you partial in your own cause, and therefore a more incapable judge than they. And you should consider that God hath commanded them to deal plainly, and told them that else the people's blood shall be required at their hands, Isa. lviii. 1; Ezek. xviii. And that God best knoweth what medicine and diet is fittest for your disease; and that the case is of such grand importance (whether you shall live in heaven or hell for ever?) that it is scarce possible for a minister to be too plain and serious with you: and that your disease is so obstinate, that gentler means have been too long frustrate, and therefore sharper must be tried; else why were you not converted by gentler dealing until now? If you fall down in a swoon, or be ready to be drowned, you will give leave to the standers-by to handle you a little more roughly than at another time, and will not bring your action against them for laying hands on you, or ruffling your silks or bravery; if your house be on fire, you will give men leave to speak in another manner, than when they modulate their voices into a civil and complimenting tone.

It may be you think that they are censorious in judging you to be unconverted, when you are not; and to be worse and in more danger than you are, and speaking harder of you than you deserve. But it is you that should be most suspicious of yourselves, and afraid in so great a matter of being deceived. A stander-by may see more than a player: I am sure he that is awake may know more of you, than you of yourselves when you are asleep.

But suppose it were as you imagine; it is his love that mistakingly attempteth your good: he intendeth you no harm: it is your salvation that he desireth; it is your damnation that he would prevent. You have cause to love him, and be thankful for his good-will, and not to be angry with him, and reproach him for his mistakes. He is none of those that brings you into the inquisition, and would fine, or imprison, or banish, or burn, or hang, or torment you, in

order to convert and save you: the worst he doth, is but to speak those words, which, if true, you are deeply concerned to regard; and if mistaken, can do you no hurt, unless you are the cause yourself. If it be in public preaching, he speaketh generally by descriptions, and not by nomination; no more of you, than of others in your case; nor of you at all, if you are not in that case. If he speak privately to you, there is no witness but yourself; and therefore it is no matter of disgrace. Never, for shame, pretend that thou art willing to be converted and saved, when thou hatest those that would promote it; and art angry with every one that tells thee of thy case, and couldst find in thy heart to stop their mouths, or do them a mischief.

Direct. VIII. If thou art willing indeed to be converted, do thy best to discover that yet thou art unconverted, and in a lost and miserable state.

Who will endeavour to cure a disease which he thinks he hath not? or to vomit up the poison which he thinks he never took, or taketh to be no poison? or to come out of the ditch, that thinks he is not in it? or who will turn back again, that will not believe but he is in the right way? Who will labour to be converted, that thinks he is converted already? Or who will come to Christ as the physician of his soul, that thinks he is not sick, or is cured already? The common cause that men live and die without the grace of repentance, sanctification, and justification, which should save them, is because they will not believe but that they have it, when they have it not; and that they are penitent, and justified, and sanctified already. It is not my desire to make any of you think worse of your condition than it is; but if you will not know what it is, you will not be fit for recovering grace, nor use the means for your own recovery: you think it is so sad a conclusion, to find yourselves in a state of condemnation, that you are exceeding unwilling to know it or confess it.

But I beseech you consider but these two things: first, either it is true that you are in so miserable a state, or it is not true: if it be not true, the closest trial will but comfort you, by discovering that you are sanctified already; but if it be true, then do you think it will save you to be ignorant of your danger? Will it cure your disease, to believe that you have it not? Will thinking well of yourselves falsely, prove that you are well indeed?[27] Is it the way to grace, to think you have it, when you have it not? Will it bring you to heaven, to think that you are going thither, when you are in the way to hell? Nay, do you not know, that it is the principal temptation of the devil, to keep men from a state of repentance and salvation, to deceive them thus, and persuade them that they are in such a state already? Judge soberly of the case. Do you think if all the impenitent, unconverted sinners in the world were certain that they are indeed in a graceless state, in which if they died, they were past all hope, that they would not quickly look about them, and better understand the offers of a Saviour, and live in continual solicitude and fear, till they found themselves in a safer state? If you were sure yourselves, that you must yet be made new creatures, or be damned, would it not set you on work to seek more diligently after grace than ever you have done? The devil knoweth this well enough; that he could scarce keep you quiet this night in his snares, but you would be ready to repent and beg for mercy, and resolve on a new life, before to-morrow, if you were but sure that you are yet in a state of condemnation. And therefore he doth all he can to hide your sin and danger from your eyes, and to quiet you with the conceit, that though you are sinners, yet you are penitent, pardoned, and safe.

Well, sirs, there can be no harm in knowing the truth. And therefore will you but try yourselves, whether you are unsanctified or not? You were baptized into the name of the Holy Ghost as your Sanctifier; and if now you neglect or mock at sanctification, what do you but deride your baptism, or neglect that which is its sense and end? It doth not so much concern you to know that you live the life of nature, as to know whether sanctification have made you spiritually alive to God.

And let me tell you this to your encouragement, that we do not call you to know that you are unconverted, and unpardoned, and miserable, as men that have no remedy, but must sit down in despair, and be tormented with the fore-knowledge of your endless pains before the time. No; it is but that you may speedily and thankfully accept of Christ, the full remedy, and turn to God, and quickly get out of your sin and terror, and enter into a life of safety and of peace. We desire not your continuance in that life which tendeth to despair and horror: we would have you out of it, if it were in our power, before to-morrow; and therefore it is that we would have you understand what danger you are in, that you may go no further, but speedily turn back, and seek for help. And I hope there is no hurt, though there be some present trouble, in such a discovery of your danger as this is.

Well, if you are but willing to know, I shall help you a little to know what you are.

Marks of an unconverted state.

1. If you are persecutors, or haters, deriders of men, for being serious and diligent in the service of God, and fearful of sinning, and because they go not with the multitude to do evil, it is a certain sign that you are in a state of death: yea, if you love not such men, and desire not rather to be such yourselves, than to be the greatest of the ungodly. See Gal. iv. 29; Acts xxvi. 11; 1 Tim. i. 13; 1 Pet. iv. 2-5; Psal. xv. 4; 1 John iii. 8-15; John xiii. 35; Psal. lxxxiv. 10.

2. If you love the world best, and set your affections most on things below, and mind most earthly things; nay, if you seek not first God's kingdom, and the righteousness thereof; and if your hearts be not in heaven, and your affections set on the things that are above; and you prefer not your hopes of life eternal before all the pleasures and prosperity of this world, it is a certain sign that you are but worldly and ungodly men. See this in Matt. vi. 19-21, 33; Phil. iii. 18-20; Col. iii. 1-4; Psal. lxxiii. 25; 1 John ii. 15-17; James i. 27; Luke xii. 20, 21; xvi. 25.

3. If your estimation, belief, and hopes, of everlasting life through Christ, be not such, as will prevail with you to deny yourselves, and forsake father, and mother, and the nearest friends; and house, and land, and life, and all that you have, for Christ, and for these hopes of a happiness hereafter, you are no true christians, nor in a state of saving grace. See Luke xiv. 26, 33; Matt. x. 37-39; xiii. 21, 22.

4. If you have not been converted, regenerated, and sanctified by the Spirit of Jesus Christ, making you spiritual, and causing you to mind the things of the Spirit above the things of the flesh. If this Spirit be not in you, and you walk not after it, but after the flesh; making provision for the flesh, to satisfy its desires, and preferring the pleasing of the flesh before the pleasing of God, it is certain that you are in a state of death. See Matt. xviii. 3; John iii. 3, 5, 6; Heb. xii.

14; Rom. viii. 1, 5-13; xiii. 13, 14; Luke xvi. 19, 25; xii. 20, 21; Heb. xi. 25, 26; 2 Cor. iv. 16-18; v. 7; Rom. viii. 17, 18.

5. If you have any known sin which you do not hate, and had not rather leave it than keep it, and do not pray, and strive, and watch against it, as far as you know and observe it; but rather excuse it, plead for it, desire it, and are loth to part with it, so that your will is habitually more for it than against it, it is a sign of an impenitent, unrenewed heart. 1 John iii. 3-10, 24; Gal. v. 16, 19-25; Rom. vii. 22, 24; viii. 13; Luke xiii. 3, 5; Matt. v. 19, 20; 2 Tim. ii. 19; Psal. v. 5; Luke xiii. 27.

6. If you love not the word, as it is a light discovering your sin and duty, but only as it is a general truth, or as it reproveth others: if you love not the most searching preaching, and would not know how bad you are, and come not to the light, that your deeds may be manifest, it is a sign that you are not children of the light, but of the darkness, John iii. 19-21.

7. If the laws of your Creator and Redeemer be not of greatest power and authority with you, and the will and word of God cannot do more with you, than the word or will of any man; and the threatenings and promises of God be not more prevalent with you, than the threats or promises of any men, it is a sign that you take not God for your God, but in heart are atheists and ungodly men. Luke xix. 27; Matt. vii. 21-23, 26; Dan. iii. 16-18; vi. 5, 10; Jer. xvii. 5, 6; Luke xii. 4; Acts v. 29; Psal. xiv. 1, &c.

8. If you have not, in a deliberate covenant or resolution, devoted and given up yourselves to God as your Father and felicity, to Jesus Christ as your only Saviour, and your Lord and King, and to the Holy Ghost as your Sanctifier, to be made holy by him, desiring that your heart and life should be perfectly conformed to the will of God, and that you might know him, and love him, and enjoy him more; you are void of godliness and true christianity; for this is the very covenant which you make in baptism, which you call your christening. Matt. xxviii. 19, 20; 2 Cor. viii. 5; 1 Cor. vi. 17; John i. 10-12; Gal. iv. 6; Rom. viii. 14, 15.

I have now plainly showed you, and fully proved, from the word of God, by what infallible signs an ungodly man may know that he is ungodly, if he will. May you not know whether it be thus with you, if you are willing to know? May you not know, if you will, whether your desire and design of life be more for this world or that to come? and whether heaven or earth be preferred and sought first? and whether your fleshly prosperity and pleasure, or your souls, be principally cared for and regarded? May you not know, if you will, whether you love or loathe the serious worshippers of God?[28] and whether you had rather be delivered from your sins or keep them? and whether your wills be more against them, or for them? and whether you love a holy life or not? and whether you had rather be perfect in holiness and obedience to God, or be excused from it, and please the flesh? and whether you had rather be such a one as Paul, or as Cæsar? a persecuted saint in poverty and contempt, or a persecuting conqueror or king? May you not know, if you will, whether you love a searching ministry, that telleth you of the worst, and would not deceive you? May you not know, whether you are resolvedly devoted and given up to God, the Father, Son, and Holy Ghost, as your Father and felicity, your Saviour and your Sanctifier; and whether the scope, design, and business of your lives is more for God, or for the flesh, for heaven, or earth; and which it

is that bears the sway, and which it is that comes behind, and hath but the leavings of the other, or only so much as it can spare? Certainly these are things so near you, and so remarkable in your hearts, that you may come to the knowledge of them if you will. But if you will not, who can help it?

What a sottish cavil is it then of those ignorant men, that ask us, when we tell them of these things, Whether ever we were in heaven? or ever saw the book of life? and how we can tell who shall be saved, and who shall be damned? If it were about a May-game this jesting were more seasonable; but to talk thus distractedly about the matters of salvation and damnation, and to make such a jest of the damning of souls, is a kind of foolery that hath no excuse. What though we never were in heaven? and never saw the book of life? dost thou think I never saw the Scriptures? Why, wretched sinner, dost thou not know, that Christ came down from heaven, to tell us who they be that shall come thither, and who they be that shall be shut out? And did he not know what he said? Is God the Governor of the world, and hath he not a law by which he governeth them? and can I not tell by the law, who they be that the Judge will condemn or save? What else is the law made for, but to be the rule of life, and the rule of judgment? Read Psal. i. and xv.; Matt. v. vii. and xxv., and all the texts which I even now cited, and see in them whether God hath not told you who they be that shall be saved, and who they be that shall be condemned? nay, see whether this be not the very business of the word of God? And do you think that he hath written in vain? But some men have loved ignorance and ungodliness so long, till the Spirit of grace hath cast them off, and left them to the sottishness of their carnal minds, so that "they have eyes and see not, and ears and hear not, and hearts and understand not." But those that are willing and diligent to know their sin and duty, in order to their recovery, God will not let them search in vain, nor hide the remedy from their eyes.

Direct. IX. When you have found yourselves in a state of sin and death, understand and consider what a state that is.

It may be you will think it a tolerable condition, and linger in it, as if you were safe; or delay your repentance, as if it were a matter of no great haste; unless you open your eyes, and look round about you, and see in how slippery a place you stand. Let me name some instances of the misery of an unregenerate, graceless state, and then judge of it as the word of God directs you.

1. As long as you are unconverted, you must needs be loathsome and abominable to God.[29] His holy nature is unreconcilable to sin, and would be unreconcilable to sinners, if it were not that he can cleanse and purify them. Did you know what sin is, and know God's holiness, you would understand this much better. Your own averseness to God, and your dislike of the holiness of his laws and servants, might tell you what thoughts he hath of you. "He hateth all the workers of iniquity," Psal. v. 5. Indeed he taketh you for his enemies, and as such he will handle you, if you be not converted. I know many persons that are most deeply guilty, especially men of honour and esteem in the world, would scorn to have this title given to themselves; but verily God is not fearful of offending them, nor so tender of their defiled honour, as they are of their own, or as they expect the preacher should be. If those be the king's enemies that refuse his government and set up another, then those are the enemies of

God, and of the Redeemer, and of the Holy Ghost, that set up the base concupiscence of their flesh, and the honour and prosperity of this world, and the will of man, and refuse the government of God their Creator and Redeemer, and refuse the sanctifying teachings and operations of the Holy Ghost. Read Luke xix. 27.

Some think it strange that any men should be called "haters of God;" and I believe you will find it hard to meet with that man that will confess it by himself, till converting grace or hell constrain him. And indeed if God himself had not charged men with that sin, and called them by that name, we should scarce have found belief or patience when we had endeavoured to convince the world of it. Entreat but the worst of men to repent of hating God, and try how they will take it. Yet they may read that name in Scripture, Rom. i. 30; Psal. lxxxi. 15; Luke xix. 14. Did not the Jews hate Christ, think you, when they murdered him? and when they hated all his followers for his sake? Matt. x. 22; Mark xiii. 13. And doth not Christ say, "that they shall be hated for his sake, not only of the Jews, but also of all nations, and all men," Matt. xxiv. 9; x. 22; even by the "world," John xvii. 14; xv. 17-19, &c. And this was a hating "both Christ and his Father," John xv. 23, 24. But you will say, it is not possible that any man can hate God. I answer, how then came the devils to hate him? Yea, every ungodly man hateth God: indeed no man hateth him as good, or as merciful to them; but they hate him as holy and just, as one that will not let them have the pleasure of sin, without damning them; as one engaged in justice to cast them into hell, if they die without conversion; and as one that hath made so pure and precise a law to govern them, and convinceth them of sin, and calls them to that repentance and holiness which they hate. Why did the world hate Christ himself? He tells you, John vii. 7, "The world cannot hate you, but me it hateth, because I testify against it, that the works thereof are evil." John iii. 19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Nay, it is a wonder of blindness, that this God-hating world and age should not perceive that they are God-haters, while they hate his servants to the death, and implacably rage against them, and hate his holy ways and kingdom, and bend all their power and interest in most of the kingdoms of the world, against his interest and his people upon earth: while the devil fighteth his battles against Christ through the world, by their hands, they will yet confess the devil's malice against God, but deny their own; as if he used their hands without their hearts. Well! poor, wretched worms! instead of denying your enmity to him, lament it, and know that he also taketh you for his enemies, and will prove too hard for you when you have done your worst. Read Psal. ii. and tremble, and submit. This is especially the case of persecutors and open enemies; but in their measure also of all that would not have him to reign over them. And therefore Christ came to reconcile us unto God, and God to us; and it is only the sanctified that are reconciled to him. See Col. i. 21; Phil. iii. 18; 1 Cor. xv. 25; Rom. v. 10. "The carnal mind is enmity against God; for it is not subject to the law of God; nor indeed can be," Rom. viii. 7. Mark that text well.

2. As long as you are unsanctified, you are unjustified and unpardoned: you are under the guilt of all the sins that ever you committed: every sinful thought, word, and deed, of which the least deserveth hell, is on your score, to be answered for by yourself: and what this signifieth, the threatenings of the law will tell you. See Acts xxvi. 18; Mark iv. 12; Col. i. 14. There is no sin forgiven to an impenitent, unconverted sinner.

Rom. viii. 9.

3. And no wonder, when the unconverted have no special interest in Christ. The pardon and life that is given by God, is given in and with the Son: "God hath given to us eternal life, and this life is in his Son: he that hath the Son, hath life; and he that hath not the Son, hath not life," 1 John v. 10-12. Till we are members of Christ, we have no part in the pardon and salvation purchased by him: and ungodly sinners are not his members. So that Jesus Christ, who is the hope and life of all his own, doth leave thee as he found thee: and that is not the worst; for,

4. It will be far worse with the impenitent rejecters of the grace of Christ, than if they had never heard of a Redeemer. For it cannot be, that God having provided so precious a remedy for sinful, miserable souls, should suffer it to be despised and rejected, without increased punishment. Was it not enough that you had disobeyed your great Creator, but you must also set light by a most gracious Redeemer, that offered you pardon, purchased by his blood, if you would but have come to God by him? Yea, the Saviour that you despised shall be himself your Judge, and the grace and mercy which you set so light by, shall be the heaviest aggravation of your sin and misery. For "how shall you escape, if you neglect so great salvation?" Heb. ii. 3. "And of how much sorer punishment" (than the despisers of Moses' law) "shall they be thought worthy, who have trodden under foot the Son of God," &c. Heb. x. 29.

5. The very prayers and sacrifice of the wicked are abominable to God (except such as contain their returning from their wickedness). So that terror ariseth to you from that which you expect should be your help. See Prov. xv. 8; xxi. 27; Isa. i. 13.

6. Your common mercies do but increase your sin and misery (till you return to God): your carnal hearts turn all to sin; Tit. i. 15, "Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled."

7. While you are unsanctified, you are impotent, and dead to any holy, acceptable work: when you should redeem your time, and prepare for eternity, and try your states, or pray, or meditate, or do good to others, you have no heart to any such spiritual works: your minds are biassed against them, Rom. viii. 7. And it is not the excusable impotency of such, as would do good, but cannot: but it is the malicious impotency of the wicked, (the same with that of devils,) that cannot do good, because they will not; and will not, because they have blind, malicious, and ungodly hearts, which makes their sin so much the greater, Tit. i. 16.

8. While you have unsanctified hearts, you have at all times the seed and disposition unto every sin; and if you commit not the worst, it is because some providence restraining the tempter hindereth you. No thanks to you that you do not daily commit idolatry, blasphemy, theft, murder, adultery, &c. It is in your hearts to do it, when you have but temptation and opportunity; and will be, till you are renewed by sanctifying grace.

9. Till you are sanctified you are heirs of death and hell,[30] even under the curse, and condemned already in point of law, though judgment have not passed the final sentence. See John iii. 18, 19, 36. And nothing is more certain, than that you had been damned and undone for ever, if you had died before you had been renewed by the Holy Ghost; and that yet this will be your miserable portion, if you should die unsanctified. Think, then, what a life you

have lived until now? and think what it is to live any longer in such a case, in which if you die, you are certain to be damned. Conversion may save you, but unbelief and self-flattery will not save you from this endless misery, Heb. xii. 14; ii. 3; Matt. xxv. 46.

10. As long as you are unsanctified, you are hasting to this misery: sin is like to get more rooting; and your hearts to be more hardened, and at enmity with grace; and God more provoked; and the Spirit more grieved; and you are every day nearer to your final doom, when all these things will be more sensibly considered, and better understood, 2 Tim. iii. 13; 2 Pet. ii. 3.

Thus I have given you a brief account of the case of unrenewed souls, and but a brief one, because I have done it before more largely. (Treatise of Conversion.)

Direct. X. When you have found out how sad a condition you are in, consider what there is in sin to make you amends or repair your loss, that should be any hinderance to your conversion.

Certainly you will not continue for nothing (if you know it to be nothing) in so dangerous and doleful a case as this. And yet you do it for that which is much worse than nothing, not considering what you do. Sit down sometimes, and well bethink you, what recompence the world or sin will make you, for your God, your souls, your hopes, and all, when they are lost and past recovery? Think what it will then avail or comfort you, that once you were honoured, and had a great estate; that once you fared of the best, and had your delicious cups, and merry hours, and sumptuous attire, and all such pleasures. Think whether this will abate the horrors of death, or put by the wrath of God, or the sentence of your condemnation; or whether it will ease a tormented soul in hell? If not, think how small, and short, and silly a commodity and pleasure it is, that you buy so dear; and what a wise man can see in it, that should make it seem worth the joys of heaven, and worth your enduring everlasting torments. What is it that is supposed worth all this? Is it the snare of preferment? Is it vexing riches? Is it befooling honours? Is it distracting cares? Is it swinish luxury or lust? Is it beastly pleasures? Or what is it else that you will buy at so wonderful dear a rate? O lamentable folly of ungodly men! O foolish sinners! unworthy to see God! and worthy to be miserable! O strangely corrupted heart of man, that can sell his Maker, his Redeemer, and his salvation, at so base a price!

Direct. XI. And when you are casting up your account, as you put all that sin and the world will do for you in the one end of the scales, so put into the other the comforts both of this life, and of that to come, which you must part with for your sins.

Search the Scriptures, and consider how happy the saints of God are there described. Think what it is, to have a purified, cleansed soul; to be free from the slavery of the flesh and its concupiscence; to have the sensitive appetite in subjection unto reason, and reason illuminated and rectified by faith; to be alive to God, and disposed and enabled to love and serve him; to have access to him in prayer, with boldness and assurance to be heard; to have a sealed pardon of all our sins, and an interest in Christ, who will answer for them all and justify us; to be the children of God, and the heirs of heaven; to have peace of conscience, and the joyful hopes of endless joys; to have communion with the Father, through the Son, by the

Spirit, and to have that Spirit dwelling in us, and working to our further holiness and joy; to have communion with the saints; and the help and comfort of all God's ordinances, and to be under his many precious promises, and under his protection and provision in his family, and to cast all our care upon him; to delight ourselves daily in the remembrance and renewed experiences of his love, and in our too little knowledge of him, and love to him, and in the knowledge of his Son, and of the mysteries of the gospel; to have all things work together for our good, and to be able with joy to welcome death, and to live as in heaven in the foresight of our everlasting happiness. I would have orderly here given you a particular account of the privileges of renewed souls, but that I have done so much in that already in my "Treatise of Conversion," and "Saints' Rest." This taste may help you to see what you lose, while you abide in an unconverted state.

Direct. XII. When you have thus considered of the condition you are in, consider also whether it be a condition to be rested in one day.

If you die unconverted, you are past all hope; for out of hell there is no redemption:[31] and certain you are to die ere long; and uncertain whether it will be this night, Luke xii. 20. You never lay down with assurance that you should rise again; you never went out of doors with assurance to return; you never heard a sermon with assurance that you should hear another; you never drew one breath with assurance that you should draw another: a thousand accidents and diseases are ready to stop your breath, and end your time, when God will have it so. And if you die this night in an unregenerate state, there is no more time, or help, or hope. And is this a case then for a wise man to continue in a day, that can do any thing towards his own recovery? Should you delay another day or hour, before you fall down at the feet of Christ, and cry for mercy, and return to God, and resolve upon a better course? May I not well say to thee, as the angels unto Lot, Gen. xix. 15, 17, 22, "Arise, lest thou be consumed: escape for thy life; look not behind thee."

Direct. XIII. 'When thou art resolved, past thy waverings and delays, give up thyself entirely and unreservedly to God the Father, Son, and Holy Ghost, as thy happiness, thy Saviour, and thy Sanctifier, in a hearty consent to the covenant of grace.'

This is thy christianity; thy espousals with Christ. It is sacramentally done in baptism; but till it be personally owned, and heartily renewed by men at age, they have no reason to be numbered with adult believers, nor to dream of a part in the blessings of the covenant. It is pity it is not made a more serious, solemn work, for men thus to renew their covenant with God. (For which I have written in a "Treatise of Confirmation," but hitherto in vain.) However, do it seriously thyself: it is the greatest and weightiest action of thy life.

To this end, peruse well the covenant of grace which is offered thee in the gospel: understand it well. In it God offereth, notwithstanding thy sins, to be thy reconciled God and Father in Christ, and to accept thee as a son, and an heir of heaven.

The Son offereth to be thy Saviour, to justify thee by his blood and grace, and teach thee, and govern thee as thy Head, in order to thy everlasting happiness. The Holy Spirit offereth to be thy Sanctifier, Comforter, and Guide, to overcome all the enmity of the devil, the world, and the flesh, in order to the full accomplishment of thy salvation; nothing is expected of thee, in

order to thy title to the benefits of this covenant, but deliberately, unfeignedly, entirely to consent to it, and to continue that consent, and perform what thou consentest to perform, and that by the help of the grace which will be given thee. See, therefore, that thou well deliberate of the matter, but without delays; and count what thou shalt gain or lose by it. And if thou find that thou art like to be a loser in the end, and knowest of any better way, even take it, and boast of it, when thou hast tried the end; but if thou art past doubt, that there is no way but this, despatch it resolutely and seriously.

And take heed of one thing, lest thou say, Why, this is no more than every body knoweth, and than I have done a hundred times, to give up myself in covenant to God the Father, Son, and Holy Ghost. Dost thou know it, and yet hast thou not done it? Or hast thou done it with thy lips, and not unfeignedly with thy heart? Lament it as one of thy greatest sins, that thou hast thus provokingly dallied with God; and admire his mercy, that he will yet vouchsafe to enter into covenant with one, that hath hypocritically profaned his covenant. If thou hadst ever seriously thus covenanted and given up thyself to God, thou wouldst not have neglected him by an ungodly life, nor lived after to the devil, the world, and the flesh, which were renounced. I tell you, the making of this christian vow and covenant with God in Christ, is the act of greatest consequence of any in all thy life, and to be done with the greatest judgment, and reverence, and sincerity, and foresight, and firm resolution, of any thing that ever thou dost. And if it were done sincerely, by all that do it ignorantly, for fashion, only with the lips, then all professed christians would be saved; whereas now, the abusers of that holy name and covenant will have the deepest place in hell. Write it out on thy heart, and put thy heart and hand to it resolvedly, and stand to thy consent, and all is thine own: conversion is wrought when this is done.

Direct. XIV. In present performance of thy covenant with God, away with thy former sinful life; and see that thou sin wilfully no more; but as far as thou art able, avoid the temptations which have deceived thee.

God will never be reconciled to thy sins: if he be reconciled to thy person, it is as thou art justified by Christ, and sanctified by the Spirit: he entertaineth thee as one that turneth with repentance from sin to him. If thou wilfully or negligently go on in thy former course of sin, thou showest that thou wast not sincerely resolved in thy covenant with God.

I know infirmities and imperfections will not be so easily cast off, but will cleave to thee in thy best obedience, till the day of thy perfection come. But I speak of gross and wilful sin; such as thou canst forbear, if thou be but sincerely, though imperfectly, willing.[32]

Hast thou been a profane swearer or curser, or used to take God's name in vain, or used to backbiting, slandering, lying, or to ribald, filthy talk? It is in thy power to forbear these sins, if thou be but willing. Say not, I fall into them through custom before I am aware; for that is a sign that thou art not sincerely willing to forsake them. If thou wert truly penitent, and thy will sincerely opposite to these sins, thou wouldst be more tender and fearful to offend, and resolved against them, and make a greater matter of them, and abhor them, and not commit them, and say, I did it before I was aware; no more than thou wouldst spit in the face of thy father, or curse thy mother, or slander thy dearest friend, or speak treason against the king,

and say, I did it through custom before I was aware. Sin will not be so played with by those that have been soundly humbled for it, and resolved against it.

Hast thou been a drunkard, or tippler, spending thy precious hours in an ale-house, prating over a pot, in the company of foolish, tempting sinners? It is in thy power, if thou be truly willing, to do so no more. If thou love and choose such company, and places, and actions, and discourse, how canst thou say thou art willing to forsake them, or that thy heart is changed? If thou do not love and choose them, how canst thou commit them, when none compels thee? No one carrieth thee to the place; no one forceth thee to sin; if thou do it, it is because thou wilt do it, and lovest it. If thou be in good earnest with God, and wilt be saved indeed, and art not content to part with heaven for thy cups and company, away with them presently, without delay.

Hast thou lived in wantonness, fornication, uncleanness, gluttony, gaming, pastimes, sensuality, to the pleasing of thy flesh, while thou hast displeased God? O bless the patience and mercy of the Lord, that thou wast not cut off all this while, and damned for thy sin before thou didst repent! And, as thou lovest thy soul, delay no longer; but make a stand, and go no further, not one step further in the way which thou knowest leads to hell. If thou knowest that this is the way to thy damnation, and yet wilt go on, what pity dost thou deserve from God or man?

If thou have been a covetous worldling, or an ambitious seeker of honour or preferment in the world, so that thy gain, or rising, or reputation, hath been the game which thou hast followed, and hath taken thee up instead of God and life eternal; away now with these known deceits, and hunt not after vanity and vexation. Thou knowest beforehand what it will prove when thou hast overtaken it, and hast enjoyed all that it can yield thee; and how useless it will be as to thy comfort or happiness at last.

Surely, if men were willing, they are able to forbear such sins, and to make a stand, and look before them, to prevent their misery: therefore God thus pleads with them, Isa. i. 16-18, "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well," &c. Isa. lv. 2, 3, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you." Ver. 6, 7, "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Christ supposeth that the foresight of judgment may restrain men from sin, when he saith, "Sin no more, lest a worse thing come unto thee," John v. 14, and viii. 11. Can the presence of men restrain a fornicator; and the presence of the judge restrain a thief, yea, or the foresight of the assizes? And shall not the presence of God, with the foresight of judgment and damnation, restrain thee? Remember, that impenitent sin and damnation are conjoined. If you will cause one, God will cause the other. Choose one, and you shall not choose whether you shall have the other. If you will have the serpent, you shall have the sting.

Direct. XV. If thou have sincerely given up thyself to God, and consented to his covenant, show it, by turning the face of thy endeavours and conversation quite another way, and by seeking heaven more fervently and diligently than ever thou soughtest the world, or fleshly pleasures.

Holiness consisteth not in a mere forbearance of a sensual life, but principally in living unto God. The principle or heart of holiness is within, and consisteth in the love of God, and of his word, and ways, and servants, and honour, and interest in the world, and in the soul's delight in God, and the word and ways of God, and in its inclination towards him, and desire after him, and care to please him, and lothness to offend him. The expression of it in our lives, consisteth in the constant, diligent exercise of this internal life, according to the directions of the word of God. If thou be a believer, and hast subjected thyself to God, as thy absolute Sovereign, King, and Judge, it will then be thy work to obey and please him, as a child his father, or a servant his master, Mal. i. 6. Do you think that God will have servants, and have nothing for them to do? Will one of you commend or reward your servant for doing nothing, and take it at the year's end for a satisfactory answer or account, if he say, I have done no harm? God calleth you not only to do no harm, but to love and serve him with all your heart, and soul, and might. If you have a better master than you had before, you should do more work than you did before. Will you not serve God more zealously than you served the devil? Will you not labour harder to save your souls than you did to damn them? Will you not be more zealous in good, than you were in evil? "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. vi. 21, 22. If you are true believers, you have now laid up your hopes in heaven, and therefore will set yourselves to seek it, as worldlings set themselves to seek the world. And a sluggish wish, with heartless, lazy, dull endeavours, is no fit seeking of eternal joys. A creeping pace beseemeth not a man that is in the way to heaven; especially who went faster in the way to hell. This is not running as for our lives. You may well be diligent and make haste, where you have so great encouragement and help, and where you may expect so good an end, and where you are sure you shall never, in life or death, have cause to repent of any of your just endeavours; and where every step of your way is pure, and clean, and delectable, and paved with mercies, and fortified and secured by divine protection; and where Christ is your conductor, and so many have sped so well before you, and the wisest and best in the world are your companions. Live then as men that have changed their master, their end, their hopes, their way, and work. Religion layeth not men to sleep, though it be the only way to rest. It awakeneth the sleepy soul to higher thoughts, and hopes, and labours, than ever it was well acquainted with before. "He that is in Christ, is a new creature; old things are passed away; behold, all things are become new," 2 Cor. v. 17. You never sought that which would pay for all your cost and diligence till now; you never were in a way that you might make haste in, without repenting of your haste, till now. How glad should you be that mercy hath brought you into the right way, after the wanderings of such a sinful life![33] And your gladness and thankfulness should now be showed, by your cheerful diligence and zeal. As Christ did not raise up Lazarus from the dead, to do nothing, or live to little purpose (though the Scripture giveth us not the history of his life); so did he not raise you from the death of sin, to live idly, or to be unprofitable in the world. He that giveth you his Spirit, to be a principle

of heavenly life within you, expecteth that you stir up the gift that he hath given you, and live according to that heavenly principle.

Direct. XVI. Engage thyself in the cheerful, constant use of the means and helps appointed by God, for thy confirmation and salvation.

He can never expect to attain the end, that will not be persuaded to use the means. Of yourselves you can do nothing. God giveth his help, by the means which he hath appointed and fitted to your help. Of the use of these, I shall treat more fully afterwards; I am now only to name them to thee, that thou mayst know what it is that thou hast to do.[34]

1. That you must hear or read the word of God, and other good books which expound it and apply it, I showed you before. The new-born christian doth incline to this, as the new-born child doth to the breast; 1 Pet. ii. 1, 2, "Laying aside all malice, and guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." Psal. i. 2, 3, the blessed man's "delight is in the law of the Lord, and therein doth he meditate day and night."

2. Another means is the public worshipping of God in communion with his church and people. Besides the benefit of the word there preached, the prayers of the church are effectual for the members; and it raiseth the soul to holy joys, to join with well ordered assemblies of the saints, in the praises of the Almighty. The assemblies of holy worshippers of God, are the places of his delight, and must be the places of our delight. They are most like to the celestial society, that sound forth the praises of the glorious Jehovah, with purest minds and cheerful voice. "In his temple doth every one speak of his glory," Psal. xxix. 9. In such a choir, what soul will not be rapt up with delight, and desire to join in the concert and harmony? In such a flame of united desires and praises, what soul so cold and dull that will not be inflamed, and with more than ordinary facility and alacrity fly up to God?

3. Another means is private prayer unto God. When God would tell Ananias that Paul was converted, he saith of him, "Behold, he prayeth," Acts ix. 11. Prayer is the breath of the new creature. The spirit of adoption given to every child of God is a spirit of prayer, and teacheth them to cry, "Abba, Father," and helpeth their infirmities; when they know not what to pray for as they ought, and when words are wanting, it (as it were) intercedeth for them with groans, which they cannot express in words, Gal. iv. 6; Rom. viii. 15, 26, 27. And God knoweth the meaning of the Spirit in those groans. The first workings of grace are in desires after grace, provoking the soul to fervent prayer, by which more grace is speedily obtained. "Ask," then, "and ye shall have; seek, and ye shall find; knock, and it shall be opened to you," Luke xi. 9.

4. Another means to be used is confession of sin; not only to God, (for so every wicked man may do, because he knoweth that God is already acquainted with it all, and this is no addition to his shame: he so little regardeth the eye of God, that he is more ashamed when it is known to men,) but in three cases confession must be made also to man. 1. In case you have wronged man, and are thus bound to make him satisfaction: as if you have robbed him, defrauded him, slandered him, or borne false witness against him. 2. In case you are children or servants, that are under the government of parents or masters, and are called by them to give an

account of your actions: you are bound then to give a true account. 3. In case you have need of the counsel or prayers of others, for the settling of your consciences in peace: in this case, you must so far open your case to them, as is necessary to their effectual help for your recovery; for if they know not the disease, they will be unfit to apply the remedy. In these cases, it is true, that "he that covereth his sins shall not prosper: but he that confesseth and forsaketh them, shall have mercy," Prov. xxviii. 13.

5. Another means to be used, is the familiar company and holy converse with humble, sincere, experienced christians. The Spirit that is in them, and breatheth and acteth by them, will kindle the like holy flames in you. Away with the company of idle, prating, sensual men, that can talk of nothing but their worldly wealth, or business, or their reputations, or their appetites and lusts; associate yourselves with them that go the way to heaven, if you resolve yourselves to go in it. O what a deal of difference will you find between these two sorts of companions! The one sort, if you have any thoughts of repentance, would stifle them, and laugh you out of the use of your reason, into their own distracted mirth and dotage: and if you have any serious thoughts of your salvation, or any inclinations to repent and be wise, they will do much to divert them, and hold you in the power and snares of Satan, till it be too late: if you have any zeal, or heavenly-mindedness, they will do much to quench it, and fetch down your minds to earth again. The other sort will speak of things of so great weight and moment, and that with seriousness and reverence, as will tend to raise and quicken your souls; and possess you with a taste of the heavenly things which they discourse of; they will encourage you by their own experiences, and direct you by that truth which hath directed them, and zealously communicate what they have received: they will pray for you, and teach you how to pray: they will give the example of holy, humble, obedient lives, and lovingly admonish you of your duties, and reprove your sins. In a word, as the carnal mind doth savour the things of the flesh, and is enmity against God, the company of such will be a powerful means to infect you with their plague, and make you such, if you were escaped from them; much more to keep you such, if you are not escaped: and as they that are spiritual, do mind the things of the Spirit, so their converse tendeth to make you spiritually-minded, as they are, Rom. viii. 7, 8. Though there are some useful qualities and gifts in some that are ungodly, and some lamentable faults in many that are spiritual; yet experience will show you so great a difference between them in the main, in heart and life, as will make you the more easily believe the difference that will be between them in the life to come.

6. Another means is serious meditation on the life to come, and the way thereto; which though all cannot manage so methodically as some, yet all should in some measure and season be acquainted with it.

7. The last means is, to choose some prudent, faithful guide and counsellor for your soul,[35] to open those cases to which are not fit for all to know, and to resolve and advise you in cases that are too hard for you: not to lead you blindfold after the interest of any seduced or ambitious men, nor to engage you to his singular conceits, against the Scripture or the church of God; but to be to your soul, as a physician to your body, or a lawyer to your estates, to help you where they are wiser than you, and where you need their helps.

Resolve now, that instead of your idle company and pastime, your excessive cares and sinful pleasures, you will wait on God in the seasonable use of these his own appointed means; and you will find, that he hath appointed them not in vain, and that you shall not lose your labour.

Direct. XVII. That in all this you may be sincere, and not deceived by a hypocritical change, be sure that God be all your confidence, and all your hopes be placed in heaven; and that there be no secret reserve in your hearts, for the world and flesh; and that you divide not your hearts between God and the things below, nor take up with the religion of a hypocrite, which giveth God what the flesh can spare.

When the devil cannot keep you from a change and reformation, he will seek to deceive you with a superficial change and half reformation, which goeth not to the root, nor doth recover the heart to God, nor deliver it entirely to him. If he can by a partial, deceitful change, persuade you that you are truly renewed and sanctified, and fix you there that you go no further, you are as surely his, as if you had continued in your grosser sins. And, of all other, this is the most common and dangerous cheat of souls, when they think to halve it between God and the world, and to secure their fleshly interest of pleasure and prosperity, and their salvation too; and so they will needs serve God and mammon.

The full description of a false conversion, and of a hypocrite.

This is the true character of a self-deceiving hypocrite.[36] He is neither so fully persuaded of the certain truth of the Scripture and the life to come, nor yet so mortified to the flesh and the world, as to take the joys of heaven for his whole portion, and to subject all his worldly prosperity and hopes thereunto, and to part with all things in this world, when it is necessary to the securing of his salvation: and therefore he will not lose his hold of present things, nor forsake his worldly interest for Christ, as long as he can keep it. Nor will he be any further religious, than may stand with his bodily welfare; resolving never to be undone by his godliness; but in the first place to save himself, and his prosperity in the world, as long as he can: and therefore he is truly a carnal, worldly-minded man; being denominated from what is predominant in him. And yet, because he knoweth that he must die, and for aught he knows, he may then find, against his will, that there is another life which he must enter upon; lest the gospel should prove true, he must have some religion: and therefore he will take up as much as will stand with his temporal welfare, hoping that he may have both that and heaven hereafter; and he will be as religious as the predominant interest of the flesh will give him leave. He is resolved rather to venture his soul, than to be here undone: and that is his first principle. But he is resolved to be as godly as will stand with a worldly, fleshly life: that is his second principle. And he will hope for heaven as the end of such a way as this: that is his third. Therefore he will place most of his religion in those things which are most consistent with worldliness and carnality, and will not cost his flesh too dear; as in being of this or that opinion, church, or party, (whether papist, protestant, or some smaller party,) in adhering to that party and being zealous for them, in acquiring and using such parts and gifts, as may make him highly esteemed by others; and in doing such good works as cost him not too dear; and in forbearing such sins as would procure his disgrace and shame, and cost his flesh dearer to commit them, than forbear them; and such other as his flesh can spare: this is his fourth principle. And he is resolved, when trial calleth him to part with God and his conscience, or with the world, that he will rather let go God and

conscience, and venture upon the pains hereafter, which he thinks to be uncertain, than to run upon a certain calamity or undoing here; at least, he hath no resolution to the contrary, which will carry him out in a day of trial: this is his fifth principle. And his sixth principle is, That yet he will not torment himself, or blot his name, with confessing himself a temporizing worldling, resolved to turn any way to save himself. And therefore he will be sure to believe nothing to be truth and duty that is dangerous; but will furnish himself with arguments to prove that it is not the will of God; and that sin is no sin: yea, perhaps, conscience and duty shall be pleaded for his sin: it shall be out of tenderness, and piety, and charity to others, that he will sin; and will charge them to be the sinners that comply not, and do not wickedly as well as he. He will be one that shall first make a controversy of every sin which his flesh calls necessary, and of every duty which his flesh counts intolerably dear; and then, when it is a controversy, and many reputed wise, and some reputed good, are on his side, he thinks he is on equal terms with the most honest and sincere: he hath got a burrow for his conscience and his credit: he will not believe himself to be a hypocrite, and no one else must think him one, lest they be uncharitable; for then the censure must fall on the whole party; and then it is sufficient to defend his reputation of piety to say, Though we differ in opinion, we must not differ in affection, and must not condemn each other for such differences (a very great truth where rightly applied.) But what is it, O hypocrite, that makes thee differ in cases where thy flesh is interested, rather than in any other? and why wast thou never of that mind till now that thy worldly interest requireth it? and how cometh it to pass, that thou art always on the self-saving opinion? and whence is it that thou consultest with those only that are of the opinion which thou desirest should be true, and either not at all, or partially and slightly, with those that are against it? Wast thou ever conscious to thyself, that thou hast accounted what it might cost thee to be saved, and reckoned on the worst, and resolved in the strength of grace to go through all? Didst thou ever meddle with much of the self-denying part of religion, or any duties that would cost thee dear? May not thy conscience tell thee, that thou never didst believe that thou shouldst suffer much for thy religion; that is, thou hadst a secret purpose to avoid it?

O sirs! take warning from the mouth of Christ, who hath so oft and plainly warned you of this sin and danger! and told you how necessary self-denial, and a suffering disposition is, to all that are his disciples; and that the worldly, fleshly principle, predominant in the hypocrite, is manifest by his self-saving course: he must take up his cross, and follow him in a conformity to his sufferings, that will indeed be his disciple. We must suffer with him, if we will reign with him, Rom. viii. 17, 18. Matt. xiii. 20-22, "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not the root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." If thou have not taken heaven for thy part, and art not resolved to let go all that would keep thee from it, I must say to thy conscience, as Christ to one of thy predecessors, Luke xviii. 22, "Yet lackest thou one thing," and such a one, as thou wilt find of flat necessity to thy salvation. And it is likely some trying time, even in this life, will detect thine hypocrisy, and make thee "go away sorrowful," for thy riches' sake, as he, ver. 23. If godliness with contentment seem not sufficient gain to thee, thou wilt make thy

gain go instead of godliness; that is, thy gain shall be next thy heart, and have the precedency which godliness should have, and thy gain shall choose thee thy religion, and overrule thy conscience, and sway thy life.

O sirs! take warning by the apostates, and temporizing hypocrites, that have looked behind them, and, with Demas, for the world forsaken their duty, and are set up by justice as pillars of salt, for your warning and remembrance. And as ever you would make sure work in turning to God, and escape the too late repentance of the hypocrite, see that you go to the root, and resign the world to the will of God,—and reckon what it may cost you to be followers of Christ,—and look not after any portion, but the favour of God and life eternal,—and see that there be no secret reserve in your hearts for your worldly interest or prosperity,—and think not of halving it between God and the world, nor making your religion compliant with the desires and interest of the flesh. Take God as enough for you, yea, as all, or else you take him not as your God.

Direct. XVIII. If you would prove true converts, come over to God, as your Father and felicity, with desire and delight, and close with Christ, as your only Saviour, with thankfulness and joy; and set upon the way of godliness with pleasure and alacrity, as your exceeding privilege, and the only way of profit, honour, and content: and do it not as against your wills, as those that had rather do otherwise if they durst, and account the service of God an unsuitable and unpleasant thing.

You are never truly changed, till your hearts be changed; and the heart is not changed, till the will or love be changed. Fear is not the man; but usually is mixed with unwillingness and dislike, and so is contrary to that which is indeed the man. Though fear may do much for you, it will not do enough: it is oft more sensible than love, even in the best, as being more passionate and violent; but yet there is no more acceptableness in all, than there is will or love.[37] God sent not soldiers, or inquisitors, or persecutors, to convert the world by working upon their fear, and driving them upon that which they take to be a mischief to them: but he sent poor preachers, that had no matter of worldly fears or hopes to move their auditors with; but had authority from Christ to offer them eternal life; and who were to convert the world by proposing to them the best and most desirable condition, and showing them where is the true felicity, and proving the certainty and excellency of it to them, and working upon their love, desire, and hope: God will not be your God against your wills, while you esteem him as the devil, that is only terrible and hurtful to you, and take his service for a slavery, and had rather be from him, and serve the world and the flesh, if it were not for fear of being damned. He will be feared as great, and holy, and just; but he will also be loved as good, and holy, and merciful, and every way suited to be the felicity and rest of souls. If you take not God to be better than the creature, (and better to you,) and heaven to be better for you than earth, and holiness than sin, you are not converted; but if you do, then show it by your willingness, alacrity, and delight. Serve him with gladness and cheerfulness of heart, as one that hath found the way of life, and never had cause of gladness until now. If you see your servant do all his work with groans, and tears, and lamentations, you will not think he is well pleased with his master and his work. Come to God willingly with your hearts, or you come not to him indeed at all. You must either make him and his service your delight, or at least your desire; as apprehending him most fit to be your delight, so far as you enjoy him.

Direct. XIX. Remember still that conversion is the turning from your carnal selves to God; and therefore that it engageth you in a perpetual opposition to your own corrupt conceits and wills, to mortify and annihilate them, and captivate them wholly to the holy word and will of God.

Think not that your conversion despatcheth all that is to be done in order to your salvation. No, it is but the beginning of your work, that is, of your delight and happiness; you are but engaged by it to that which must be performed throughout all your lives; it entereth you into the right way, not to sit down there, but to go on till you come to the desired end. It entereth you into Christ's army, that afterwards you may there win the crown of life; and the great enemy that you engage against, is yourselves. There will still be a law in your members, rebelling against the law that the Holy Ghost hath put into your minds: your own conceits and your own wills are the great rebels against Christ, and enemies of your sanctification. Therefore it must be your resolved daily work to mortify them, and bring them clean over to the mind and will of God, which is their rule and end. If you feel any conceits arising in you that are contrary to the Scripture, and quarrel with the word of God, suppress them as rebellious, and give them not liberty to cavil with your Maker, and malapertly dispute with your Governor and Judge; but silence it, and force it reverently to submit. If you feel any will in you contrary to your Creator's will, and that there is something which you would have or do, which God is against, and hath forbid you, remember now how great a part of your work it is, to fly for help to the Spirit of grace, and to destroy all such rebellious desires. Think it not enough, that you can bear the denial of those desires; but presently destroy the desires themselves. For if you let alone the desires, they may at last lay hold upon their prey, before you are aware: or if you should be guilty of nothing but the desires themselves, it is no small iniquity; being the corruption of the heart, and the rebellion and adultery of the principal faculty, which should be kept loyal and chaste to God. The crossness of thy will to the will of God, is the sum of all the impiety and evil of the soul; and the subjection and conformity of thy will to his, is the heart of the new creature, and of thy rectitude and sanctification. Favour not therefore any self-conceitedness or self-willedness, nor any rebelliousness against the mind and will of God, any more than you would bear with the disjointing of your bones, which will be little for your ease or use, till they are reduced to their proper place.

Direct. XX. Lastly, Be sure that you renounce all conceit of self-sufficiency or merit in any thing you do, and wholly rely on the Lord Jesus Christ, as your Head, and Life, and Saviour, and Intercessor with the Father.

Remember that "without him ye can do nothing," John xv. 5. Nor can any thing you do be acceptable to God, any other way than in him, the beloved Son, in whom he is well pleased. As your persons had never been accepted but in him, no more can any of your services. All your repentings, if you had wept out your eyes for sin, would not have satisfied the justice of God, nor procured you pardon and justification, without the satisfaction and merit of Christ. If he had not first taken away the sins of the world, and reconciled them so far to God, as to procure and tender them the pardon and salvation contained in his covenant, there had been no place for your repentance, nor faith, nor prayers, nor endeavours, as to any hope of your salvation. Your believing would not have saved you, nor indeed had any justifying object, if he had not purchased you the promise and gift of pardon and salvation to all believers.

Objection. But perhaps you will say, That if we had loved God, without a Saviour, we should have been saved; for God cannot hate and damn those that love him. To which I answer, You could not have loved God as God, without a Saviour: to have loved him as the giver of your worldly prosperity, with a love subordinate to the love of sin and your carnal selves, and to love him as one that you imagine so unholy and unjust, as to give you leave to sin against him, and prefer every vanity before him, this is not to love God, but to love an image of your own fantasy; nor will it at all procure your salvation. But to love him as your God and happiness, with a superlative love, you could never have done without a Saviour. For, 1. Objectively; God being not your reconciled father, but your enemy, engaged in justice to damn you for ever, you could not love him as thus related to you, because he could not seem amiable to you; and therefore the damned hate him as their destroyer, as the thief or murderer hates the judge. 2. And as to the efficiency; your blinded minds and depraved wills could never have been restored so far to their rectitude, as to have loved God as God, without the teaching of Christ, and the renewing, sanctifying work of his Spirit. And without a Saviour, you could never have expected this gift of the Holy Ghost. So that your supposition itself is groundless.

Indeed conversion is your implanting into Christ, and your uniting to him, and marriage with him, that he may be your life, and help, and hope. "He is the way, the truth, and the life: and no man cometh to the Father, but by him," John xiv. 6. "God hath given us eternal life, and this life is in his Son: he that hath the Son, hath life; and he that hath not the Son, hath not life," 1 John v. 11, 12. "He is the Vine, and we are the branches: as the branch cannot bear fruit of itself, except it abide in the vine, so neither can we, except we abide in him: he that abideth not in Christ, is cast forth as a branch, and withered, to be burned," John xv. 4-6. All your life and help is in him, and from him: without Christ, you cannot believe in the Father, as in one that will show you any saving mercy, but only as the devils, that believe him just, and tremble at his justice. Without Christ, you cannot love God, nor have any lively apprehensions of his love. Without Christ, you can have no hope of heaven, and therefore no endeavours for it. Without him, you cannot come near to God in prayer, as having no confidence, because no admittance, acceptance, or hope. Without him, how terrible are the thoughts of death! which in him we may see as a conquered thing: and when we remember that he was dead, and is now alive, and the Lord of life, and hath the keys of death and hell, with what boldness may we lay down this flesh, and suffer death to undress our souls! It is only in Christ that we can comfortably think of the world to come; when we remember that he must be our Judge, and that in our nature, glorified, he is now in the highest, Lord of all; and that he is "preparing a place for us, and will come again to take us to himself, that where he is, there we may be also," John xiv. 3. Alas! without Christ, we know not how to live an hour; nor can have hope or peace in any thing we have or do; nor look with comfort either upward or downward, to God, or the creature; nor think without terrors of our sins, of God, or of the life to come. Resolve, therefore, that as true converts, you are wholly to live upon Jesus Christ, and to do all that you do by his Spirit and strength; and to expect all your acceptance with God upon his account. When other men are reputed philosophers, or wise, for some unsatisfactory knowledge of these transitory things, do you desire to know nothing but a crucified and glorified Christ: study him, and take him (objectively) for your wisdom. When other men have confidence in the flesh, and in their show of wisdom, in will-worship,

and humility, after the commandments and doctrines of men, (Col. ii. 20-23,) and would establish their own righteousness, do you rejoice in Christ your righteousness; and set continually before your eyes his doctrine and example, as your rule: look still to Jesus, the author and finisher of your faith, who contemned all the glory of the world, and trampled upon its vanity, and subjected himself to a life of suffering, and made himself of no reputation, but "for the joy that was set before him, endured the cross, despising the shame," and underwent the contradiction of sinners against himself. Live so, that you may truly say, as Paul, Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Having given you these directions, I most earnestly beseech you to peruse and practise them, that my labour may not rise up as a witness against you, which I intend for your conversion and salvation. Think on it, whether this be an unreasonable course, or an unpleasant life, or a thing unnecessary? and what is reasonable, necessary, and pleasant, if this be not?

And if you meet with any of those distracted sinners, that would deride you from Christ and your salvation, and say, this is the way to make men mad,[38] or, this is more ado than needs; I will not stand here to manifest their brutishness and wickedness, having largely done it already, in my book called, "A Saint or a Brute," and "Now or Never," and in the third part of the "Saints' Rest:" but only I desire thee, as a full defensative against all the pratings of the enemies of a holy, heavenly life, to take good notice but of these three things.

1. Mark well the language of the holy Scriptures, and see whether it speak not contrary to these men; and bethink thee whether God or they be wiser, and whether God or they must be thy judge?

2. Mark, whether these men do not change their minds,[39] and turn their tongues when they come to die? Or think whether they will not change their minds, when death hath sent them into that world where there is none of these deceits? And think whether thou shouldst be moved with that man's words, that will shortly change his mind himself, and wish he had never spoke such words?

3. Observe well, whether their own profession do not condemn them; and whether the very thing that they hate the godly for, be not that they are serious in practising that which these malignants themselves profess as their religion? And are they not then notorious hypocrites,[40] to profess to believe in God, and yet scorn at those that "diligently seek him?" Heb. xi. 6; to profess faith in Christ, and hate those that obey him? to profess to believe in the Holy Ghost as the sanctifier, and yet hate and scorn his sanctifying work? to profess to believe the day of judgment, and everlasting torment of the ungodly, and yet to deride those that endeavour to escape it? to profess to believe that heaven is prepared for the godly, and yet to scorn at those that make it the chief business of their lives to attain it? to profess to take the holy Scripture for God's word and law, and yet to scorn those that obey it? to pray after each of the ten commandments, "Lord, have mercy upon us, and incline our hearts to keep this law," and yet to hate all those that desire and endeavour to keep them? What impudent hypocrisy is joined with this malignity! Mark, whether the greatest diligence of the most

godly be not justified by the formal profession of those very men that hate and scorn them? The difference between them is, that the godly profess christianity in good earnest, and when they say what they believe, they believe as they say; but the ungodly customarily, and for company, take on them to be christians when they are not, and by their own mouths condemn themselves, and hate and oppose the serious practice of that which they say they do themselves believe.

PART II.

The Temptations whereby the devil hindereth Men's Conversion; with the proper Remedies against them.

The most holy and righteous Governor of the world hath so restrained Satan and all our enemies, and so far given us free-will, that no man can be forced to sin against his will; it is not sin if it be not (positively or privatively) voluntary. All our enemies in hell or earth cannot make us miserable without ourselves; nor keep a sinner from true conversion, and salvation, if he do it not himself; no, nor compel him to one sinful thought, or word, or deed, or omission, but by tempting and enticing him to be willing: all that are graceless, are wilfully graceless. None go to hell, but those that choose the way to hell, and would not be persuaded out of it: none miss of heaven, but those that did set so light by it, as to prefer the world and sin before it, and refused the holy way that leadeth to it. And surely man, that naturally loveth himself, would never take so mad a course, if his reason were not laid asleep, and his understanding were not woefully deluded: and this is the business of the tempter, who doth not drag men to sin by violence, but draw and entice them by temptations. I shall therefore take it for the next part of my work, to open these temptations, and tell you the remedies.

Temptation I. The first endeavour of the tempter, is, in general, to keep the sinner asleep in sin: so that he shall be as a dead man, that hath no use of any of his faculties; that hath eyes and seeth not, and ears but heareth not, and a heart that understandeth not, nor feeleth any thing that concerneth his peace. The light that shineth upon a man asleep, is of no use to him; his work lieth undone; his friends, and wealth, and greatest concernments are all forgotten by him, as if there were no such things or persons in the world: you may say what you will against him, or do what you will against him, and he can do nothing in his own defence. This is the case that the devil most laboureth to keep the world in; even in so dead a sleep, that their reason and their wills, their fear and hope, and all their powers, shall be of no use to them: that when they hear a preacher, or read the Scripture or good books, or see the holy examples of the godly, yea, when they see the grave, and know where they must shortly lay, and know that their souls must stay here but a little while; yet they shall hear, and see, and know all this, as men asleep, that mind it not, as if it concerned not them at all; never once soberly considering and laying it to heart.[41]

Direct. I. For the remedy against this deadly sin, 1. Take heed of sleeping opinions, or doctrines and conceits which tend to the lethargy of security. 2. Sit not still, but be up and doing: stirring tends to shake off drowsiness. 3. Come into the light: live under an awakening minister and in wakening company, that will not sleep with you, nor easily let you sleep:

agree with them to deal faithfully with you, and promise them to take it thankfully. 4. And meditate oft on wakening considerations. Think whether a sleepy soul beseem one in thy dangerous condition. Canst thou sleep with such a load of sin upon thy soul? Canst thou sleep under the thundering threatenings of God, and the curse of his law; with so many wounds in thy conscience, and ulcers in thy soul? If thy body were sick, or in the case of Job, yea, if thou hadst but an aching tooth, it would not let thee sleep; and is not the guilt of sin a thing more grievous? If thorns, or toads and adders, were in thy bed, they would keep thee waking; and how much more odious and dangerous a thing is sin! If thy body want but meat, or drink, or covering, it will break thy sleep; and is it nothing for thy soul to be destitute of Christ and grace? A condemned man will be easily kept awake; and if thou be unregenerate, thou art already condemned, John iii. 18, 3, 5. Thou sleepest in irons, in the captivity of the devil, among the walking judgments of God, in a life that is still expecting an end, in a boat that is swiftly carried to eternity, just at the entrance of another world; and that world will be hell, if grace awake thee not: thou art going to see the face of God, to see the world of angels or devils, and to be accompanied with one of them for ever; and is this a place or case to sleep in? Is thy bed so soft? thy dwelling so safe? God standeth over thee, man, and dost thou sleep? Christ is coming, and death is coming, and judgment coming, and dost thou sleep? Didst thou never read of the foolish virgins, that slept out their time, and knocked and cried in vain when it was too late, Matt. xxv. 5. Thou mightest wiselier sleep on the pinnacle of a steeple in a storm, than have a soul asleep in so dangerous a case as thou art in. The devil is awake, and is rocking thy cradle! How busy is he to keep off ministers, or conscience, or any that would awake thee! None of thine enemies are asleep; and yet wilt thou sleep, in the thickest of thy foes? Is the battle a sleeping time, or thy race a sleeping time, when heaven or hell must be the end? While he can keep thee asleep, the devil can do almost what he list with thee. He knows that thou hast now no use of thy eyes, or understanding, or power to resist him: the learnedest doctor in his sleep is as unlearned actually as an idiot, and will dispute no better than an unlearned man: this makes many learned men to be ungodly; they are asleep in sin. The devil could never have made such a drudge of thee, to do his work against Christ and thy soul, if thou hadst been awake. Thou wouldst never have followed his whistle to the ale-house, the play-house, the gaming-house, and to other sins, if thou hadst been in thy wits, and well awake. Read Prov. vii. 23, 24. I cannot believe that thou longest to be damned, or so hatest thyself, as to have done as thou hast done, to have lived a godless, a graceless, a prayerless, and yet a merry, careless life, if thy eyes had been opened, and thou hadst known, and feelingly known, that this was the way to hell. Nature itself will hardly go to hell awake. But it is easy to abuse a man that is asleep. Thou hast reason; but didst thou ever awake it to one hours' serious consideration of thy endless state and present case? Oh dreadful judgment, to be given over to the spirit of slumber! Rom. xi. 8. Is it not high time now to awake out of sleep? Rom. xiii. 11; when the light is arisen and shines about thee! when others that care for their souls, are busy at work! when thou hast slept out so much precious time already! Many a mercy, and perhaps some ministers, have been as candles burnt out to light thee while thou hast slept. How oft hast thou been called already! "How long wilt thou sleep, O sluggard?" Prov. vi. 9, 10. Yet thou hast thundering calls and alarms to awake thee. God calls, and ministers call; mercies call, and judgments call; and yet wilt thou not awake? "The voice of the Lord is powerful; full of majesty; breaketh the cedars; shaketh the wilderness:" and yet cannot it awake thee? Thou wilt not sleep about far smaller matters; at meat, or drink,

or in common talk, or market. But O! how much greater business hast thou to keep thee awake! Thou hast yet an unholy soul to be renewed; and an ungodly life to be reformed; an offending God to be reconciled to; and many thousand sins to be forgiven! Thou hast death and judgment to prepare for; thou hast heaven to win, and hell to scape! Thou hast many a needful truth to learn, and many a holy duty to perform; and yet dost thou think it time to sleep? Paul, that had less need than thou, did watch, and pray, and labour, day and night, Acts xx. 31; 1 Thess. iii. 10. O that thou knewest how much better it is to be awake. While thou sleepest, thou losest the benefit of the light, and all the mercies that attend thee: the sun is but as a clod to a man asleep; the world is as no world to him; the beauty of heaven and earth are nothing to him; princes, friends, and all things are forgotten by him! So doth thy sleep in sin make nothing of health and patience, time and help, ministers, books, and daily warnings. O what a day hast thou for everlasting, if thou hadst but a heart to use it! What a price hast thou in thine hand! Sleep not out thy day, thy harvest time, thy tide time, Prov. x. 5. "They that sleep, sleep in the night," 1 Thess. v. 7. "Awake, and Christ will give thee light," Rom. xiii. 12; Eph. v. 14. "Awake to righteousness, and sin not," 1 Cor. xv. 34. O when thou seest the light of Christ, what a wonder will it possess thee with, at the things which thou now forgettest! What joy will it fill thee with! and with what pity to the sleepy world! But if thou wilt needs sleep on, be it known to thee, sinner, it shall not be long. If thou wilt wake no sooner, death and vengeance will awake thee. Thou wilt wake when thou seest the other world, and seest the things which thou wouldst not believe, and contest before thy dreadful Judge! "Thy damnation slumbereth not," 2 Pet. ii. 3. There are no sleepy souls in heaven or hell, all are awake there: and the day that hath awakened so many, shall waken thee. Watch, then, if thou love thy soul, lest thy Lord come "suddenly and find thee sleeping. What I say to one, I say to all, Watch," Mark xiii. 34-37.

Tempt. II. If Satan cannot keep the soul in a sleepy, careless, inconsiderate forgetfulness, he would make the unregenerate soul believe, that there is no such thing as regenerating grace; but that it is a fancied thing, which no man hath experience of; and he saith, as Nicodemus, "How can these things be?" John iii. 9. He thinks that natural conscience is enough.

Direct. II. But this may easily be refuted by observing, that holiness is but the very health and rectitude of the soul; and is no otherwise supernatural, than as health to him that is born a leper. It is the rectitude of nature, or its disposition to the use and end that it was made for. Though grace be called supernatural, 1. Because it is not born with us; and 2. Corrupted nature is against it; 3. And the end of it is the God of nature, who is above nature; 4. And the revelation and other means are supernatural (as Christ's incarnation, resurrection, &c.): yet both nature, and Scripture, and experience tell you, that man is made for another life, and for such works which he is utterly unfit for, till grace have changed and renewed him, as it doth by many before your eyes. See 2 Cor. v. 17; Gal. vi. 15; Gal. iv. 19; John iii. 3, 5, 6; Matt. xviii. 3; 1 Pet. i. 23.

Tempt. III. But, saith the tempter, if supernatural grace be necessary, yet it may be born in you. Infants have no sin; Christ saith, "Of such is the kingdom of God: Abraham is your Father; yea, God," John viii. 39, 41. You are born of christian parents.

Direct. III. See the full proof of original sin in all infants, in my "Treatise of the Divine Life," part I. chap. xi. xii. Grace may indeed be put betimes into nature, but comes not by nature.[42] "Except you be born again, you cannot enter into the kingdom of God," John iii. 3, 5. "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new," 2 Cor. v. 17. But how vain is it for him to boast that he was born holy, who finds himself at the present unholy! Show that you have a holy, heavenly heart and life, and then you are happy, whenever it was wrought.

Tempt. IV. But, saith the tempter, baptism is the laver of regeneration: you are baptized, and therefore you are regenerated. The ancients taught that all sins were washed away in baptism, and grace conferred.

Direct. IV. *Answ.* The ancients by baptism meant the internal and external acts conjunct, the soul's delivering up itself to God in the covenant, and sealing it by baptism, Matt, xxviii. 19, 20: and so it includeth conversion, and true repentance, and faith: and all that are thus baptized are pardoned, justified and holy. But they that have only sacramental regeneration, or the external ordinance, are not for that in a state of life; for Christ expressly saith, that "except you are born of the Spirit," as well as "water, you cannot enter into the kingdom of heaven," John iii. 5, 6. And Peter told Simon Magus, after he was baptized, that he was "yet in the gall of bitterness, and bond of iniquity," Acts viii. 13. It is not the "putting away the filth of the flesh, but the answer of a good conscience," 1 Pet. iii. 21. Christ cleanseth his church "by the washing of water by the word," Eph. v. 26. But if you had been cleansed in baptism, if at present you are unclean and unholy, can you be saved so?

Tempt. V. When this faileth, the tempter would persuade them, that godliness is nothing but a matter of mere opinion or belief: to believe all the articles of the faith, and to be no papist nor heretic, but of true religion, and to be confident of God's mercy through Christ; for "he that believeth shall be saved," Mark xvi. 16.

Direct. V. To this you must answer, that it will not save a man, that his religion is true, unless he be true to it. Read James ii. against such a dead faith. Saving faith is the hearty entertainment of Christ as our Lord and Saviour, and the delivering up of the soul to him to be sanctified and ruled, as well as pardoned. "Knowledge puffeth up, but charity edifieth." "He that knoweth his master's will and doth it not, shall be beaten with many stripes," Luke xii. 47. It is sad that men should think to be saved by that which will condemn them; by being of a right opinion, and a wrong conversation; by believing their duty, instead of doing it; and then presuming that Christ forgiveth them, and that their state is good. Opinion and presumption are not faith.

Tempt. VI. But, saith the tempter, holiness is the excellency of holy persons; but vulgar, unlearned people may be saved, without such high matters, which are above them.

Direct. VI. But God telleth you, that "without holiness none shall see him," Heb. xii. 14. The unlearned may be saved, but the ungodly cannot, Psal. i. 6. Holiness is to the soul, as life to the body: he that hath it not, is dead; though all have not the same degree of health: sin is sin,

and hated of God, in learned or unlearned. All men have souls that need regenerating at first: and as all bodies that live, must live on the earth, by the air, and food, &c.; so all souls that live, do live upon the same God, and Christ, and heaven, by the same word and Spirit; and all this may be had by the unlearned.

Tempt. VII. But, saith the tempter, God is not so unmerciful as to damn all that are not holy: this is but talk to keep men in awe; and not to be believed.

Direct. VII. But if God's threatenings be necessary to keep men in awe, then are they necessary to be executed. For God needs not awe men by a lie. He best knows to whom he will be merciful, and how far. Did you never read, Isa. xxvii. 11, "It is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour." And Psal. lix. 5, "Be not merciful to any wicked transgressors." Is he not just, as well as merciful? Exod. xxxiv. 6, 7. Do you not see that men are sick, and pained, and die, for all that God is merciful? And do not merciful judges condemn malefactors? Are not angels made devils by sin for all that God is merciful? The devil knoweth this to his sorrow. "And if God spared not the angels that sinned, but cast them down to hell," 2 Pet. ii. 4, will he be unjust for you?

Tempt. VIII. But Christ died for all; and God will not punish him and you both for the same fault.

Direct. VIII. Christ died so far for all that have the gospel, as to procure and seal them a free and general pardon of all their sins, if they will repent and take him for their Saviour, and so to bring salvation to their choice. But will this save the ungodly obstinate refusers? Christ died to sanctify, as well as to forgive, Eph. v. 27, and to "purify to himself a peculiar people, zealous of good works," Tit. ii. 14; and to "destroy the works of the devil," 1 John iii. 8; and to bring all men under his dominion and government, Rom. xiv. 9; Luke xix. 27. "If any man have not the Spirit of Christ, the same is none of his," Rom. viii. 9.

Tempt. IX. No man can be certain of his salvation; but all must hope well: and to raise doubts in men's hearts, whether they shall be saved or no, will not help them, but puzzle them, and cast them into despair.

Direct. IX. But is there so little difference between a child of God and of the devil, and between the way to heaven and the way to hell, that they cannot be known asunder? Hath not Christ taught us plainly how to know them? Psal. i. and xv.; 1 John iii; and bid us "give diligence to make our calling and election sure?" 2 Pet. i. 10. If all men must hope that they shall be saved, then most must hope for that which they shall never have: but it is no hope of God's making, which deceiveth men. Should so great a matter as our everlasting joy or misery be cast out of our care, and ventured so regardlessly in the dark? When is it that we have life, and time, and all for to make it sure? And what hurt can it do you, to find out the truth of your own condition? If you are indeed unregenerate and unholy, discover it now in time, and you have time to be recovered. You must despair of being saved without conversion; but that preventeth absolute, final despair. Whereas if you find not out your case till time is past, then hope is past, and the devil hath you in endless desperation, where he would.

Tempt. X. If this prevail not, the devil will seek to carry it by noise instead of reason; and will seek to keep you in jovial, merry, voluptuous company, that shall plead by pots, and plays, and pleasures; and shall daily make a jest of godliness, and speak of the godly with scorn, as a company of fanatic hypocrites.

Direct. X. But consider, that this is but the rage of fools, that speak of what they never understood. Did they ever try the way they speak against? Are they to be believed before God himself? Will they not eat their words, at last, themselves? Will their merry lives last always? Do they die as merrily as they live? and bring off themselves as well as they promised to bring off you? See Prov. xiii. 20; xxviii. 7; Eph. v. 7, 11. He that will be cheated of his salvation, and forsake his God, for the ranting scorns of a distracted sinner, is worthy to be damned.

Tempt. XI. Next he telleth them, that a godly life is so hard and tedious, that if they should begin, they should never endure to hold on, and therefore it is in vain to try it.

Direct. XI. But this pretence is compounded of wickedness and madness. What but a wicked heart can make it so hard a thing to live in the love of God, and holiness, and in the hope and seeking of eternal life? Why should not this be a sweeter and pleasanter life, than drinking, and roaring, and gaming, and fooling away time in vain; or than the enjoying of all the delights of the flesh? There is nothing but a sick, distempered heart against it, that nauseateth that which in itself is most delightful. When grace hath changed your hearts, it will be easy. Do you not see that others can hold on in it, and would not be as they were for all the world? And why may not you? God will help you: it is the office of Christ and the Spirit to help you: your encouragements are innumerable. The hardness is most at first; it is the longer the easier. But what if it were hard? Is it not necessary? Is hell easier, and to be preferred before it? And will not heaven pay for all your cost and labour? Will you set down in desperation, and resolve to let your salvation go, upon such silly bug-bear words as these?

Tempt. XII. Next the devil's endeavour will be, to find them so much employment with worldly cares, or hopes, or business, that they shall find no leisure to be serious about the saving of their souls.

Direct. XII. But this is a snare, though frequently prevalent, yet so irrational, and against so many warnings and witnesses, even of all men in the world, either first or last, at conversion or at death, that he who, after all this, will neglect his God and his salvation, because he hath worldly things to mind, is worthy to be turned over to his choice, and have no better help or portion in the hour of his necessity and distress. Of this sin I have spoken afterward, chap. iv. part 6.

Tempt. XIII. Lest the soul should be converted, the devil will do all that he can to keep you from the acquaintance and company of those whose holiness and instructions might convince and strengthen you; and especially from a lively, convincing minister; and to cast you under some dead-hearted minister and society.

Direct. XIII. Therefore, if it be possible, though it be to your loss or inconvenience in the world, live under a searching, heavenly teacher; and in the company of them that are

resolved for heaven. It is a dead heart indeed that feeleth not the need of such assistance, and is not the better for it when they have it. If ever you be fair for heaven, and like to be converted, it will be among such helps as these.

Tempt. XIV. But one of the strongest temptations of Satan is, by making their sin exceeding pleasant to them, for the gain, or honour, or fleshly satisfaction; and so increasing the violence of their sensual appetite and lust, and making them so much in love with their sin, that they cannot leave it. Like the thirst of a man in a burning fever, which makes him cry for cold drink, though it would kill him; the fury of the appetite conquering reason. So we see many drunkards, fornicators, worldlings, that are so deeply in love with their sin, that come on it what will, they will have it, though they have hell with it.

Direct. XIV. Against this temptation I desire you to read what I have said after, chap. iv. part 7, chap. iii. direct. 6, 8. Oh that poor sinners knew what it is that they so much love! Is the pleasing of the flesh so sweet a thing to you? and are you so indifferent to God, and holy things? Are these less amiable? Do you foresee what both will be at last? Will your sin seem better than Christ, and grace, and heaven, when you are dying? O be not so in love with damning folly, and the pleasure of a beast, as for it to despise the heavenly wisdom and delights!

Tempt. XV. Another great temptation is, the prosperity of the wicked in this life; and the reproach and suffering which usually falls upon the godly. If God did strike every notorious sinner dead in that place, as soon as he had sinned, or struck him blind, or dumb, or lame, or inflicted presently some such judgment, then many would fear him, and forbear their sin; but when they see no men prosper so much as the most ungodly, and that they are the persecutors of the holy seed, and that sentence against an evil work is not speedily executed, then are their hearts set in them to do evil, Eccles. viii. 11.

Direct. XV. But alas, how short is the prosperity of the wicked! Read Psal. lxxiii. and xxxvii. Delay is no forgiveness: they stay but till the assize: and will that tempt you to do as they? How unthankfully do sinners deal with God! If he should kill you and plague you, that would not please you: and yet if he forbear you, you are imboldened by it in your sin. Thus his patience is turned against him; but the stroke will be the heavier when it falls. Dost thou think those men will always flourish? Will they always domineer and revel? Will they always dwell in the houses where they now dwell, and possess those lands, and be honoured and served as now they are? Oh how quickly and how dreadfully will the case be changed with them! Oh could you but foresee now what faces they will have, and what heavy hearts, and with what bitter exclamations they will at last cry out against themselves for all their folly, and wish that they had never been deceived by prosperity, but rather had the portion of a Lazarus! If you saw how they are but fatted for the slaughter, and in what a dolorous misery their wealth, and sport, and honours will leave them, you would lament their case, and think so great a destruction were soon enough, and not desire to be partners in their lot.

Tempt. XVI. Another temptation is, their own prosperity: they think God, when he prospereth them, is not so angry with them as preachers tell them: and it is a very hard thing in health and prosperity, to lay to heart either sin or threatenings, and to have such serious, lively

thoughts of the life to come, as men that are wakened by adversity have; and specially men that are familiar with death. Prosperity is the greatest temptation to security, and delaying repentance, and putting off preparation for eternity. Overcome prosperity, and you overcome your greatest snare.

Direct. XVI. Go into the sanctuary, yea, go into the church-yard, and see the end; and judge by those skulls, and bones, and dust, if you cannot judge by the fore-warnings of God, what prosperity is.[43] Judge by the experience of all the world. Doth it not leave them all in sorrow at last? Woe to the man that hath his portion in this life! O miserable health, and wealth, and honour, which procureth the death, and shame, and utter destruction of the soul! Was not he in as prosperous a case as you, Luke xvi. that quickly cried out in vain for a drop of water to cool his tongue? There is none of you so senseless as not to know that you must die. And must you die? must you certainly die? and shall that day be no better prepared for? Shall present prosperity make you forget it, and live as if you must live here for ever? Do you make so great difference between that which is, and that which will be, as to make as great a matter of it as others when it comes, and to make no more of it when it is but coming? O man, what is an inch of hasty time? How quickly is it gone! Thou art going hence apace, and almost gone! Doth God give thee the mercy of a few days or years of health to make all thy preparations in for eternity, and doth this mercy turn to thy deceit, and dost thou turn it so much contrary to the ends for which it was given thee? Wilt thou surfeit on mercy, and destroy thy soul with it? Sense feeleth and perceiveth what now is, but thou hast reason to foresee what will be? Wilt thou play in harvest, and forget the winter?

Tempt. XVII. Another great temptation to hinder conversion is, the example and countenance of great ones that are ungodly. When landlords and men in power are sensual, and enemies to a holy life, and speak reproachfully of it, their inferiors, by the reverence which they bear to worldly wealth and greatness, are easily drawn to say as they: also, when men reputed learned and wise are of another mind: and especially when subtle enemies speak that reproach against it, which they cannot answer.

Direct. XVII. To this I spake in the end of the first part of this chapter. No man is so great and wise as God. See whether he say as they do in his word. The greatest that provoke him can no more save themselves from his vengeance, than the poorest beggars. What work made he with a Pharaoh! and got himself a name by his hard-heartedness and impenitency! He can send worms to eat an arrogant Herod, when the people cry him up as a god! Where are now the Cæsars and Alexanders of the world? The rulers and Pharisees believed not in Christ, John vii. 48; wilt not thou therefore believe in him? The governor of the country condemned him to die; and wilt thou condemn him? "The kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed, saying, Let us break their bands asunder, and cast away their cords from us," Psal. ii. 2, 3; wilt thou therefore join in the conspiracy? When "he that sitteth in the heavens shall laugh; the Lord shall have them in derision—He will break them with an iron rod, and dash them in pieces like a potter's vessel, unless they be wise, and kiss the Son, and serve the Lord with fear, before his wrath be kindled and they perish," Psal. ii. 4, 9-12. If thy landlord, or great ones, shall be thy god, and be honoured and obeyed before God and against him, trust to them, and call on them in the hour of thy distress, and take such a salvation as they can give thee. Teach not God what

choice to make, and whom to reveal his mysteries to: he chooseth not always the learned scribe, nor the mighty man. Christ himself saith, Matt. xi. 25, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, Father; for so it seemeth good in thy sight!" If this reason satisfy you not, follow them, and speed as they. If they are greater and wiser than God, let them be your gods.[44] 1 Cor. i. 26-28, "You see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and the things that are despised, hath God chosen, and things that are not, to bring to nought things that are." It is another kind of greatness, honour, and wisdom which God bestoweth on the poorest saints, than the world can give. Worldlings will shortly be aweary of their portion. In your baptism you renounced the world with its pomps and vanity; and now do you deify what you then defied?

Tempt. XVIII. Another temptation is to draw on the sinner into such a custom in sin, and long neglect of the means of his recovery, till his heart is utterly hardened.

Direct. XVIII. Against this, read after, chap. iv. part 2, against hardness of heart.

Tempt. XIX. Another temptation is, to delay repentance, and purpose to do it hereafter.

Direct. XIX. Of this I entreat you to read the many reasons which I have given to shame and waken delayers, in my book of "Directions for a Sound Conversion."

Tempt. XX. The worst of all is, to tempt them to flat unbelief of Scripture and the life to come.

Direct. XX. Against this, read here chap. iii. direct. 1, chap. iv. part 1, and my "Treatise against Infidelity."

Tempt. XXI. If they will needs look after grace, he will do all he can to deceive them with counterfeits, and make them take a seeming half conversion for a saving change.

Direct. XXI. Of this read my "Directions for Sound Conversion," and the "Formal Hypocrite," and "Saints' Rest," part 3. c. 10.

Tempt. XXII. If he cannot make them flat infidels, he will tempt them to question and contradict the sense of all those texts of Scripture which are used to convince them, and all those doctrines which grate most upon their galled consciences; as, of the necessity of regeneration, the fewness of them that are saved, the difficulty of salvation, the torments of hell, the necessity of mortification, and the sinfulness of all particular sins. They will hearken what cavillers can say for any sin, and against any part of godliness; and with this they wilfully delude themselves.

Direct. XXII. But if men are resolved to join with the devil, and shut their eyes, and cavil against all that God speaketh to them to prevent their misery, and know not, because they will not know; what remedy is left, or who can save men against their wills? "This is the condemnation, that light is come into the world, and men love darkness rather than light,

because their deeds are evil. He that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 19, 20. In Scripture, "some things are hard to be understood, which they that are unlearned and unstable, wrest to their own destruction," 2 Pet. iii. 16. Of particulars read the end of my "Treatise of Conversion."

Tempt. XXIII. Yea, Satan will do his worst to make them heretics, and teach them some doctrine of licentiousness suitable to their lusts. It is hard being wicked still against conscience in the open light. This is kicking against the pricks; too smarting work to be easily borne; therefore the devil will make them a religion which shall please them and do their sins no harm. Either a religion made up of loose opinions, like the familists, ranters, libertines, and antinomians, and the Jesuits too much; or else made up of trifling formalities, and a great deal of bodily exercise, and stage actions, and compliments, as much of the popish devotion is: and a little will draw a carnal heart to believe a carnal doctrine. It is easier to get such a new religion, than a new heart. And then the devil tells them that now they are in the right way, and therefore they shall be saved. A great part of the world think their case is good, because they are of such or such a sect or party, and of that which (they are told by their leaders) is the true church and way.

Direct. XXIII. But remember, that whatever law you make to yourselves, God will judge you by his own law. Falsifying the king's coin is no good way to pay a debt, but an addition of treason to your former misery. It is a new and a holy heart and life, and not a new creed, or a new church or sect, that is necessary to your salvation. It will never save you to be in the soundest church on earth, if you be unsound in it yourselves, and are but the dust in the temple that must be swept out: much less will it save you, to make yourselves a rule, because God's rule doth seem too strict.

Tempt. XXIV. Another way of the tempter is, to draw men to take up with mere convictions, instead of true conversion. When they have but learnt that it is but necessary to salvation, to be regenerate, and have the Spirit of Christ, they are as quiet, as if this were indeed to be regenerate, and to have the Spirit. As some think they have attained to perfection, when they have but received the opinion that perfection may here be had; so abundance think they have had sanctification and forgiveness, because now they see that they must be had, and without sanctification there is no salvation: and thus the knowledge of all grace and duty shall go with them for the grace and duty itself; and their judgment of the thing, instead of the possession of it: and instead of having grace, they force themselves to believe that they have it.

Direct. XXIV. But remember God will not be mocked: he knoweth a convinced head from a holy heart. To think you are rich, will not make you rich: to believe that you are well, or to know the remedy, is not enough to make you well. You may dream that you eat, and yet awake hungry, Isa. xxix. 8. All the land or money which you see, is not therefore your own. To know that you should be holy, maketh your unholiness to have no excuse. Ahab did not escape by believing that he should return in peace. Self-flattery in so great and weighty a case, is the greatest folly. "If you know these things, happy are ye if ye do them," John xiii. 17.

Tempt. XXV. Another great temptation is, by hiding from men the intrinsic evil and odiousness of sin. What harm, saith the drunkard, and adulterer, and voluptuous sensualist,

is there in all this, that preachers make so great ado against it? what hurt is this to God or man, that they would make us believe that we must be damned for it, and that Christ died for it, and that the Holy Ghost must mortify it? "Wherefore," say the Jews, Jer. xvi. 10, "hath God pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed?" He that knoweth not God, knoweth not what sin against God is; especially when the love of it and delight in it blindeth them.

Direct. XXV. Against this I entreat you to ponder on those forty intrinsical evils in sin, which I have after named, chap. iii. direct. 8, and the aggravations. If the devil can but once persuade you, that sin is harmless, all faith, all religion, all honesty, and your souls and all are gone. For then, all God's laws and government must be fictions; then, there is no work for Christ as a Saviour, or the Spirit as a Sanctifier, to do; then, all ordinances and means are troublesome vanities, and godliness and obedience deserve to be banished from the earth, as unnecessary troublers of mankind; then, may this poison be safely taken and made your food. But oh how mad a conceit is this! How quickly will God make the proudest know, what harm it was to refuse the government of his Maker, and set up the government of his beastly appetite and misguided will! and that sin is bad, if hell be bad.

Psal. xl. 12. Psal. li.

Tempt. XXVI. The devil also tempteth them to think, that though they sin, yet their good works are a compensation for their bad, and therefore they pray, and do some acts of pharisaical devotion, to make God amends for what they do amiss.

Direct. XXVI. Against this consider, that if you had never so many good works, they are all but your duty, and make no satisfaction for your sin. But what good works can you do, that shall save a wicked soul? and that God will accept without your hearts? Your hearts must be first cleansed, and yourselves devoted and sanctified to God: for an evil tree will bring forth evil fruit: first make the tree good, and the fruit will be good. It is the love of God, and the hatred of sin, and a holy and heavenly life, which are the good works that God chiefly calleth for; and faith, and repentance, and conversion in order to these. And will God take your lip-labour, or the leavings of your flesh by way of alms, while the world and fleshly pleasure have your hearts? Indeed, you do no work that is truly good. The matter may be good; but you poison it with bad principles and ends. "The carnal mind is not subject to the law of God, nor indeed can be; but is enmity to God," Rom. viii. 6, 7.

See Prov. xxviii. 9; Prov. xv. 26, 8; Prov. xxi. 27; Isa. i. 13, 14.

Tempt. XXVII. Some are tempted to think, that God will not condemn them because they are poor and afflicted in this life, and have their sufferings here: and that he that condemneth the rich for not showing mercy to the poor, will himself show them mercy.

Direct. XXVII. Hath he not showed you mercy? And is it not mercy which you vilify and refuse? even Christ, and his Spirit, and holy communion with God? or must God show you the mercy of glory, without the mercy of grace? which is a contradiction. Strange! that the same men that will not be entreated to accept of mercy, nor let it save them, are yet saying, that God will be merciful and save them.

And for your poverty and suffering, is it not against your will? you cannot deny it: and will God save any man for that which is against his will? You would have riches, and honour, and pleasure, and your good things in this life, as well as others, if you could tell how: you love the world as well as others, if you could get more of it. And to be carnal and worldly for so poor a pittance, and to love the world when you suffer in it, doth make you more inexcusable than the rich. The devils have suffered more than you, and so have many thousand souls in hell; and yet they shall be saved never the more. If you are poor in the world, but rich in faith and holiness, then you may well expect salvation, James ii. 5. But if your sufferings make you no more holy, they do but aggravate your sin.

See Heb. xi. 6, 7, 9, 10

Tempt. XXVIII. Also the devil blindeth sinners, by keeping them ignorant of the nature and power of holiness of heart and life. They know it not by any experience; and he will not let them see it and judge of it in the Scripture, where it is to be seen without any mixed contraries; but he points them only to professors of holiness, and commonly to the weakest and the worst of them, and to that which is worst in them, and showeth them the miscarriages of hypocrites, and the falls of the weaker sort of christians, and then tells them, This is their godliness and religion; they are all alike.

Direct. XXVIII. But it is easy to see, how these men deceive and condemn themselves. This is as if you should plead that a beast is wiser than a man, because some men are drunk, and some are passionate, and some are mad. Drunkenness and passions, which are the disturbances of reason, are no disgrace to reason, but to themselves: nor were they a disgrace themselves, if reason which they hinder were not honourable. So no man's sins are a disgrace to holiness, which condemneth them: nor were they bad themselves, if holiness were not good, which they oppose. It is no disgrace to the daylight or sun, that there is night and darkness: nor were darkness bad, if light were not good. Will you refuse health, because some men are sick? nay, will you rather choose to be dead, because the living have infirmities? The devil's reasoning is foolisher than this! Holiness is of absolute necessity to salvation. If many that do more than you, are as bad as you imagine, what a case then are you in, that have not near so much as they! If they that make it their greatest care to please God, and be saved, are as very hypocrites as the devil would persuade you, what a hopeless case then are you in, that come far short of them! If so, you must do more than they, and not less, if you will be saved; or else out of your own mouths will you be condemned.

Tempt. XXIX. Another way of the tempter is, by drawing them desperately to venture their souls; come on them what will, they will put it to the venture, rather than live so strict a life.

Direct. XXIX. But, O man, consider what thou dost, and who will have the loss of it! and how quickly it may be too late to recall thy adventure! What should put thee on so mad a resolution? Is sin so good? is hell so easy? is thy soul so contemptible? is heaven such a trifle? is God so hard a master? is his work so grievous, and his way so bad? doth he require any thing unreasonable of you? hath God set you such a grievous task, that it is better venture on damnation than perform it? You cannot believe this, if you believe him to be God. Come near, and think more deliberately on it, and you will find you might better run from your food,

your friend, your life, than from your God, and from a holy life, when you run but into sin and hell.

Tempt. XXX. Another great temptation is, in making them believe that their sins are but such common infirmities as the best have: they cannot deny but they have their faults; but are not all men sinners? They hope that they are not reigning, unpardoned sins.

Direct. XXX. But, oh how great a difference is between a converted and an unconverted sinner! between the failings of a child and the contempt of a rebel! between a sinner that hath no gross or mortal sin, and hateth, bewaileth, and striveth against his infirmities; and a sinner that loveth his sin, and is loth to leave it, and maketh light of it, and loveth not a holy life. God will one day show you a difference between these two, when you see that there are sinners that are justified and saved, and sinners that are condemned.

Tempt. I. But here are many subordinate temptations, by which Satan persuades them that their sins are but infirmities: one is, because their sin is but in the heart, and appeareth not in outward deeds: and they take *restraint* for sanctification.

Direct. I. Alas! man, the life and reign of sin is in the heart; that is its garrison and throne: the life of sin lieth in the prevalence of your lusts within, against the power of reason and will. All outward sins are but acts of obedience to the reigning sin within; and a gathering tribute for this, which is the king. For this it is that they make provision, Rom. xiii. 14. On this all is consumed, James iv. 3. Original sin may be reigning sin (as a king may be born a king). Sin certainly reigneth, till the soul be converted and born again.

Tempt. II. The devil tells them it is but an infirmity, because it is no open, gross, disgraceful sin: it is hard to believe that they are in danger of hell, for sins which are accounted small.

Direct. II. But do you think it is no mortal, heinous sin, to be void of the love of God and holiness? to love the flesh and the world above him? to set more by earth than heaven, and do more for it? However they show themselves, these are the great and mortal sins. Sin is not less dangerous for lying secret in the heart. The root and heart are usually unseen. Some kings (as in China, Persia, &c.) keep out of sight for the honour of their majesty. Kings are the spring of government; but actions of state are executed by officers. When you see a man go, or work, you know that it is something within which is the cause of all. If sin appeared without, as it is within, it would lose much of its power and majesty. Then ministers, and friends, and every good man would cast a stone at it; but its secrecy is its peace. The devil himself prevaileth by keeping out of sight. If he were seen, he would be less obeyed. So it is with the reigning sins of the heart. Pride and covetousness may be reigning sins, though they appear not in any notorious, disgraceful course of life. David's hiding his sin, or Rachel her idol, made them not the better. It is a mercy to some men, that God permitteth them to fall

into some open, scandalous sin, which may tend to humble them, who would not have been humbled nor convinced by heart-sins alone. See Jer. iv. 14; Hosea vii. 6, 7. An oven is hottest when it is stopped.

Tempt. III. Satan tells them, they are not unpardoned, reigning sins, because they are common in the world. If all that are as bad as I must be condemned, say they, God help a great number.

Direct. III. But know you not that reigning sin is much more common than saving holiness? and that the gate is wide, and the way is broad, that leadeth to destruction, and many go in at it? Salvation is as rare as holiness; and damnation as common as reigning sin, where it is not cured. This sign therefore makes against you.

Tempt. IV. But, saith the tempter, they are such sins as you see good men commit: you play at the same games as they: you do but what you see them do; and they are pardoned.

Direct. IV. You must judge the man by his works, and not the works by the man. And there is more to be looked at, than the bare matter of an act. A good man and a bad may play at the same game, but not with the same end, nor with the same love to sport, nor so frequently and long to the loss of time. Many drops may wear a stone: many stripes with small twigs may draw blood. Many mean men in a senate have been as great kings: you may have many of these little sins set all together, which plainly make up a carnal life. The power of a sin is more considerable than the outward show. A poor man, if he be in the place of a magistrate, may be a ruler. And a sin materially small, and such as better men commit, may be a sin in power and rule with you, and concur with others which are greater.

Tempt. V. But, saith the tempter, they are but sins of omission, and such are not reigning sins.

Direct. V. Sins of omission are always accompanied with some positive, sensual affection to the creature, which diverteth the soul, and causeth the omission. And so omission is no small part of the reigning sin. The not using of reason and the will for God, and for the mastering of sensuality, is much of the state of ungodliness in man. Denying God the heart and life, is no small sin. God made you to do good, and not only to do no harm: else a stone or corpse were as good a christian as you; for they do less harm than you. If sin have a negative voice in your religion, whether God shall be worshipped and obeyed or not, it is your king: it may show its power as well by commanding you not to pray, and not to consider, and not to read, as in commanding you to be drunk or swear. The wicked are described by omissions: such as "will not seek after God: God is not in all his thoughts," Psal. x. 4. Such as "know not God, and call not on his name," Jer. x. 25. That have "no truth, or mercy, or knowledge of God," Hos. iv. 1. That "feed not, clothe not, visit not" Christ in his members, Matt. xxv.; that hide their talents, Matt. xxv. Indeed, if God have not your heart, the creature hath it; and so it is omission and commission that go together in your reigning sin.

Tempt. VI. But, saith the tempter, they are but sins of ignorance, and therefore they are not reigning sins: at least you are not certain that they are sins.

Direct. VI. And indeed do you not know that it is a sin to love the world better than God? and fleshly pleasure better than God's service? and riches better than grace and holiness? and to do more for the body than for the soul, and for earth than for heaven? Are you uncertain whether these are sins? And do you not feel that they are your sins? You cannot pretend ignorance for these. But what causeth your ignorance? Is it because you would fain know, and cannot? Do you read, and hear, and study, and inquire, and pray for knowledge, and yet cannot know? Or is it not because you would not know, or think it not worth the pains to get it; or because you love your sin? And will such wilful ignorance as this excuse you? No; it doth make your sin the greater. It showeth the greater dominion of sin, when it can use thee as the Philistines did Samson, put out thy eyes, and make a drudge of thee; and conquer thy reason, and make thee believe that evil is good and good is evil. Now it hath mastered the principal fortress of thy soul, when thy understanding is mastered by it. He is reconciled indeed to his enemy, who taketh him to be a friend. Do you not know, that God should have your heart, and heaven should have your chiefest care and diligence; and that you should make the word of God your rule, and your delight, and meditation day and night? If you know not these things, it is because you would not know them: and it is a miserable case to be given up to a blinded mind! Take heed, lest at last you commit the horridest sins, and do not know them to be sins. For such there are that mock at godliness, and persecute christians and ministers of Christ, and know not that they do ill; but think they do God service, John xvi. 2. If a man will make himself drunk, and then kill, and steal, and abuse his neighbours, and say, I knew not that I did ill, it shall not excuse him. This is your case. You are drunken with the love of fleshly pleasure and worldly things, and these carry you so away, that you have neither heart nor time to study the Scriptures, and hear, and think what God saith to you, and then say that you did not know.

Tempt. VII. But, saith the tempter, it cannot be a mortal reigning sin, because it is not committed with the whole heart, nor without some struggling and resistance: dost thou not feel the Spirit striving against the flesh? and so it is with the regenerate, Gal. v. 17; Rom. vii. 20-23. The good which thou dost not do, thou wouldst do; and the evil which thou dost, thou wouldst not do; so then it is no more thou that dost it, but sin that dwelleth in thee. In a sensual unregenerate person, there is but one party, there is nothing but flesh; but thou feelest the combat between the flesh and the Spirit within thee.

What resistance of sin may be in the ungodly.

Direct. VII. This is a snare so subtle and dangerous, that you have need of eyes in your head to escape it. Understand therefore, that as to the two texts of Scripture, much abused by the tempter, they speak not at all of mortal reigning sin, but of the unwilling infirmities of such as had subdued all such sin, and walked not after the flesh, but after the Spirit; and whose wills were habitually bent to good; and fain would have been perfect, and not have been guilty of an idle thought, or word, or of any imperfection in their holiest service, but lived up to all that the law requireth: but this they could not do, because the flesh did cast many stops before the will in the performance. But this is nothing to the case of one that liveth in gross sin, and an ungodly life, and hath strivings and convictions, and uneffectual wishes to be better and to turn, but never doth it. This is but sinning against conscience, and resisting the Spirit that would convert you; and it maketh you worthy of many stripes, as being rebellious against

the importunities of grace. Sin may be resisted where it is never conquered; it may reign nevertheless for some contradiction. Every one that resisteth the king, doth not depose him from his throne. It is a dangerous deceit to think that every good desire that contradicteth sin, doth conquer it, and is a sign of saving grace. It must be a desire after a state of godliness, and an effectual desire too. There are degrees of power: some may have a less and limited power, and yet be rulers. As the evil spirits that possessed men's bodies, were a legion in one, and but one in others, yet both were possessed; so is it here. Grace is not without resistance in a holy soul; there are some remnants of corruption in the will itself, resisting the good; and yet it followeth not that grace doth not rule. So is it in the sin of the unregenerate. No man in this life is so good as he will be in heaven, or so bad as he will be in hell; therefore none is void of all moral good. And the least good will resist evil, in its degree, as light doth darkness. As in these cases:

1. There is in the unregenerate a remnant of natural knowledge and conscience. Some discoveries of God and his will there are in his works: God hath not left himself without witness. See Acts xiv. 17; xvii. 27; Rom. i. 19, 20; ii. 7-9. This light and law of nature governed the heathens; and this in its measure resisteth sin, and assisteth conscience.

2. When supernatural extrinsic revelation in the Scripture, is added to the light and law of nature, and the ungodly have all the same law as the best; it may do more.

3. Moreover, an ungodly man may live under a most powerful preacher, that will never let him alone in his sins, and may stir up much fear in him, and many good purposes, and almost persuade him to be a true christian; and not only to have some ineffectual wishings and strivings against sin, but to do many things after the preacher, as Herod did after John, and to escape the common pollutions of the world, 2 Pet. ii. 20.

4. Some sharp affliction, added to the rest, may make him seem to others a true penitent: when he is stopped in his course of sin, as Balaam was by the angel, with a drawn sword, and seeth that he cannot go on but in danger of his life; and that God is still meeting him with some cross, and hedging up his way with thorns (for such mercy he showeth to some of the ungodly); this may not only breed resistance of sin, but some reformation. When the Babylonians were planted in Samaria they feared not God, and he sent lions among them; and then they feared him, and sent up some kind of service to him, performed by a base sort of priests; "they feared the Lord, and served their own gods," thinking it was safest to please all, 2 Kings xvii. 25, 32, 33. Affliction maketh bad men likest to the good.

5. Good education and company may do very much: it may help them to much knowledge, and make them professors of strict religion; and constant companions with those that fear sin, and avoid it; and therefore they must needs go far then, as Joash did all the days of Jehoiada, 2 Chron. xxiv. 2. As plants and fruits change with the soil by transplantation, and as the climate maketh some blackmoors and some white; so education and converse have so great a power on the mind, that they come next to grace, and are oft the means of it.

6. And God giveth to many, internally, some grace of the Spirit, which is not proper to them that are saved, but common or preparatory only. And this may make much resistance against sin, though it do not mortify it. One that should live but under the convictions that Judas had when he hanged himself, I warrant him, would have strivings and combats against sin in him, though he were unsanctified.

7. Yea, the interest and power of one sin may resist another: as covetousness may make much resistance against sensuality and pride of life, and pride may resist all disgraceful sin.

Tempt. VIII. But, saith the tempter, it is not unpardoned sin, because thou art sorry and dost repent for it when thou hast committed it; and all sin is pardoned that is repented of.

Direct. VIII. All the foresaid causes which may make some resistance of sin in the ungodly, may cause also some sorrow and repenting in them. There is repenting and sorrow for sin in hell. All men repent and are sorry at last; but few repent so, as to be pardoned and saved. When a sinner hath had all the sweetness out of sin that it can yield him, and seeth that it is all gone, and the sting is left behind, no marvel if he repent. I think there is scarce any drunkard, or whoremonger, or glutton, (that is not a flat infidel,) but he repenteth of the sin that is past, because he hath had all out of it that it can yield him, and there is nothing left of it that is lovely: but yet he goeth on still, which showeth that his repentance was unsound. True repentance is a thorough change of the heart and life; a turning from sin to a holy life, and such a sorrow for what is past as would not let you do it if it were to do again. If you truly repent, you would not do so again, if you had all the same temptations.

Tempt. IX. But, saith the tempter, it is but one sin, and the rest of thy life is good and blameless; and God judgeth by the greater part of thy life, whether the evil or the good be most.

Direct. IX. If a man be a murderer, or a traitor, will you excuse him, because the rest of his life is good, and it is but one sin that he is charged with? One sort of poison may kill a man; and one stab at the heart, though all his body else be whole: you may surfeit on one dish: one leak may sink a ship. James ii. 10, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." See Ezek. xviii. 10, 11. Indeed God doth judge by the bent of thy heart, and the main drift and endeavour of thy life. But canst thou say, that the bent of thy heart, and the main endeavour of thy life, is for God, and heaven, and holiness? No: if it were, thou wert regenerate; and this would not let thee live in any one beloved, chosen, wilful sin. The bent of a man's heart and life may be sinful, earthly, fleshly, though it run but in the channel of one way of gross sinning: as a man may be covetous, that hath but one trade; and a whoremonger, that hath but one whore; and an idolater, that hath but one idol. If thou lovedst God better, thou wouldst let go thy sin; and if thou love any one sin better than God, the whole bent of thy heart and life is wicked: for it is not set upon God and heaven, and therefore is ungodly.

Tempt. X. But, saith the tempter, it is not reigning, unpardoned sin, because thou believest in Jesus Christ; and all that believe, are pardoned, and justified from all their sin.

Direct. X. He that savingly believeth in Christ, doth take him entirely for his Saviour and Governor; and giveth up himself to be saved, sanctified, and ruled by him. As trusting your physician, implieth that you take his medicines, and follow his advice, and so trust him; and not that you trust to be cured while you disobey him, by bare trusting: so is it as to your faith and trust in Christ; it is a belief or trust, that he will save all those that are ruled by him in order to salvation. "He is the author of eternal salvation to all them that obey him," Heb. v. 9. If you believe in Christ, you believe Christ: and if you believe Christ, you believe "that except a man be converted, and born again, he cannot enter into the kingdom of heaven," John iii. 3, 5; Matt. xviii. 3; and that he that is "in Christ, is a new creature; old things are past away, and all is become new," 2 Cor. v. 17; and that "without holiness none shall see God," Heb. xii. 14; and that "no fornicator, effeminate, thieves, covetous, drunkards, revilers, extortioners, murderers, liars, shall enter into, or have any inheritance in the kingdom of Christ," 1 Cor. vi. 9, 10; Eph. v. 4-6; Rev. xxi. 27; xxii. 14, 15. If you believe Christ, you must believe that you cannot be saved unless you be converted. It is the devil, and not Christ, that telleth you, you may be pardoned and saved in an unholy, unregenerate state: and it is sad, that men should believe the devil, and call this a believing in Christ, and think to be saved for so believing; as if false faith and presumption pleased God! Christ will not save men for believing a lie, and believing the father of lies before him; nor will he save all that are confident they shall be saved. If you think you have any part in Christ, remember Rom. viii. 9, "If any man have not the Spirit of Christ, the same is none of his."[45]

CHAPTER II.

DIRECTIONS TO YOUNG CHRISTIANS OR BEGINNERS IN RELIGION, FOR THEIR ESTABLISHMENT AND SAFE PROCEEDING.[46]

Before I come to the common directions for the exercise of grace, and walking with God, containing the common duties of christianity, I shall lay down some previous instructions, proper to those that are but newly entered into religion (presupposing what is said in my book of directions to those that are yet under the work of conversion, to prevent their miscarrying by a false superficial change).

Direct. I. Take heed lest it be the novelty or reputation of truth and godliness, that takes with you, more than the solid evidence of their excellency and necessity; lest when the novelty and reputation are gone, your religion wither and consume away.

It is said of John and the Jews by Christ, "He was a burning and a shining light, and ye were willing for a season to rejoice in his light," John v. 35. All men are affected most with things that seem new and strange to them. It is not only the infirmity of children, that are pleased

with new clothes, and new toys and games; but even to graver, wiser persons, new things are most affecting, and commonness and custom dulls delight. Our habitations, and possessions, and honours, are most pleasing to us at the first; and every condition of life doth most affect us at the first: if nature were not much for novelty, the publishing of news-books would not have been so gainful a trade so long, unless the matter had been truer and more desirable. Hence it is that changes are so welcome to the world, though they prove ordinarily to their cost. No wonder then, if religion be the more acceptable, when it comes with this advantage. When men first hear the doctrine of godliness, and the tidings of another world, by a powerful preacher opened and set home, no wonder if things of so great moment affect them for a time: it is said of them that received the seed of God's word as into stony ground, that "forthwith it sprung up," and they "anon with joy received it," Matt. xiii. 5, 20; but it quickly withered for want of rooting. These kind of hearers can no more delight still in one preacher, or one profession, or way, than a glutton in one dish, or an adulterer in one harlot: for it is but a kind of sensual or natural pleasure that they have in the highest truths; and all such delight must be fed with novelty and variety of objects. The Athenians were inquisitive after Paul's doctrine as novelty, though after they rejected it, as seeming to them incredible: Acts xvii. 19-21, "May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. For all the Athenians and strangers which were there, spent their time in nothing else, but to tell or hear some new thing."

To this kind of professors, the greatest truths grow out of fashion, and they grow weary of them, as of dull and ordinary things: they must have some new light, or new way of religion that lately came in fashion: their souls are weary of that manna that at first was acceptable to them, as angels' food. Old things seem low, and new things high to them; and to entertain some novelty in religion, is to grow up to more maturity: and too many such at last so far overthrive their old apparel, that the old Christ and old gospel are left behind them.

The light of the gospel is speedilier communicated, than the heat; and this first part being most acceptable to them, is soon received; and religion seemeth best to them at first. At first they have the light of knowledge alone; and then they have the warmth of a new and prosperous profession: there must be some time for the operating of the heat, before it burneth them; and then they have enough, and cast it away in as much haste as they took it up. If preachers would only lighten, and shoot no thunderbolts, even a Herod himself would hear them gladly, and do many things after them; but when their Herodias is meddled with, they cannot bear it. If preachers would speak only to men's fancies or understandings, and not meddle too smartly with their hearts, and lives, and carnal interests, the world would bear them, and hear them as they do stage-players, or at least as lecturers in philosophy or physic. A sermon that hath nothing but some general toothless notions in a handsome dress of words, doth seldom procure offence or persecution: it is rare that such men's preaching is distasted by carnal hearers, or their persons hated for it. "It is a pleasant thing for the eyes to behold the sun," Eccles. xi. 7; but not to be scorched by its heat. Christ himself at a distance as promised, was greatly desired by the Jews: but when he came, they could not bear him; his doctrine and life were so contrary to their expectations. Mal. iii. 1-3, "The Lord, whom ye seek, shall suddenly come into his temple, even the messenger of the covenant, whom ye

delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Many when they come first (by profession) to Christ, do little think that he would cast them into the fire, and refine them, and purge away their dross, and cast them anew into the mould of the gospel, Rom. vi. 17. Many will play a while by the light, that will not endure to be melted by the fire. When the preacher cometh once to this, he is harsh and intolerable, and loseth all the praise which he had won before, and the pleasing novelty of religion is over with them. The gospel is sent to make such work in the soul and life, as these tender persons will not endure: it must captivate every thought to Christ, and kill every lust and pleasure which is against his will; and put a new and heavenly life into the soul: it must possess men with deep and lively apprehensions of the great things of eternity; it is not wavering dull opinions, that will raise and carry on the soul to such vigorous, constant, victorious action, as is necessary to salvation. When the gospel cometh to the heart, to do this great prevailing work, then these men are impatient of the search and smart, and presently have done with it. They are like children, that love the book for the gilding and fineness of the cover, and take it up as soon as any; but it is to play with, and not to learn; they are weary of it when it comes to that. At first many come to Christ with wonder, and will needs be his servants for something in it that seemeth fine; till they hear that the Son of man hath not the accommodation of the birds or foxes; and that his doctrine and way hath an enmity to their worldly, fleshly interest, and then they are gone. They first entertained Christ in compliment, thinking that he would please them, or not much contradict them; but when they find that they have received a guest that will rule them, and not be ruled by them, that will not suffer them to take their pleasure, nor enjoy their riches, but hold them to a life which they cannot endure, and even undo them in the world, he is then no longer a guest for them. Whereas if Christ had been received as Christ, and truth and godliness deliberately entertained for their well-discerned excellency and necessity, the deep rooting would have prevented this apostasy, and cured such hypocrisy.

But, alas! poor ministers find by sad experience, that all prove not saints that flock to hear them, and make up the crowd; nor "that for a season rejoice in their light," and magnify them, and take their parts. The blossom hath its beauty and sweetness; but all that blossometh or appeareth in the bud, doth not come to perfect fruit: some will be blasted, and some blown down; some nipped with frosts, some eaten by worms; some quickly fall, and some hang on till the strongest blasts do cast them down: some are deceived and poisoned by false teachers; some by worldly cares, and the deceitfulness of riches, become unfruitful and are turned aside; the lusts of some had deeper rooting than the word; and the friends of some had greater interest in them than Christ, and therefore they forsake him to satisfy their importunity: some are corrupted by the hopes of preferment, or the favour of man; some feared from Christ by their threats and frowns, and choose to venture on damnation to scape persecution: and some are so worldly wise, that they can see reason to remit their zeal, and can save their souls and bodies too; and prove that to be their duty, which other men call sin (if the end will but answer their expectations): and some grow weary of truth and duty, as a dull and common thing, being supplied with that variety which might still continue the delights of novelty.

Yet mistake not what I have said, as if all the affection furthered by novelty, and abated by commonness and use, were a sign that the person is but a hypocrite. I know that there is something in the nature of man, remaining in the best, which disposeth us to be much more passionately affected with things when they seem new to us, and are first apprehended, than when they are old, and we have known or used them long. There is not, I believe, one man of a thousand, but is much more delighted in the light of truth, when it first appeareth to him, than when it is trite and familiarly known; and is much more affected with a powerful minister at first, than when he hath long sat under him. The same sermon that even transported them at the first hearing, would affect them less, if they had heard it preached a hundred times. The same books which greatly affected us at the first or second reading, will affect us less when we have read them over twenty times. The same words of prayer that take much with us when seldom used, do less move our affections when they are daily used all the year. At our first conversion, we have more passionate sorrow for our sin, and love to the godly, than we can afterwards retain. And all this is the case of learned and unlearned, the sound and unsound, though not of all alike. Even heaven itself is spoken of by Christ, as if it did participate of this, when he saith, that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance," Luke xv. 7, 10. And I know it is the duty of ministers to take notice of this disposition in their hearers, and not to dull them with giving them still the same, but to profit them by a pleasant and profitable variety: not by preaching to them another Christ, or a new gospel: it is the same God, and Christ, and Spirit, and Scripture, and the same heaven, the same church, the same faith, and hope, and repentance, and obedience, that we must preach to them as long as we live; though they say, we have heard this a hundred times, let them hear it still, and bring them not a new creed. If they hear so oft of God, and Christ, and heaven, till by faith, and love, and fruition, they attain them as their end, they have heard well. But yet there is a grateful variety of subordinate particulars, and of words, and methods, and seasonable applications, necessary to the right performance of our ministry, and to the profiting of the flocks: though the physician use the same apothecary's shop, and dispensatory, and drugs, yet how great a variety must he use of compositions, and times, and manner of administration.

But for all this, though the best are affected most with things that seem new, and are dulled with the long and frequent use of the same expressions, yet they are never weary of the substance of their religion, so as to desire a change. And though they are not so passionately affected with the same sermons, and books, or with the thoughts or mention of the same substantial matters of religion, as at first they were; yet do their judgments more solidly and tenaciously embrace them, and esteem them, and their wills as resolvedly adhere to them, and use them, and in their lives they practise them, better than before. Whereas, they that take up their religion but for novelty, will lay it down when it ceaseth to be new to them, and must either change for a newer, or have none at all.[47]

And as unsound are they that are religious, only because their education, or their friends, or the laws, or judgment of their rulers, or the custom of the country, hath made it necessary to their reputation: these are hypocrites at the first setting out, and therefore cannot be saved by continuance in such a carnal religiousness as this. I know law, and custom, and education, and friends, when they side with godliness, are a great advantage to it, by affording helps,

and removing those impediments that might stick much with carnal minds. But truth is not your own, till it be received in its proper evidence; nor your faith divine, till you believe what you believe, because God is true who doth reveal it; nor are you the children of God, till you love him for himself; nor are you truly religious, till the truth and goodness of religion itself be the principal thing that maketh you religious. It helpeth much to discover a man's sincerity, when he is not only religious among the religious, but among the profane, and the enemies, and scorners, and persecutors of religion: and when a man doth not pray only in a praying family, but among the prayerless, and the deriders of fervent constant prayer: and when a man is heavenly among them that are earthly, and temperate among the intemperate and riotous, and holdeth the truth among those that reproach it and that hold the contrary: when a man is not carried only by a stream of company, or outward advantages, to his religion, nor avoideth sin for want of a temptation, but is religious though against the stream, and innocent when cast (unwillingly) upon temptations; and is godly where godliness is accounted singularity, hypocrisy, faction, humour, disobedience, or heresy; and will rather let go the reputation of his honesty, than his honesty itself.

Direct. II. Take heed of being religious only in opinion, without zeal and holy practice; or only in zealous affection, without a sound, well grounded judgment; but see that judgment, zeal, and practice be conjunct.

Of the first part of this advice, (against a bare opinionative religion,) I have spoken already, in my "Directions for a Sound Conversion." To change your opinions is an easier matter than to change the heart and life. A holding of the truth will save no man, without a love and practice of the truth. This is the meaning of James ii. where he speaketh so much of the unprofitableness of a dead, unaffected belief, that worketh not by love, and commandeth not the soul to practice and obedience. To believe that there is a God, while you neglect him and disobey him, is unlike to please him. To believe that there is a heaven, while you neglect it, and prefer the world before it, will never bring you thither. To believe your duty, and not to perform it, and to believe that sin is evil, and yet to live in it, is to sin with aggravation, and have no excuse, and not the way to be accepted or justified with God. To be of the same belief with holy men, without the same hearts and conversations, will never bring you to the same felicity. "He that knoweth his master's will and doth it not," shall be so far from being accepted for it, that he "shall be beaten with many stripes." To believe that holiness and obedience is the best way, will never save the disobedient and unholy.

And yet if judgment be not your guide, the most zealous affections will but precipitate you; and make you run, though quite out of the way, like the horses when they have cast the coachman or the riders.[48] To ride post when you are quite out of the way, is but laboriously to lose your time, and to prepare for further labour. The Jews that persecuted Christ and his apostles, had the testimony of Paul himself, that they had a "zeal of God, but not according to knowledge," Rom. x. 2. And Paul saith of the deceivers and troublers of the Galatians, (whom he wished even cut off,) that they did zealously affect them, but not well, Gal. iv. 17. And he saith of himself, while he persecuted christians to prison and to death, "I was zealous towards God as ye are all this day," Acts xxii. 3, 4. Was not the papist, St. Dominick, that stirred up the persecution against the christians in France and Savoy, to the murdering of many thousands of them, a very zealous man? And are not the butchers of the Inquisition zealous men? And

were not the authors of the third Canon of the General Council at the Lateran, under Pope Innocent the third, very zealous men, who decreed that the pope should depose temporal lords, and give away their dominions, and absolve their subjects, if they would not exterminate the godly, called heretics? Were not the papists' powder-plotters zealous men? Hath not zeal caused many of latter times to rise up against their lawful governors? and many to persecute the church of God, and to deprive the people of their faithful pastors without compassion on the people's souls? Doth not Christ say of such zealots, "The time cometh, when whosoever killeth you, will think he doth God service," John xvi. 2; or offereth a service (acceptable) to God. Therefore Paul saith, "It is good to be zealously affected always in a good matter," Gal. iv. 18; showing you that zeal indeed is good, if sound judgment be its guide. Your first question must be, Whether you are in the right way? and your second, Whether you go apace? It is sad to observe what odious actions are committed in all ages of the world, by the instigation of misguided zeal! And what a shame an imprudent zealot is to his profession! while making himself ridiculous in the eyes of the adversaries, he brings his profession itself into contempt, and maketh the ungodly think that the religious are but a company of transported brain-sick zealots; and thus they are hardened to their perdition. How many things doth unadvised affection provoke well-meaning people to, that afterwards will be their shame and sorrow.

Labour therefore for knowledge, and soundness of understanding; that you may know truth from falsehood, good from evil; and may walk confidently, while you walk safely; and that you become not a shame to your profession, by a furious persecution of that which you must afterwards confess to be an error; by drawing others to that which you would after wish that you had never known yourselves. And yet see that all your knowledge have its efficacy upon your heart and life; and take every truth as an instrument of God, to reveal himself to you, or to draw your heart to him, and conform you to his holy will.

Direct. III. Labour to understand the true method of divinity, and see truths in their several degrees and order; that you take not the last for the first, nor the lesser for the greater. Therefore see that you be well grounded in the catechism; and refuse not to learn some catechism that is sound and full, and keep it in memory while you live.[49]

Method, or right order, exceedingly helpeth understanding, memory, and practice.[50] Truths have a dependence on each other; the lesser branches spring out of the greater, and those out of the stock and root. Some duties are but means to other duties, or subservient to them, and to be measured accordingly; and if it be not understood which is the chief, the other cannot be referred to it. When two things materially good come together, and both cannot be done, the greater must take place, and the lesser is no duty at that time, but a sin, as preferred before the greater. Therefore it is one of the commonest difficulties among cases of conscience, to know which duty is the greater, and to be preferred. Upon this ground, Christ healed on the sabbath day, and pleaded for his disciples rubbing the ears of corn, and for David's eating the shew-bread, and telleth them, that "the sabbath was made for man, and not man for the sabbath, and that God will have mercy, and not sacrifice."

Divinity is a curious, well-composed frame. As it is not enough that you have all the parts of your watch or clock, but you must see that every part be in its proper place, or else it will not

go, or answer its end; so it is not enough that you know the several parts of divinity or duty, unless you know them in their true order and place. You may be confounded before you are aware, and led into many dangerous errors, by mistaking the order of several truths; and you may be misguided into heinous sins, by mistaking the degrees and order of duties; as, when duties of piety and charity seem to be competitors; and when you think that the commands of men contradict the commands of God; and when the substance and the circumstances or modes of duty are in question before you as inconsistent; or when the means seemeth to cease to be a means, by crossing of the end: and in abundance of such cases, you cannot easily conceive what a snare it may prove to you, to be ignorant of the methods and ranks of duty.

Object. If that be so, what man can choose but be confounded in his religion; when there be so few that observe any method at all, and few that agree in method, and none that hath published a scheme or method so exact and clear, as to be commonly approved by divines themselves? What then can ignorant christians do?

Answ. Divinity is like a tree that hath one trunk,[51] and thence a few greater arms or boughs, and thence a thousand smaller branches; or like the veins, or nerves, or arteries in the body, that have first one or few trunks divided into more, and those into a few more, and those into more, till they multiply at last into more than can easily be seen or numbered. Now it is easy for any man to begin at the chief trunk, and to discern the first divisions, and the next, though not to comprehend the number and order of all the extreme and smaller branches. So is it in divinity: it is not very hard to begin at the unity of the eternal God-head, and see there a Trinity of Persons, and of primary attributes, and of relations; and to arise to the principal attributes and works of God as in these relations, and to the relations of man to God, and to the great duties of these relations, to discern God's covenants and chiefest laws, and the duty of man in obedience thereto, and the judgment of God in the execution of his sanctions; though yet many particular truths be not understood. And he that beginneth, and proceedeth as he ought, doth know methodically so much as he knoweth; and he is in the right way to the knowledge of more: and the great mercy of God hath laid so great a necessity on us to know these few points that are easily known, and so much less need of knowing the many small particulars, that a mean christian may live uprightly, and holily, and comfortably, that well understandeth his catechism, or the creed, Lord's prayer, and ten commandments; and may find daily work and consolation in the use of these.

A sound and well composed catechism studied well and kept in memory, would be a good measure of knowledge, to ordinary christians, and make them solid and orderly in their understanding, and in their proceeding to the smaller points, and would prevent a great deal of error and miscarriage, that many by ill teaching are cast upon, to their own and the churches' grief! Yea, it were to be wished, that some teachers of late had learnt so much and orderly themselves.

Direct. IV. Begin not too early with controversies in religion: and when you come to them, let them have but their due proportion of your time and zeal: but live daily upon these certain great substantials, which all christians are agreed in.

1. Plunge not yourselves too soon into controversies: For, (1.) It will be exceedingly to your loss, by diverting your souls from greater and more necessary things: you may get more increase of holiness, and spend your time more pleasingly to God, by drinking in deeper the substantials of religion, and improving them on your hearts and lives.

(2.) It will corrupt your minds, and instead of humility, charity, holiness, and heavenly-mindedness, it will feed your pride, and kindle faction and a dividing zeal, and quench your charity, and possess you with a wrangling, contentious spirit, and you will make a religion of these sins and lamentable distempers.

(3.) And it is the way to deceive and corrupt your judgments, and make you erroneous or heretical, to your own perdition and the disturbance of the church: for it is two to one, but either you presently err, or else get such an itch after notions and opinions that will lead you to error at the last. Because you are not yet ripe and able to judge of those things, till your minds are prepared by those truths that are first in order to be received. When you undertake a work that you cannot do, no wonder if it be ill done, and must be all undone again, or worse.

Perhaps you will say, that you must not take your religion upon trust, but must "prove all things, and hold fast that which is good."

Answ. Though your religion must not be taken upon trust, there are many controverted smaller opinions that you must take upon trust, till you are capable of discerning them in their proper evidence. Till you can reach them yourselves, you must take them on trust, or not at all. Though you must believe all things of common necessity to salvation with a divine faith; yet many subservient truths must be received first by a human faith, or not received at all, till you are more capable of them. Nay, there is a human faith necessarily subservient to the divine faith, about the substance of religion; and the officers of Christ are to be trusted in their office, as helpers of your faith. Nay, let me tell you, that while you are young and ignorant, you are not fit for controversies about the fundamentals of religion themselves. You may believe that there is a God, long before you are fit to hear an atheist proving that there is no God. You may believe the Scripture to be the word of God, and Christ to be the Saviour, and the soul to be immortal, long before you will be fit to manage or study controversies hereupon. For nothing is so false or bad, which a wanton or wicked wit may not put a plausible gloss upon; and your raw unfurnished understandings will scarce be able to see through the pretence, or escape the cheat. When you cannot answer the arguments of seducers, you will find them leave a doubting in your minds; for you know not how plain the answer of them is, to wiser men. And though you must prove all things, you must do it in due order, and as you are able; and stay till your furnished minds are capable of the trial. If you will needs read before you know your letters, or pretend to judge of Greek and Hebrew authors, before you can read English, you will but become ridiculous in your undertaking.

2. When you do come to smaller controverted points, let them have but their due proportion of your time and zeal. And that will not be one hour in many days, with the generality of private christians. By that time you have well learned the more necessary truths, and practised daily the more necessary duties, you will find that there will be but little time to

spare for lesser controversies. Opinionists that spend most of their time in studying and talking of such points, do steal that time from greater matters, and therefore from God, and from themselves. Better work is undone the while. And they that here lay out their chiefest zeal, divert their zeal from things more necessary, and turn their natural heat into a fever.

3. The essential necessary truths of your religion, must imprint the image of God upon your hearts, and must dwell there continually, and you must live upon them as your bread, and drink, and daily necessary food: all other points must be studied in subserviency to those: all lesser duties must be used as the exercise of the love of God or man, and of a humble heavenly mind. The articles of your creed, and points of catechism, are fountains ever running, affording you matter for the continual exercise of grace: it is both plentiful and solid nourishment of the soul, which these great substantial points afford. To know God the Creator, Redeemer, and Sanctifier, the laws and covenant of God, and his judgment, and rewards and punishments, with the parts and method of the Lord's prayer, which must be the daily exercise of our desires, and love, this is the wisdom of a christian; and in these must he be continually exercised.

You will say perhaps that the apostle saith, Heb. vi. 1, "Leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works," &c.

Answer 1. By "leaving" he meaneth not passing over the practice of them as men that have done with them, and are past them; but his leaving at that time to discourse of them, or his supposing them taught already: though he lay not the foundation again, yet he doth not pluck it up. 2. By "principles" he meaneth the first points to be taught, and learnt, and practised: and indeed regeneration and baptism is not to be done again: but the essentials of religion which I am speaking of, contain much more: especially to "live in the love of God, which Paul calls the more excellent way," 1 Cor. xii. and xiii. 3. Going on to perfection, is not by ceasing to believe and love God, but by a more distinct knowledge of the mysteries of salvation, to perfect our faith, and love, and obedience.

The points that opinionists call higher, and think to be the principal matter of their growth, and advancement in understanding, are usually but some smaller, less necessary truths, if not some uncertain, doubtful questions. Mark well 1 Tim. i. 4; vi. 4; 2 Tim. ii. 23; Tit. iii. 9, compared with John xvii. 3; Rom. xiii. 8-10; 1 Cor. xiii.; 1 John iii.; 1 Cor. i. 23; xv. 1-3; ii. 2; Gal. vi. 14; James ii.; iii. 1.

Direct. V. Be very thankful for the great mercy of your conversion: but yet overvalue not your first degrees of knowledge or holiness, but remember that you are yet but in your infancy, and must expect your growth and ripeness as the consequent of time and diligence.

You have great reason to be more glad and thankful for the least measure of true grace, than if you had been made the rulers of the earth; it being of a far more excellent nature, and entitling you to more than all the kingdoms of the world. See my sermon called "Right Rejoicing," on those words of Christ, "Rejoice not that the spirits are subject to you; but rather rejoice because your names are written in heaven," Luke x. 20. Christ will warrant you to rejoice, though enemies envy you, and repine both at your victory and triumph. If there be

"joy in heaven in the presence of the angels" at your conversion, there is great reason you should be glad yourselves. If the prodigal's father will needs have the best robe and ring brought forth, and the fat calf killed, and the music to attend the feast, that they may eat and be merry, Luke xv. 23, there is great reason that the prodigal son himself should not have the smallest share of joy; though his brother repine.

But yet, take heed lest you think the measure of your first endowments to be greater than it is.[52] Grace imitateth nature, in beginning, usually, with small degrees, and growing up to maturity by leisurely proceeding. We are not new-born in a state of manhood, as Adam was created. Though those texts that liken the kingdom of God to a grain of mustard seed, and to a little leaven, Matt. xiii. 31, 33, be principally meant of the small beginnings and great increase of the church or kingdom of Christ in the world; yet it is true also of his grace or kingdom in the soul. Our first stature is but to be "new-born babes desiring the sincere milk of the word, that we may grow by it," 1 Pet. ii. 2. Note here, that the new birth bringeth forth but babes, but growth is by degrees, by feeding on the word. The word is received by the heart, as seed into the ground, Matt. xiii. And seed useth not to bring forth the blade and fruit to ripeness in a day.

Fear is a cautelous preserving grace.

Yet I deny not, but that some men (as Paul) may have more grace at their first conversion, than many others have at their full growth. For God is free in the giving of his own, and may give more or less as pleaseth himself. But yet in Paul himself, that greater measure is but his smallest measure, and he himself is capable of increase to the last. And so great a measure at first is as rare, as his greater measure, at last, in its full growth, is rare, and scarce to be expected now.

And if God should give a great measure of holiness at first, to any now, as possibly he may, yet their measure of gifts is never great at first, unless they had acquired or received them before conversion. If grace find a man of great parts and understanding, which by study and other helps he had attained before, no wonder if that man, when his parts are sanctified, be able in knowledge the first day; for he had it before, though he had not a heart to use it. But if grace find a man ignorant, unlearned, and of mean abilities, he must not expect to be suddenly lifted up to great understanding and high degrees of knowledge by grace. For this knowledge is not given, now, by sudden infusion, as gifts were, extraordinarily, in the primitive church. You need no other proof of this but experience, to stop the mouth of any gainsayer. Look about you, and observe whether those that are men of knowledge, did obtain it by infusion, in a moment? or whether they did not obtain it by diligent study, by slow degrees? though I know God blesseth some men's studies more than others. Name one man that ever was brought to great understanding, but by means and labour, and slow degrees; or that knoweth any truth, in nature, or divinity, but what he read, or heard, or studied for, as the result of what he read or heard. The person that is proudest of his knowledge, must confess that he came to it in this way himself.

But you will ask, What then is the illumination of the Spirit, and enlightening the mind, which the Scripture ascribeth to the Holy Ghost? Hath not our understanding need of the Spirit for light, as well as the heart or will for life?

How the Spirit doth illuminate.

Answ. Yes, no doubt; and it is a great and wonderful mercy: and I will tell you what it is. 1. The Holy Spirit, by immediate inspiration, revealed to the apostles the doctrine of Christ, and caused them infallibly to indite the Scriptures. But this is not that way of ordinary illumination now. 2. The Holy Spirit assisteth us in our hearing, reading, and studying the

Scripture, that we may come, by diligence, to the true understanding of it; but doth not give us that understanding, without hearing, reading, or study. "Faith cometh by hearing," Rom. x. 17. It blesseth the use of means to us, but blesseth us not in the neglect of means. 3. The Holy Spirit doth open the eyes and heart of a sinner, who hath heard, and notionally understood the substance of the gospel, that he may know that piercingly, and effectually, and practically, which before he knew but notionally, and ineffectually; so that the knowledge of the same truth is now become powerful, and, as it were, of another kind. And this is the Spirit's sanctifying of the mind, and principal work of saving illumination; not by causing us to know any thing of God, or Christ, or heaven, without means; but by opening the heart, that, through the means, it may take in that knowledge deeply, which others have but notionally, and in a dead opinion; and, by making our knowledge clear, and quick, and powerful, to affect the heart, and rule the life. 4. The Holy Spirit sanctifieth all that notional knowledge which men had before their renovation. All their learning and parts are now made subservient to Christ, and to the right end, and turned into their proper channel. 5. And the Holy Ghost doth, by sanctifying the heart, possess it with such a love to God, and heaven, and holiness, and truth, as is a wonderful advantage to us, in our studies for the attaining of further knowledge. Experience telleth us, how great a help it is to knowledge, to have a constant love, delight, and desire to the thing which we would know. All these ways the Spirit is the enlightener of believers.

The not observing this direction, will have direful effects; which I will name, that you may see the necessity of avoiding them.

The danger of overvaluing your young abilities or graces.

1. If you imagine that you are presently men of great understanding, and abilities, and holiness, while you are young beginners, and but new-born babes, you are entering into "the snare and condemnation of the devil," even into the odious sin of pride; yea, a pride of those spiritual gifts which are most contrary to pride; yea, and a pride of that which you have not, which is most foolish pride. Mark the words of Paul, when he forbids to choose a young beginner in religion to the ministry, 1 Tim. iii. 6: "Not a novice, (that is, a young, raw christian,) lest being lifted up (or besotted) with pride, he fall into the condemnation of the devil." Why are young beginners more in danger of this than other christians? One would think their infancy should be conscious of its own infirmity. But Paul knew what he said. It is, (1.) Partly because the suddenness of their change; coming out of darkness into a light which they never saw before, doth amaze them, and transport them, and make them think they are almost in heaven, and that there is not much more to be attained. Like the beggar that had a hundred pounds given him, having never seen the hundredth part before, imagined that he had as much money as the king. (2.) And it is partly because they have not knowledge enough to know how many things there are that yet they are ignorant of.[53] They never heard of the Scripture difficulties, and the knots in school divinity, nor the hard cases of conscience: whereas, one seven years' painful studies, will tell them of many hundred difficulties which they never saw; and forty or fifty years' study more, will clothe them with shame and humility, in the sense of their lamentable darkness. (3.) And it is also because the devil doth with greatest industry lay this net to entrap young converts, it being the way in which he hath the greatest hope.

2. Your hasty conceits of your own goodness or ability, will make you presumptuous of your own strength, and so to venture upon dangerous temptations, which is the way to ruin. You will think you are not so ignorant, but you may venture into the company of papists, or any heretics or deceivers, or read their books, or be present at their worship. And I confess you may escape; but it may be otherwise, and God may leave you, to "show you all that was in your hearts," as it is said of Hezekiah, 2 Chron. xxxii. 21, 25, 26.

3. And your overvaluing your first grace, will make you too secure, when your souls have need of holy awfulness and care, to "work out your salvation with fear and trembling," Phil. ii. 12; and to "serve God acceptably, with reverence and godly fear, as knowing that he is a consuming fire," Heb. xii. 28, 29. And security is the forerunner of a fall.

4. It will make you neglect the due labour and patience in the use of means, for further knowledge and increase of grace, while you think you are so well already.[54] And so you will be worse than those that are ever learning, and never come to any ripe knowledge; for you will think that you are fit to be teachers, when you have need to be taught that which you will not submit to learn. And then, "when for the time ye ought to have been teachers, you will have need to be catechised, or taught again which be the first principles of the oracles of God, as having need of milk, and not of strong meat." Mark here, how the Holy Ghost maketh time and exercise necessary to such growth as must enable you to be teachers, Heb. v. 12-14. Therefore he addeth, "but strong meat belongeth to them that are of full age; those who by reason of use have their senses exercised to discern both good and evil." Mark here, how wisdom and strength is to be expected.

5. This over-hasty conceit of your own ability, will tempt you to run into controversies, and matters that you are not fit for; and so divert you from necessary and seasonable studies.

6. It will make you over-confident of all your own opinions, and stiff in all your own conceits; too like him, Prov. xiv. 16, "The fool rageth and is confident." How many and many a time have I heard a man that understood not what he talked of, and could scarce speak sense, to plead for his opinion so confidently, as to scorn or pity the wisest contradicter, when his ignorance, and phrenetic confidence and rage, did make him a real object of pity, to men of ordinary understandings. There is a kind of madness in this disease, that will not leave you wit enough to know that you are mad.

7. It will make you also very censorious of others: this ignorant pride will make you think other men's knowledge to be ignorance, if they be not just of your fond opinions; and other men's graces to be none, if they be not of your mind and way. None are so ready as such to censure those that are better than themselves, or that they have no acquaintance with, as being but civil, moral men, or being erroneous or deluded. It is a very loathsome thing, to hear an ignorant, self-conceited fellow to talk of those that are a hundred times wiser and much better than himself, as magisterially, with a proud compassion or contempt, as if he were indeed the wise man, that knoweth not what he saith.

8. And it will make you rebellious against your governors and teachers, and utterly unteachable, as despising those that should instruct and rule you.[55] You will think yourselves wiser than your teachers, while you are but in the lowest form. It is such that James speaks

to, Jam. iii. 1, "My brethren, be not many masters, (or teachers,) knowing that ye shall receive the greater condemnation." And that whole chapter, well worth your studying, is spoke to such.

9. And thus it will entangle you in heretical opinions, to which there is no greater preparatory, than pride-possessing, half-witted young beginners in religion.

10. And so it will make you troublers of the church, contending unpeaceably for that which you understand not.

11. And it tendeth to hypocrisy, making you give thanks for that which you never had; as puffed up with a knowledge that is not enough to keep you humble, and wanting the charity which would edify yourselves and others, 1 Cor. viii. 1.

12. And it tendeth to delude you in point of assurance of salvation; taking your own over-valuing self-esteem for true assurance; which is not ordinarily to be expected, till grace be come to strength.

13. Lastly, It tendeth to corrupt your apprehensions of the nature of christianity itself; while you will judge of it in others according to your own overvalued measure: when, if you knew it as it is in the heart and practice of the sober, wise, humble, charitable, peaceable, mortified, heavenly believer, you would see that it hath a higher glory than any that is manifested by you.

I have named to you all these sad effects of over-valuing your beginnings in religion, that as you love your souls, you may avoid them. I take it to be a matter of exceeding great moment, for your safety and perseverance, that while you are infants in grace, you know yourself to be such; that you may keep your form, and learn first the lessons that must first be learned, and "walk humbly with your God, and obey those that are over you in the Lord," Heb. xiii. 7, 17; 1 Thess. i. 5, 12, and may wait on the Spirit, in the use of means, and may not rejoice the tempter, by corrupting all that you have received, and imitating him, in falling from your state of hope.

Direct. VI. Be not discouraged at the difficulties and oppositions which will rise up before you, when you begin resolvedly to walk with God.

Against discouragements in trials.

As discouragements keep off multitudes from religion, so they are great temptations to many young beginners to turn back, and as the Israelites in the wilderness, ready to wish themselves again in Egypt. Three sorts of discouragements arise before them. 1. Some from the nature of the work. 2. Some from God's trials. 3. And some from the malice of the devil and his instruments: or all these.

1. It cannot be expected but that infants and weaklings should think a little burden heavy, and an easy work or journey to be wearisome. Young beginners are ordinarily puzzled, and at a loss, in every trade, or art, or science. Young scholars have a far harder task, than when they are once well entered: learning is wondrous hard and unpleasant to them, at the first; but when they are once well entered, the knowledge of one thing helps another, and they go

on with ease. So a young convert, that hath been bred up in ignorance, and never used to prayer, or to heavenly discourse, nor to hear or join with any that did, will think it strange and hard at first. And those that were used to take their pleasure, and fulfil the desires of the flesh, and perhaps to swear, and talk filthily, or idly, or to lie, will find, at first, some difficulty to overcome their customs, and live a mortified, holy life: yet grace will do it, and prevail. Especially in point of knowledge, and ability of expression, be not too hasty in your expectation, but wait with patience, in a faithful, diligent use of means, and that will be easy and delightful to you afterwards, which before discouraged you with its difficulties.

2. And God himself will have his servants, and his graces, tried and exercised by difficulties. He never intended us the reward for sitting still; nor the crown of victory, without a fight; nor a fight, without an enemy and opposition. Innocent Adam was unfit for his state of confirmation and reward, till he had been tried by temptation. Therefore the martyrs have the most glorious crown, as having undergone the greatest trial. And shall we presume to murmur at the method of God?

3. And Satan, having liberty to tempt and try us, will quickly raise up storms and waves before us, as soon as we are set to sea; which make young beginners often fear, that they shall never live to reach the haven. He will show thee the greatness of thy former sins, to persuade thee that they shall not be pardoned. He will show thee the strength of thy passions and corruptions, to make thee think they will never be overcome. He will show thee the greatness of the opposition and suffering which thou art like to undergo, to make thee think thou shall never persevere. He will do his worst to meet thee with poverty, losses, crosses, injuries, vexations, persecutions, and cruelties, yea, and unkindness from thy dearest friends, as he did by Job, to make thee think ill of God, or of his service. If he can, he will make them thy enemies that are of thine own household.[56] He will stir up thy own father, or mother, or husband, or wife, or brother, or sister, or children, against thee, to persuade or persecute thee from Christ: therefore Christ tells us, that if we hate not all these, that is, cannot forsake them, and use them as men do hated things, when they would turn us from him, we cannot be his disciples, Luke xiv. 26; Matt. x. Look for the worst that the devil can do against thee, if thou hast once lifted thyself against him, in the army of Christ, and resolvest, whatever it cost thee, to be saved. Read Heb. xi. But how little cause you have to be discouraged, though earth and hell should do their worst, you may perceive by these few considerations.

(1.) God is on your side, who hath all your enemies in his hand, and can rebuke them, or destroy them in a moment. Oh what is the breath or fury of dust or devils, against the Lord Almighty! "If God be for us, who can be against us?" Rom. viii. 31. Read often that chapter, Rom. viii. In the day when thou didst enter into covenant with God, and he with thee, thou didst enter into the most impregnable rock and fortress, and house thyself in that castle of defence, where thou mayest (modestly) defy all adverse powers of earth or hell. If God cannot save thee, he is not God. And if he will not save thee, he must break his covenant. Indeed, he may resolve to save thee, not from affliction and persecution, but in it, and by it. But in all these sufferings you will "be more than conquerors, through Christ that loveth you:" that is, it is far more desirable and excellent to conquer by patience, in suffering for Christ, than to conquer our persecutors in the field, by force of arms. O think on the saints' triumphant boastings in their God. Psal. xlvi. 1-3, "God is our refuge and strength, a very

present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psal. lvi. 1-5, when his "enemies were many" and "wrested his words daily," and "fought against him, and all their thoughts were against him," yet he saith, "What time I am afraid, I will trust in thee. In God will I praise his word; in God have I put my trust: I will not fear what flesh can do unto me." Remember Christ's charge, Luke xii. 4, "Fear not them that can kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." If all the world were on thy side, thou might yet have cause to fear; but to have God on thy side, is infinitely more.

(2.) Jesus Christ is the Captain of thy salvation, Heb. ii. 10, and hath gone before thee this way himself, and hath conquered for thee; and now is engaged to make thee conqueror: and darest thou not go on where Christ doth lead the way? He was perfected through suffering himself, and will see that thou be not destroyed by it. Canst thou draw back, when thou seest his steps, and his blood?[57]

(3.) Thou art not to conquer in thy own strength, but by the Spirit of God, and the power of that grace which is sufficient for thee, and his strength which appeareth most in our weakness, 2 Cor. xii. 9. And "you can do all things through Christ that strengtheneth you," Phil. iv. 13. "Be of good cheer, he hath overcome the world," John xvi. 33.

(4.) All that are in heaven have gone this way, and overcome such oppositions and difficulties as these:[58] they were tempted, troubled, scorned, opposed, as well as you; and yet they now triumph in glory. "These are they that come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them," Rev. vii. 14. And all that ever come to heaven (at age) are like to come this way. And doth not the company encourage you? and the success of those that have overcome before you? Will you have the end, and yet refuse the way?

(5.) Consider how much greater difficulties ungodly men go through to hell. They have stronger enemies than you have: the devil and wicked men are your enemies; but God himself is theirs, and yet they will go on. Men threaten but death to discourage you, and God threateneth damnation to discourage them; and yet they go on, and are not discouraged. And will you be more afraid of man, than sinners are of God? and of death or scorns, than they are of hell?

(6.) Yea, and you yourselves must cast your souls on these greater evils, if by discouragement you turn from the way of godliness. You must run into hell for fear of burning; and upon everlasting death, to escape a temporal death, or less: you will choose God for your enemy, to escape the enmity of man; and how wise a course this is, judge you; when if you do but see that your ways please God, he can "make your enemies be at peace with you," if he see it for your good, Prov. xvi. 7. If you will fear, fear him that can damn the soul.

(7.) Lastly, Remember what abundance of mercies you have to sweeten your present life, and to make your burden easy to you: you have all that is good for you in this life, and the promise of everlasting joy; for godliness thus "is profitable to all things," 1 Tim. iv. 8. What abundance

of mercy have you in your bodies, estates, friends, names, or souls, which are the greatest! What promises and experiences to refresh you! What liberty of access to God! A Christ to rejoice in, a heaven to rejoice in! and yet shall a stony or a dirty way discourage you more than these shall comfort you?

The sum of all is, your work will grow easier and sweeter to you, as your skill and strength increase. Your enemies are as grasshoppers before you; the power of the Almighty is engaged by love and promise for your help; and do you pretend to trust in God, and yet will fear the face of man? Isa. l. 6-10, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting: for the Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up." Isa. li. 7, 8, "Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings: for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation." He is no soldier for Christ, that will turn back for fear of scorns, or of any thing that man can do against him.

And consider whether heaven should be easilier come to? They are things of unspeakable glory that you strive for; and they are unworthily despised, if any thing be thought too good to part with for them, or any labour, or difficulties, or sufferings too great to undergo to procure them.

Direct. VII. If it be in your power, live under a judicious, faithful, serious, searching, powerful minister;[59] and diligently attend his public teaching, and use his private counsel for more particular directions and application, for the settling and managing the affairs of your souls; even as you take the advice of physicians for your health, and of lawyers for your estates, and tutors for your studies.

I give this direction only to those that may enjoy so great a mercy if they will. Some live where no such minister is. Some are children, or servants, or wives, that are bound and cannot remove their habitations, or enjoy such liberty, by reason of the unwillingness and restraint of others. Some are so poor, that they cannot remove their dwelling for such advantages. And some are so serviceable in their places, that they may be bound to stay under a very weak minister, that they may do good to others, where they have best opportunity. But let him that can be free, and possess so great a mercy, accept it thankfully, though to his cost. As Christ said in another case, "Every man cannot receive the saying; but he that can receive it, let him."

There is abundance of difference between a weak, unskilful, unexperienced, dead-hearted, formal teacher, and such a one as is described in the direction. Some that are senseless or indifferent in such matters as these themselves, would persuade you to be so too, and look first in your settlement to your bodily conveniences, and be content with such a teacher as

accidentally you are cast upon. And they will tell you, that the work of grace dependeth not on the preachers' gifts, but on the gift and blessing of the Spirit of God: the formalists and the enthusiasts concur in this, though from different principles: but though God can frustrate the fittest means, and can work without means, or by that which is least fitted to the end, yet it is his ordinary way to work by means, and that for the soul as well as for the body; and to work most by the aptest means. And I am sure it is the duty of every teacher, to preach in the fittest manner that he can for the people's edification; and not to do God's work deceitfully, and ineptly, because God can bless the unfittest means: and it is the people's duty to attend upon the best they can enjoy, though God can equally work by the weakest or by none. As that pretence will not excuse the contemners of God's ordinances, that upon every little business stay at home, and attend upon no ministry at all; no more will it excuse them, that refuse that help which is most suited to their edification, and take up with a worse, when they might have better. We are not to neglect duty upon a presumptuous expectation of miraculous or extraordinary works: when we can have no better, we may hope for the greater benefit from the weakest; but not when it is the choice of our own presumptuous, irreligious hearts. God can make Daniel and his companions to thrive better by eating pulse, than others that fed at the table of the king: and rather than sin against God, we must cast ourselves on him for unusual supplies, or leave all to his will. But few would therefore be persuaded causelessly to live on pulse, when they may have better. And one would think this truth should have no contradiction, especially from those men, that are apt to obscure and extenuate the Spirit's operations on the soul, and to confess no grace, but what consisteth in a congruous ordination of means and circumstances. When their doctrine layeth all a man's hopes of salvation upon this congruity of means and circumstances, should they afterwards teach men to undervalue or neglect the fittest, and wilfully cast their souls upon the most unfit and unlikely means? But ungodliness first resolveth what to speak against, before it resolveth what to say; and will contradict God's word, though it contradict its own; and will oppose holiness, though by a self-opposing.

But the spiritual relish and experience of the godly, is a very great preservative to them against such deluding reasonings as these. It is harder for a sophister of greatest subtilty or authority, to persuade him that hath tasted them, that sugar is bitter, or wormwood sweet, than to persuade him to believe it, that never tasted them: and it is hard to make a healthful man believe it is best for him to eat but once a week, or best to live on grass or snow. I doubt not but those that now I speak to, have such experience and perception of the benefit of a judicious and lively ministry, in comparison of the ignorant, cold, and lifeless, that no words will make them indifferent herein. Have you not found the ministry of one sort enlighten, and warm, and quicken, and comfort, and strengthen you, much more than of the other? I am sure I have the common sense and experience of the faithful on my side in this, which were enough of itself against more than can be said against it. Even new-born babes in Christ have in their new natures a desire (not to senseless or malicious pratings, but) to the rational sincere milk, (το λογικον αδολον γαλα,) that they may grow by it, and to perform to God a rational service, Rom. xii. 1.

And it must needs be a very proud and stupid heart that can be so insensible of its own infirmity, sinfulness, and necessity, as to think the weakest, dullest minister may serve their

turns, and that they are able to keep up their life, and vigour, and watchfulness, and fruitfulness, with any little ordinary help. I cannot but fear such men know not what the power and efficacy of the word upon the heart and conscience meaneth; nor what it is to live a life of faith and holiness, and to watch the heart, and walk with God. If they did, they could not but find so much difficulty herein, and so much backwardness and unskilfulness in themselves hereto, as would make them feel the necessity of the greatest helps; and it could not be but they must feel the difference between a clear and quickening sermon, and an ignorant, heartless, dead discourse, that is spoken as if a man were talking in his sleep, or of a matter that he never understood, or had experience of.

Alas, how apt are the best to cool, if they be not kept warm by a powerful ministry! How apt to lose the hatred of sin, the tenderness of conscience, the fervency in prayer, the zeal and fulness in edifying discourse, and the delights and power of heavenly meditations, which before we had! How apt is faith to stagger if it be not powerfully underpropt by the helpers of our faith! How hardly do we keep up the heat of love, the confidence of hope, the resolution and fulness of obedience, without the help of a powerful ministry! Nay, how hardly do we do our part in these, in any tolerable sort, even while we have the clearest, liveliest helps, that are ordinarily to be had! And can any that are not blind and proud, imagine that they are so holy and good, that they are above the necessity of such assistance, and that the weakest breath is enough to kindle the fire of holy love and zeal, and keep them in the fear and obedience of God? Alas, we are under languishing weakness, and must be dieted with the best, or we shall soon decay; we are cripples, and cannot go or stand without our crutches. And there must be some savour of the Spirit in him that will be fit to make us spiritual, and some savour of faith and love in him that would kindle faith and love in us; and he must speak clearly and convincingly that will be understood, and will prevail with such as we; and he must speak feelingly, that would make us feel, and speak seriously, that would be much regarded by us, and would make us serious.

6. And ministers are not set up only for public preaching, but for private counsel also, according to our particular needs.[60] As physicians are not only to read you instructions for the dieting and curing of yourselves, but to be present in your sickness to direct you in the particular application of remedies; and as lawyers are to assist you in your particular cases to free your estates from encumbrances, and preserve or rescue them from contentious men; choose therefore some able minister to be your ordinary counsellor in the matters of God. And let him be one that is humble, faithful, experienced, and skilful, that hath leisure, ability, and willingness to assist you.

As infants in a family are unable to help themselves, and need the continual help of others, and therefore God hath put into the hearts of parents a special love to them, to make them diligent and patient in helping them; so is it in the family of Christ; most christians, by far, are young or weak, in understanding and in grace; it is long before you will be past the need of others' help, if ever in this life. If you feel not this your infirmity and need, it is so much the greater. God will have no men to be self-sufficient; we shall all have need of one another, that we may be useful to one another; and God may use us as his messengers and instruments of conveying his mercies to each other; and that even self-love may help us to be sociable, and to love one another: and our souls must receive their part of mercy, by this way of

communication, as well as our bodies: and therefore, as the poor, above all men, should not be against charity and communicating, that need it most; so young christians that are weak and unexperienced, above all others, should be most desirous of help, especially from an able, faithful guide.

But be sure you deal sincerely, and cheat not yourselves, by deceiving your counsellor, and hiding your case. To do so by your lawyer, is the way to lose your suit; and to do so by your physician, is the way to lose your life; and to do so with your pastor and soul-counsellor, is the way to lose your souls. And let the judgment of your pastor or judicious friend about the state of your souls be much regarded by you, though it be not infallible. How far such must be trusted, I am afterward to open to you, with other of your duties belonging to you in this relation. I now only proceed to general advice.

Direct. VIII. Keep right apprehensions of the excellency of charity and unity among believers, and receive nothing hastily that is against them; especially take heed lest under pretence of their authority, their number, their soundness, or their holiness, you too much addict yourselves to any sect or party, to the withdrawing of your special love and just communion from other christians, and turning your zeal to the interest of your party, with a neglect of the common interest of the church; but love a christian as a christian, and promote the unity and welfare of them all.[61]

Use often to read and well consider the meaning and reason of those many urgent passages in Scripture, which exhort all christians to unity and love.[62] Such as John xi. 52; xvii. 11, 21-23; 1 Cor. iii. 10, 17; xii. throughout; 2 Cor. xi. 13; 1 Thess. v. 12, 13; Phil. ii. 1-3; 1 Pet. iii. 8; Rom. xvi. 17; 1 Cor. i. 10; iii. 3; xi. 18. And John xiii. 35; Rom. xii. 9, 10; xiii. 10; 2 Cor. xiii. 11; Gal. v. 6, 13, 22; Col. i. 4; 1 Thess. iv. 9; 1 John iii. 11, 14, 23; iv. 7, 11, 16, 19-21. Surely if the very life of godliness lay not much in unity and love, we should never have had such words spoken of it, as here you find. Love is to the soul, as our natural heat is to the body: whatever destroyeth it, destroyeth life; and therefore cannot be for our good. Be certain, that opinion, course, or motion, tends to death, that tends to abate your love to your brethren, much more which under pretence of zeal, provoketh you to hate and hurt them. To divide the body is to kill it or to maim it; dividing the essential, necessary parts, is killing it; cutting off any integral part, is maiming it. The first can never be an act of friendship, which is the worst that an enemy can do: the second is never an act of friendship, but when the cutting off a member which may be spared is of absolute necessity to the saving of the whole man, from the worse division between soul and body. By this judge what friends dividers are to the church, and how well they are accepted of God.

He that loveth any christian aright, must needs love all that appear to him as christians. And when malice will not suffer men to see christianity in its profession, and credible appearance in another, this is as well contrary to christian love, as hating him when you know him to be a true christian. Censoriousness (not constrained by just evidence) is contrary to love, as well as hatred is.

There is a union and communion with christians as such: this consisteth in having one God, one Head, one Spirit, one faith, one baptismal covenant, one rule of holy living, and in loving

and praying for all, and doing good to as many as we can. This is a union and communion of mind, which we must hold with the catholic church through the world. And there is a bodily local union and communion, which consisteth in our joining in body, as well as mind, with particular congregations: and this, as we cannot hold it with all, nor with any congregation, but one at once; so we are not bound to hold it with any, that will drive us from it, unless we will commit some sin:[63] statedly we must hold it with the church which regularly we are joined to, and live with; and occasionally we must hold it with all others, where we have a call and opportunity, who in the substance worship God according to his word, and force us not to sin in conformity to them. It is not schism to lament the sins of any church, or of all the churches in the world: the catholic church on earth consists of sinners. It is not schism to refuse to be partaker in any sin of the purest church in the world: obedience to God is not schism. It is not schism that you join not bodily with those congregations where you dwell not, nor have any particular call to join with them; nor that you choose the purest and most edifying society, rather than one that is less pure and profitable to you; *cæteris paribus*, supposing you are at liberty: nor that you hold not bodily communion with that church, that will not suffer you to do it, without sinning against God; nor that you join not with the purest churches, when you are called to abide with one less pure.

But it is worse than schism to separate from the universal church: to separate from its faith is apostasy to infidelity. To separate from it in some one or few essential articles, while you pretend to hold to Christ the Head, is heresy: to separate from it in Spirit, by refusing holiness, and not loving such as are truly holy, is damning ungodliness or wickedness: to differ from it by any error, of judgment or life, against the law of God, is sin. To magnify any one church or party, so as to deny due love and communion to the rest, is schism. To limit all the church to your party, and deny all or any of the rest to be christians, and parts of the universal church, is schism by a dangerous breach of charity; and this is the principal schism that I here admonish you to avoid. It is schism also to condemn unjustly any particular church, as no church; and it is schism to withdraw your bodily communion from a church that you were bound to hold that communion with, upon a false supposition that it is no church, or is not lawfully to be communicated with. And it is schism to make divisions or parties in a church, though you divide not from that church. Thus I have (briefly) told you what is schism.

1. One pretence for schism is (usurped) authority, which some one church may claim to command others that owe them no subjection. Thus pride, which is the spirit of hell, having crept into the church of Christ, and animated to usurpations of lordship and dominion, and contending for superiority, hath caused the most dangerous schisms in the church, that it was ever infested with. The bishop of Rome (advantaged by the seat and constitution of that empire) having claimed the government of all the christian world, condemneth all the churches that will not be his subjects; and so hath made himself the head of a sect, and of the most pernicious schisms that ever did rend the church of Christ: and the bishop of Constantinople, and too many more, have followed the same method in a lower degree, exalting themselves above their brethren, and giving them laws, and then condemning and persecuting them that obey them not. And when they have imposed upon other churches their own usurped authority and laws, they have laid the plot to call all men schismatics and

sectaries, that own not their tyrannical usurpation, and that will not be schismatics and sectaries with them: and the cheat lieth in this, that they confound the churches' unity with their pretended authority, and schism with the refusal of subjection to them. If you will not take them for your lords, they cry out that you divide from the church: as if we could hold communion with no churches, but those whose bishops we obey. Communion with other churches is maintained by faith and charity, and agreement in things necessary, without subjection to them. As we may hold all just communion with the churches in Armenia, Arabia, Russia, without subjection to their bishops; so may we with any other church besides that of which we are members. Division or schism is contrary to unity and concord, and not to a usurped government: though disobedience to the pastors which God hath set over us is a sin, and dividing from them is a schism. Both the pope and all the lower usurpers should do well first to show their commission from God to be our rulers, before they call it schism to refuse their government. If they had not made better advantage of fire and sword, than of Scripture and argument, the world would but have laughed them to scorn, when they had heard them say, All are schismatics that will not be our subjects: our dominion and will shall be necessary to the unity of the church. The universal church indeed is one, united under one head and governor: but it is only Jesus Christ who is that head, and not any usurping vicar or vice-christ. The bishops of particular churches are his officers; but he hath deputed no vicar to his own office, as the universal head. Above all sects, take heed of this pernicious sect, who pretend their usurped authority for their schism, and have no way to promote their sect, but by calling all sectaries that will not be sectaries and subjects unto them.

2. Another pretence for schism is the numbers of the party. This is another of the papists' motives; as if it were lawful to divide the church of Christ, if they can but get the greater party. They say, We are the most, and therefore you should yield to us: and so do others, where by the sword they force the most to submit to them. But we answer them, As many as they are, they are too few to be the universal church. The universal church, containing all true, professing christians, is much more than they. The papists are not a third part, if a fourth, of the whole church. Papists are a corrupted sect of christians: I will be against dividing the body of Christ into any sects, rather than to be one of that sect or dividing party, which is the greatest.

3. Another pretence for schism is the soundness or orthodoxness of a party. Almost all sects pretend that they are wiser and of sounder judgment than all the christian world besides: yea, those that most palpably contradict the Scriptures, (as the papists in their half-communion and unintelligible service,) and have no better reason why they so believe or do, but because others have so believed and done already.

But, (1.) the greatest pretenders to orthodoxness are not the most orthodox: (2.) and if they were, I can value them for that in which they excel, without abating my due respect to the rest of the church. (3.) For the whole church is orthodox in all the essentials of christianity, or else they were not christians: and I must love all that are christians with that special love that is due to the members of Christ, though I must superadd such esteem for those that are a little wiser or better than others, as they deserve.

4. The fourth pretence for schism, is the holiness of the party that men adhere to. But this must make but a gradual difference, in our esteem and love to some christians above others: if really they are most holy, I must love them most, and labour to be as holy as they; but I must not therefore unjustly deny communion, or due respect, to other christians that are less holy; nor cleave to them as a sect or divided party, whom I esteem most holy. For the holiest are most charitable, and most against the divisions among christians, and tenderest of their unity and peace.

The sum of this direction is: 1. Highly value christian love and unity. 2. Love those most that are most holy, and be most familiar with them, for your own edification: and if you have your choice, hold local personal communion with the soundest, purest, and best qualified church. 3. But entertain not hastily any odd opinion of a divided party; or, if you do hold it as an opinion, lay not greater weight on it than there is cause. 4. Own the best as best, but none as a divided sect; and espouse not their dividing interest. 5. Confine not your special love to a party; especially for agreeing in some opinions with you; but extend it to all the members of Christ. 6. Deny not local communion, when there is occasion for it, to any church that hath the substance of true worship, and forceth you not to sin. 7. Love them as true christians and churches, even when they thus drive you from their communion.

It is a most dangerous thing to a young convert, to be insnared in a sect: it will, before you are aware, possess you with a feverish, sinful zeal for the opinions and interest of that sect; it will make you bold in bitter invectives and censures, against those that differ from them; it will corrupt your church communion, and fill your very prayers with partiality and human passions; it will secretly bring malice, under the name of zeal, into your minds and words: in a word, it is a secret but deadly enemy to christian love and peace. Let them that are wiser, and more orthodox and godly, than others, show it as the Holy Ghost directeth them: James iii. 13-18, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying (or zeal) and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion (or tumult) and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Direct. IX. Take heed lest any persecution or wrong from others, provoke you to any unwarrantable passions and practices, and deprive you of the charity, meekness, and innocency of a christian; or make you go beyond your bounds, in censuring, reviling, or resisting your rulers, who are the officers of God.

Persecution and wrongs are called temptations in Scripture, because they try you, whether you will hold your integrity.[64] As many fall in such trials, through the fear of men, and the love of the world, and their prosperity; so when you seem most confirmed against any sinful compliance, there is a snare laid for you on the other side, to draw you into passions and practices that are unwarrantable.

Those that are tainted with pride, uncharitableness, and schism, will itch to be persecuting those that comply not with them in their way; and yet, while they do it, they will most cry out against pride, uncharitableness, and schism themselves. This is, and hath been, and will be too ordinary in the world. You may think that schism should be far from them, that seem to do all for order and unity. But never look to see this generally cured, when you have said and done the best you can: you must, therefore, resolve, not only to fly from church division yourselves, but also to undergo the persecutions or wrongs of proud or zealous church dividers. It is great weakness in you, to think such usage strange: do you not know that enmity is put, from the beginning, between the woman's and the serpent's seed? And do you think the name or dead profession of christianity doth extinguish the enmity in the serpent's seed? Do you think to find more kindness from proud, ungodly christians, than Abel might have expected from his brother Cain?[65] Do you not know that the Pharisees (by their zeal for their pre-eminence, and traditions, and ceremonies, and the expectation of worldly dignity and rule from the Messiah) were more zealous enemies of Christ than the heathens were? and that the carnal members of the church are oft the greatest persecutors of the spiritual members? "As then he that was born after the flesh, did persecute him that was born after the Spirit, even so it is now," (and will be,) Gal. iv. 29. It is enough for you, that you shall have the inheritance, when the sons of the bondwoman shall be cast out. It is your taking the ordinary case of the godly for a strange thing, that makes you so disturbed and passionate, when you suffer: and reason is down, when passion is up. It is by overwhelming reason with passion and discontent, that "oppression maketh" some "wise men mad," Eccles. vii. 7; for passion is a short, imperfect madness. You will think in your passion, that you do well, when you do ill; and you will not perceive the force of reason, when it is never so plain and full against you. Remember, therefore, that the great motive that causeth the devil to persecute you is not to hurt your bodies, but to tempt your souls to impatience and sin: and if it may be said of you as of Job, chap. i. 22, "In all this Job sinned not," you have got the victory, and are "more than conquerors," Rom. viii. 37-39.

Doth it seem strange to you, that "few rich men are saved," when Christ telleth you it is "so hard," as to be "impossible with men?" Luke xviii. 27; Mark x. 27. Or is it strange, that rich men should be the ordinary rulers of the earth? Or is it strange, that the wicked should hate the godly, and the world hate them that are "chosen out of the world?" What of all this should seem strange? Expect it as the common lot of the faithful, and you will be better prepared for it.

See therefore that you "resist not evil," (by any revengeful, irregular violence,) Matt. v. 39. "Let every soul be subject to the higher powers, and not resist, lest they receive damnation," Rom. xiii. 1-3. Imitate your Lord, that "when he was reviled, reviled not again; when he suffered, he threatened not, but committed all to him that judgeth righteously; leaving us an ensample, that ye should follow his steps," 1 Pet. ii. 21, 23. An angry zeal against those that cross and hurt us is so easily kindled and hardly suppressed, that it appeareth there is more in it of corrupted nature than of God. We are very ready to think that we may "call for fire from heaven" upon the enemies of the gospel; but "you know not what manner of spirit ye are then of," Luke ix. 55. But Christ saith unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and

persecute you; that ye may be the children of your Father which is in heaven," Matt. v. 44, 45. You find no such prohibition against patient suffering wrong from any. Take heed of giving way to secret wishes of hurt to your adversaries, or to reproachful words against them: take heed of hurting yourself by passion or sin, because others hurt you by slanders or persecutions. Keep you in the way of your duty, and leave your names and lives to God. Be careful that you keep your innocency, and in your patience possess your souls, and God will keep you from any hurt from enemies, but what he will cause to work for your good. Read Psal. xxxvii. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in anywise to do evil," ver. 5-8.

Direct. X. When you are repenting of or avoiding any extreme, do it not without sufficient fear and caution of the contrary extreme.

Extremes in religion.

In the esteem and love of God, your ultimate end, you need not fear overdoing: nor any where, when impediments, and backwardness or impotency, do tell you that you can never do too much. But sin lieth on both sides the rule and way: and nothing is more common, than to turn from one sin to another, under the name of duty or amendment. Especially this is common in matter of opinion. Some will first believe, that God is nothing else but mercy, and after, take notice of nothing but his justice. First, they believe that almost all are saved, and afterwards, that almost none: first, that every profession is credible, and next, that none is credible without some greater testimony: first, that Christ satisfied for none at all that will not be saved, and next, that he died for all alike: first, that none are now partakers of the Holy Spirit; and next, that all saints have the Spirit, not only to illuminate and sanctify them, by transcribing the written word upon their hearts; but also to inspire them with new revelations, instead of Scripture: first, they think that all that papists hold and do, must be avoided; and after, that there needed no reformation at all. Now, they are for legal bondage, and anon for libertinism: to-day, for a liberty in religion to none, that agree not with them in every circumstance; and to-morrow, for a liberty for all: this year, all things are lawful to them; and the next year, nothing is lawful, but they scruple all that they say or do. One while, they are all for a worship of mere show and ceremony; and another while, against the determination of mere circumstances of order and decency, by man. One while, they cry up nothing but free grace; and another while, nothing but free will. One while, they are for a discipline stricter than the rule; and another while, for no discipline at all. First, for timorous compliance with evil; and afterwards, for boisterous contempt of government. Abundance of such instances we might give you.

The remedy against this disease, is, to proceed deliberately, and receive nothing and do nothing rashly and unadvisedly in religion. For, when you have found out your first error, you will be affrighted from that into the contrary error. See that you look round about you; as well to the error that you may run into on the other side, as into that which you have run

into already. Consult also with wise, experienced men; and mark their unhappiness, that have fallen on both sides; and stay not to know evil by sad experience. True mediocrity is the only way that is safe; though negligence and lukewarmness be odious, even when cloaked with that name.

For modesty in your first opinions.

Direct. XI. Let not your first opinions, about the controverted difficulties in religion, where Scripture is not very plain, be too peremptory, confident, or fixed; but hold them modestly with a due suspicion of your unripe understandings, and with room for further information, supposing it possible, or probable, that upon better instruction, evidence, and maturity, you may, in such things, change your minds.

I know, the factions that take up their religion on the credit of their party, are against this direction: thinking that you must first hit on the right church, and then hold all that the church doth hold; and therefore change your mind in nothing which you this way receive. I know, also, that some libertines and half believers would corrupt this direction, by extending it to the most plain and necessary truths; persuading you to hold christianity itself but as an uncertain, probable opinion.

But, as God's foundation standeth sure, so we must be surely built on his foundation. He that believeth not the essentials of christianity, as a certain, necessary revelation of God, is not a christian, but an infidel. And he that believeth not all that which he understandeth in the word of God, believeth nothing on the credit of that word. Indeed faith hath its weakness, on those that are sincere; and they are fain to lament the remnants of unbelief, and cry, "Lord, increase our faith; help thou our unbelief." But he that approveth of his doubting, and would have it so, and thinks the revelation is uncertain, and such as will warrant no firmer a belief, I should scarcely say, this man is a christian. Christianity must be received as of divine, infallible revelation. But controversies about less necessary things, cannot be determined peremptorily, by the ignorant or young beginners, without hypocrisy, or a human faith going under the name of a divine. I am far from abating your divine belief of all that you can understand in Scripture, and implicitly of all the rest in general. And I am far from diminishing the credit of any truth of God. But the reasons of this direction are these:

1. When it is certain that you have but a dark, uncertain apprehension of any point, to think it is clear and certain, is but to deceive yourselves by pride. And, to cry out against all uncertainty, as scepticism, which yet you cannot lay aside, is but to revile your own infirmity, and the common infirmity of mankind, and foolishly to suppose that every man can be as wise and certain, when he list, as he should be. Now reason and experience will tell you, that a young, unfurnished understanding, is not like to see the evidence of difficult points, as, by nearer approach and better advantage, it may do.

2. If your conclusions be peremptory, upon mere self-conceitedness, you may be in an error for aught you know; and so you are but confident in an error. And then how far may you go in seducing others, and censuring dissenters, and come back when you have done, and confess that you were all this while mistaken yourselves!

3. For a man to be confident that he knoweth what he knoweth not, is but the way to keep him ignorant, and shut the door against all means of further information. When the opinion is fixed by prejudice and conceit, there is no ready entrance for the light.

4. And, to be ungroundedly confident, so young, is not only to take up with your teacher's word, instead of a faith and knowledge of your own, but also to forestall all diligence to know more: and so you may lay by all your studies, save only to know what those men hold, whose judgments are your religion: too popish and easy a way to be safe.

5. If you must never change your first opinions or apprehensions, how will you grow in understanding? Will you be no wiser at age, than you were in childhood, and after long study and experience, than before? Nature and grace do tend to increase.

Indeed, if you should be never so peremptory in your opinions, you cannot resolve to hold them to the end: for light is powerful, and may change you whether you will or no: you cannot tell what that light will do, which you never saw. But prejudice will make you resist the light, and make it harder for you to understand.

I speak this upon much experience and observation. Our first unripe apprehensions of things will certainly be greatly changed, if we are studious and of improved understandings. Study the controversies about grace and free-will, or about other such points of difficulty, when you are young, and it is two to one that ripeness will afterward make them quite another thing to you. For my own part, my judgment is altered from many of my youthful, confident apprehensions: and where it holdeth the same conclusion, it rejecteth abundance of the arguments, as vain, which once it rested in. And where I keep to the same conclusions and arguments, my apprehension of them is not the same, but I see more satisfying light in many things, which I took but upon trust before. And if I had resolved to hold to all my first opinions, I must have forborne most of my studies, and lost much truth, which I have discovered, and not made that my own, which I did hold; and I must have resolved to live and die a child.

The sum is, Hold fast the substance of religion, and every clear and certain truth, which you see in its own evidence: and also reverence your teachers; especially the universal church, or the generality of wise and godly men; and be not hasty to take up any private opinion; and especially to contradict the opinion of your governors and teachers, in small and controverted things. But yet, in such matters, receive their opinions but with a human faith, till indeed you have more, and therefore, with a supposition, that time and study is very like to alter your apprehensions; and with a reserve, impartially to study and entertain the truth, and not to sit still just where you were born.

What to do when controversies do divide the church.

Direct. XII. If controversies occasion any divisions where you live, be sure to look first to the interest of common truth and good, and to the exercise of charity. And become not passionate contenders for any party in the division, or censurers of the peaceable, or of your teachers, that will not overrun their own understandings, to obtain with you the esteem of being orthodox or zealous men; but suspect your own unripe understandings, and

silence your opinions till you are clear and certain; and join rather with the moderate and the peacemakers, than with the contenders and dividers.

You may easily be sure that division tendeth to the ruin of the church, and the hinderance of the gospel, and the injury of the common interest of religion.[66] You know it is greatly condemned in the Scriptures. You may know that it is usually the exercise and the increase of pride, uncharitableness, and passion; and that the devil is best pleased with it, as being the greatest gainer by it. But, on the other side, you are not easily certain which party is in the right: and if you were, you are not sure that the matter will be worth the cost of the contention: or if it be, it is to be considered, whether the truth is not like to get more advantage by managing it in a more peaceable way, that hath no contention, nor stirreth up other men so much against it, as the way of controversy doth. And whatever it prove, you may and should know, that young christians, that want both parts, and helps, and time, and experience to be thoroughly seen in controversies, are very unfit to make themselves parties; and that they are yet more unfit to be the hottest leaders of these parties, and to spur on their teachers, that know more than they. If the work be fit for another to do, that knoweth on what ground he goeth, and can foresee the end, yet certainly it is not fit for you. And therefore forbear it till you are more fit.

I know those that would draw you into such a contentious zeal, will tell you, that their cause is the cause of God, and that you desert him and betray it, if you be not zealous in it: and that it is but the counsel of flesh and blood which maketh you pretend moderation and peace: and that it is a sign that you are hypocrites, that are so lukewarm, and carnally comply with error: and that the cause of God is to be followed with the greatest zeal and self-denial. And all this is true, if you but be sure that it is indeed the cause of God; and that the greater works of God be not neglected on such pretences; and that your zeal be much greater for faith, and charity, and unity, than for your opinions. But upon great experience, I must tell you, that of the zealous contenders[67] in the world, that cry up "The cause of God, and truth," there is not one of very many, that understandeth what he talks of; but some of them cry up the cause of God, when it is a brat of a proud and ignorant brain, and such as a judicious person would be ashamed of. And some of them are rashly zealous, before they have parts or time to come to any judicious trial. And some of them are misguided by some person or party, that captivateth their minds. And some of them are hurried away by passion and discontent. And many of the ambitious and worldly are blinded by their carnal interests. And many of them, in mere pride, think highly of an opinion, in which they are somewhat singular, and which they can, with some glorying, call their own, as either invented by them or that, in which they think they know more than ordinary men do. And abundance, after long experience, confess that to have been their own erroneous cause, which they before entitled the cause of God. Now when this is the case, and one crieth, Here is Christ, and another, There is Christ; one saith, This is the cause of God, and another saith, That is it; no man that hath any care of his conscience, or of the honour of God and his profession, will leap before he looketh where he shall alight; or run after every one that will whistle him with the name or pretence of truth or a good cause. It is a sad thing to go on many years together in censuring, opposing, and abusing those that are against you, and in seducing others, and misemploying your zeal, and parts, and time, and poisoning all your prayers and discourses, and in the end to see what

mischief you have done for want of knowledge, and with Paul to confess, that you were mad in opposing the truth and servants of God, though you did it in a zeal of God through ignorance. Were it not much better to stay till you have tried the ground, and prevent so many years' grievous sin, than to escape by a sad repentance, and leave behind you stinking and venomous fruit of your mistake? and worse, if you never repent yourselves. Your own and your brethren's souls are not so lightly to be ventured upon dangerous, untried ways. It will not make the truth and church amends, to say at last, I had thought I had done well. Let those go to the wars of disputing, and contending, and censuring, and siding with a sect, that are riper, and better understand the cause: wars are not for children. Do you suspend your judgment till you can solidly and certainly inform it, and serve God in charity, quietness, and peace; and it is two to one, but you will live to see the day, that the contenders that would have led you into their wars, will come off with so much loss themselves, as will teach them to approve your peaceable course, or teach you to bless God that kept you in your place and duty.

In all this I deny not, but every truth of God is to be valued at a very high rate; and that he that shall carry himself in a neutrality, when faith or godliness is the matter in controversy, or shall do it merely for his worldly ends, to save his stake by temporizing, is a false-hearted hypocrite, and at the heart of no religion. But withal I tell you, that all is not matter of faith or godliness that the autonomian-papist, the antinomian-libertine, or other passionate parties shall call so: and that as we must avoid contempt of the smallest truth, so we must much more avoid the most heinous sins which we may commit for the defending of an error: and that some truths must be silenced for a time, though not denied, when the contending for them is unseasonable, and tendeth to the injury of the church. If you were masters in the church, you must not teach your scholars to their hurt, though it be truth you teach them. And if you were physicians, you must not cram them, or medicate them to their hurt. Your power and duty is not to destruction, but to edification. The good of the patient is the end of your physic. All truth is not to be spoken, nor all good to be done, by all men, nor at all times. He that will do contrary, and take this for a carnal principle, doth but call folly and sin by the name of zeal and duty, and set the house on fire to roast his egg, and with the Pharisees, prefer the outward rest of their sabbath, before his brother's life or health. Take heed what you do when God's honour, and men's souls, and the church's peace are concerned in it.

And let me tell you my own observation. As far as my judgment hath been able to reach, the men that have stood for pacification and moderation, have been the most judicious, and those that have best understood themselves, in most controversies that ever I heard under debate among good christians: and those that furiously censured them as lukewarm or corrupted, have been men that had least judgment, and most passion, pride, and foul mistakes in the points in question.

Nay, I will tell you more of my observation, of which these times have given us too much proof. Profane and formal enemies on the one hand, and ignorant, self-conceited wranglers on the other hand, who think they are champions for the truth, when they are venting their passions and fond opinions, are the two thieves, between whom the church hath suffered, from the beginning to this day. The first are the persecutors, and the other the dividers and disturbers of the church. Mark what the Holy Ghost saith in this case, 2 Tim. ii. 23, 24, "But

foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men." Phil. ii. 14, 15, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom ye shine, as lights in the world." 1 Tim. vi. 3-6, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds," &c. So 1 Tim. i. 4, 5, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith: now the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned."

Yet I must here profess, that if any false-hearted, worldly hypocrite, that resolveth to be on the saving side, and to hold all to be lawful that seemeth necessary to his safety or preferments, shall take any encouragement from what I have here said, to debauch his conscience, and sell his soul, and then call all those furious zealots that will not be as false to God as he, let that man know, that I have given him no cloak for so odious a sin, nor will he find a cover for it at the bar of God, though he may delude his conscience, and bear it out by his carnal advantages before the world.

Direct. XIII. Know that true godliness is the best life upon earth, and the only way to perfect happiness. Still apprehend it therefore, and use it as the best; and with great diligence resist those temptations which would make it seem to you a confounding, grievous, or unpleasant thing.

Godliness what.

There are all things concurrent in a holy life, to make it the most delectable life on earth, to a rational, purified mind, that is not captivated to the flesh, and liveth not on air or dung. The object of it is the eternal God himself, the infallible truth, the only satisfactory good; and all these condescending and appearing to us, in the mysterious, but suitable glass of a Mediator; redeeming, reconciling, teaching, governing, sanctifying, justifying, and glorifying all that are his own. The end of it is the pleasing and glorifying of our Maker, Redeemer, and Sanctifier; and the everlasting happiness of ourselves and others. The rule of it is the infallible revelation of God, delivered to the church by his prophets, and his Son, and his apostles, and comprised in the Holy Scriptures, and sealed by the miracles and operations of the Holy Ghost that did indite them. The work of godliness is a living unto God, and preparing for everlasting life, by foreseeing, foretasting, seeking, and rejoicing in that endless happiness which we shall have with God; and by walking after the Spirit, and avoiding the filthiness, delusions, and vexations of the world and the flesh. The nature of man is not capable of a more noble, profitable, and delectable life, than this which God hath called us to by his Son. And if we did but rightly know it, we should follow it with continual alacrity and delight. Be sure, therefore, to conceive of godliness as it is, and not as it is misrepresented by the devil and the ungodly. Read what I have written of this in my "A Saint or a Brute."

As long as a man conceiveth of religion as it is, even the most sweet and delectable life, so long he will follow it willingly and with his heart, and despise the temptations and avocations

of fleshly gain and pleasure. He will be sincere, as not being only drawn by other men, or outward advantages, nor frightened into it by a passion or fearfulness, but loving religion for itself, and for its excellent ends: and then he will be cheerful in all the duties, and under all the sufferings and difficulties of it; and he will be most likely to persevere unto the end. We cannot expect that the heart or will should be any more for God and godliness, than the understanding practically apprehendeth them as good. Nay, we must always perceive in them a transcendent goodness, above all that is to be found in a worldly life; or else the appearing goodness of the creature, will divert us, and carry away our minds. We may see in the very brutes, what a power apprehension hath upon their actions. If your horse be but going to his home or pasture, how freely will he go through thick and thin! but if he go unwillingly, his travel is troublesome and slow, and you have much ado to get him on. It will be so with you in your way to heaven.

It is therefore the principal design of the devil, to hide the goodness and pleasantness of religion from you; and to make it appear to you as a terrible or tedious life. By this means it is that he keeps men from it; and by this means he is still endeavouring to draw you back again, and frustrate your good beginnings and your hopes. If he can thus misrepresent religion to your understandings, he will suddenly alienate your wills, and corrupt your lives, and make you turn to the world again, and seek for pleasure some where else, and only take up with some heartless lip-service, to keep up some deceitful hope of being saved. And the means which Satan useth to these ends are such as these:

How Satan would make religion seem to be a confounding, unpleasant thing—By difficulties.

1. He will do his work to overwhelm you with appearing doubts and difficulties, and bring you to a loss, and to make religion seem to you a confounding and not a satisfying thing. This is one of his most dangerous assaults upon the weak and young beginners. Difficulties and passions are the things which he makes use of to confound you, and put you out of a regular, cheerful seeking of salvation. When you read the Scriptures, he will mind you of abundance of difficulties in all you read or hear. He will show you seeming contradictions; and tell you that you will never be able to understand these things. He will cast in thoughts of unbelief and blasphemy, and cause you, if he can, to roll them in your mind: if you cast them not out with abhorrence, but dispute with the devil, he hopes to prove too hard at least for such children and unprovided soldiers as you: and if you do reject them, and refuse to dispute it with him, he will sometimes tell you that your cause is naught, or else you need not be afraid to think of all that can be said against it; and this way he gets advantage of you to draw you to unbelief: and if you scape better than so, at least he will molest and terrify you with the hideousness of his temptations; and make you to think you are forsaken of God, because such blasphemous thoughts have been so often in your minds: and thus he will one while tempt you to blasphemy, and another while affright and torment you with the thoughts of such temptations.

So also in the study of other good books, he will tempt you to fix upon all that seems difficult to you, and there to confound and perplex yourselves: and in your meditations, he will seek to make all to tend but to confound and overwhelm you; keeping still either hard or fearful things before your eyes; or breaking and scattering your thoughts in pieces, that you cannot

reduce them to any order, nor set them together, nor make any thing of them, nor drive them to any desirable end. So in your prayers he would fain confound you, either with fear, or with doubtful and distracting thoughts about God, or your sins, or the matter or manner of your duty, or questioning whether your prayers will be heard. And so in your self-examination, he will still seek to puzzle you, and leave you more in darkness than you began, and make you afraid of looking homeward, or conversing with yourselves; like a man that is afraid to lie in his own house when he thinks it haunted with some apparitions. And thus the devil would make all your religion to be but like the unwinding of a bottom of yarn, or a skein of silk that is ravelled; that you may cast it away in weariness or despair.

Your remedy against this dangerous temptation is, to remember that you are yet young in knowledge, and that ignorance is like darkness, that will cause doubts, and difficulties, and fears; and that all these will vanish as your light increaseth: and therefore you must wait in patience, till your riper knowledge fit you for satisfaction. And in the mean time, be sure that you take up your hearts most with the great, fundamental, necessary, plain, and certain points, which your salvation is laid upon, and which are more suited to your state and strength. If you will be gnawing bones, when you should be sucking milk, and have not patience to stay till you are past your childhood, no marvel if you find them hard, and if they stick in your throats, or break your teeth. See that you live upon God in Christ, and love and practise what you know, and think of the excellency of so much as is already revealed to you. You know already what is the end that you must seek, and where your happiness consisteth; and what Christ hath done to prepare it for you, and how you must be justified, and sanctified, and walk with God. Have you God, and Christ, and heaven to think on, and all the mercies of the gospel to delight in, and will you lay by these as common matters, or overlook them, and perplex yourselves about every difficulty in your way? Make clean work before you as you go, and live in the joyful acknowledgment of the mercies which you have received, and in the practice of the things you know, and then your difficulties will vanish as you go on.

By various sects.

2. Another of Satan's wiles is, to confound you with the noise of sectaries, and divers opinions in religion: while the popish sect tell you, that if you will be saved, you must be of their church; and others say, you must be of theirs: and when you find that the sects are many, and their reasonings such as you cannot answer, you will be in danger either to take up some of their deceits, or to be confounded among them all, not knowing which church and religion to choose.[68]

But here consider, that there is but one universal church of christians in the world, of which Christ is the only King and Head, and every christian is a member. You were sacramentally admitted into this catholic church by baptism, and spiritually by your being "born of the Spirit." You have all the promises of the gospel, that if you believe in Christ you shall be saved; and that all the living members of this church are loved by Christ as members of his body, and shall be presented unspotted to the Father, by him who is the Saviour of his body, Eph. 23-27, 29; "and that by one Spirit we are all baptized or entered into this one body," 1 Cor. xii. 12, 13. If then thou hast faith, and love, and the Spirit, thou art certainly a christian, and a member of Christ, and of this universal church of christians. And if there were any other church, but what are the parts of this one, then this were not universal, and Christ must have

two bodies. Thou art not saved for being a member of the church of Rome, or Corinth, or Ephesus, or Philippi, or Thessalonica, or of any other such; but for being a member of the universal church or body of Christ, that is, a christian. And as thou art a subject of the King, and a member of this kingdom, whatever corporation thou be a member of, (perhaps sometime of one, and sometime of another,) so thou art a subject of Christ, whatever particular church thou be of; for it is no church, if they be not christians, or subjects of Christ. For one sect then to say, Ours is the true church, and another to say, Nay, but ours is the true church, is as mad as to dispute, whether your hall, or kitchen, or parlour, or coal-house, is your house; and for one to say, This is the house, and another, Nay, but that, when a child can tell them, that the best is but a part, and the house containeth them all: and for the papists, that take on them to be the whole, and deny all others to be christians and saved, except the subjects of the pope of Rome, it is so irrational, antichristian a fiction and usurpation, and odious, cruel, and groundless a damnation, of the far greatest part of the body of Christ, that it is fitter for detestation than dispute. And if such a crack would frighten the world out of their wits, no doubt but other bishops also would make use of it, and say, All are damned that will not be subject to us. But if you would see the folly and mischief of popery, both in this and other points, I refer you to my treatise of the "Catholic Church," and my "Key for Catholics," and my "Safe Religion," and my "Disputations against Johnson," and my "Winding-sheet for Popery."

By scrupulosity.

3. Another temptation to confound you in your religion, is, by filling your heads with practical scrupulosity; so that you cannot go on for doubting every step whether you go right; and when you should cheerfully serve your Master, you will do nothing but disquiet your minds with scruples, whether this or that be right or wrong. Your remedy here, is not by casting away all care of pleasing God, or fear of sinning, or by debauching conscience; but by a cheerful and quiet obedience to God, so far as you know his will, and an upright willingness and endeavour to understand it better; and a thankful receiving the gospel pardon for your failings and infirmities. Be faithful in your obedience; but live still upon Christ, and think not of reaching to any such obedience, as shall set you above the need of his merits, and a daily pardon of your sins. Do the best you can to know the will of God and do it: but when you know the essentials of religion, and obey sincerely, let no remaining wants deprive you of the comfort of that so great a mercy, as proves your right to life eternal. In your seeking further for more knowledge and obedience, let your care be such as tendeth to your profiting, and furthering you to your end, and as doth not hinder your joy and thanks for what you have received: but that which destroyeth your joy and thankfulness, and doth but perplex you, and not further you in your way, is but hurtful scrupulosity, and to be laid by. When you are right in the main, thank God for that, and be further solicitous so far as to help you on, but not to hinder you. If you send your servant on your message, you had rather he went on his way as well as he can, than stand scrupling every step whether he should set the right or left foot forward; and whether he should step so far, or so far at a time, &c. Hindering scruples please not God.

By setting you on overdoing by your own inventions.

4. Another way to confound you in your religion is, by setting you upon overdoing by inventions of your own. When a poor soul is most desirous to please God, the devil will be religious, and set him upon

some such task of voluntary humility, or will-worship, as the apostle speaks of, Col. ii. 18, 20-23; or set him upon some insnaring unnecessary vows or resolutions, or some popish works of conceited supererogation, which is that which Solomon calleth, being "righteous over-much," Eccles. vii. 16. Thus many have made duties to themselves, which God never made for them; and taketh that for sin, which God never forbad them. The popish religion is very much made up of such commandments of their own, and traditions of men. As if Christ had not made us work enough, men are forward to make much more for themselves. And some that should teach them the laws of Christ, do think that their office is in vain, unless they may also prescribe them laws of their own, and give them new precepts of religion. Yea, some that are the bitterest enemies to the strict observance of the laws of God, as if it were a tedious, needless thing, must yet needs load us with abundance of unnecessary precepts of their own. And thus religion is made both wearisome and uncertain, and a door set open for men to enlarge it, and increase the burden at their pleasure. Indeed popery is fitted to delude and quiet sleepy consciences, and to torment with uncertainties the consciences that are awaked.

And there is something in the corrupted nature of man, that inclineth him to some additions and voluntary service of his own inventions, as an offering most acceptable unto God. Hence it is that many poor christians do rashly entangle their consciences with vows of circumstances and things unnecessary, as to give so much, to observe such days or hours in fasting and prayer, not to do such or such a thing that in itself is lawful, with abundance of such things, which perhaps some change of providence may make accidentally their duty afterwards to do, or disable them to perform their vows; and then these snares are fetters on their perplexed consciences, perhaps as long as they live. Yea, some of the antinomians teach the people, that things indifferent are the fittest matter of a vow; as to live single, to possess nothing, to live in solitude, and the like: indeed all things lawful when they are vowed, must be performed; but it is unfit to be vowed if it be not first profitable and best, for ourselves or others; and that which is best is not indifferent, it being every man's duty to choose what is best. Vows are to bind us to the performance of that which God had bound us to by his laws before; they are our expression of consent and resolution by a self-obligation to obey his will; and not to make new duties of religion to ourselves, which else would never have been our duty.

To escape these snares, it is necessary that you take heed of corrupting your religion by burdens and mixtures of your own devising. You are called to obey God's laws, and not to make laws for yourselves. You may be sure that his laws are just and good, but yours may be bad and foolish. When you obey him, you may expect your reward and encouragement from him: but when you will obey yourselves, you must reward yourselves. You may find it enough for you to keep his laws, without devising more work for yourselves; or feigning duties which he commanded not, or sins which he forbad not. Be not rash in making vows; let them reach but unto necessary duties; and let them have their due exceptions when they are about alterable things: or if you are entangled by them already, consult with the most judicious, able, impartial men, that you may come clearly off without a wound. There is a great deal of judgment and sincerity necessary in your counsellors, and a great deal of submission and self-denial in yourselves, to bring you safely out of such a snare. Avoid sin, whatever you do; for sinning is not the way to your deliverance. And for the time to come, be wiser, and lay no

more snares for yourselves; and clog not yourselves with your own inventions, but cheerfully obey what God commandeth you, who hath wisdom and authority sufficient to make you perfect laws. "Christ's yoke is easy, and his burden light," Matt. xi. 30, and "his commandments are not grievous," 1 John v. 3. But if your mixtures and self-devised snares are grievous to you, blame not God, but yourselves that made them.

By overwhelming fears and sorrows.

5. Another of Satan's ways to make religion burdensome and grievous to you, is by overwhelming you with fear and sorrow. Partly by persuading that religion consisteth in excess of sorrow, and so causing you to spend your time in striving to trouble and grieve yourselves unprofitably, as if it were the course most acceptable to God; and partly by taking the advantage of a timorous, passionate nature; and so making every thought of God, or serious exercise of religion, to be a torment to you, by raising some overwhelming fears; for "fear hath torment," 1 John iv. 18. In some feminine, weak, and melancholy persons, this temptation hath so much advantage in the body, that the holiest soul can do but little in resisting it; so that though there be in such a sincere love to God, his ways and servants, yet fear so playeth the tyrant in them, that they perceive almost nothing else. And it is no wonder if religion be grievous and unpleasant to such as these.

But, alas! it is you yourselves that are the causes of this, and bring the matter of your grievance with you. God hath commanded you a sweeter work. It is a life of love, and joy, and cheerful progress to eternal joy, that he requireth of you; and no more fear or grief than is necessary to separate you from sin, and teach you to value and use the remedy. The gospel presenteth to you such abundant matter of joy and peace, as would make these the very complexion and temperature of your souls, if you received them as they are propounded. Religious fears, when they are inordinate and hurtful, are sinful, and indeed against religion; and must be resisted as other hurtful passions. Be better acquainted with Christ and his promises, and you will find enough in him to pacify the soul, and give you confidence and holy boldness in your access to God, Heb. iv. 16; Eph. iii. 12; Heb. x. 19. The spirit which he giveth, is not the spirit of bondage, but the spirit of adoption, of love and confidence, Rom. viii. 15; Heb. ii. 15.

By unmortified lusts.

6. Another thing that maketh religion seem grievous, is retaining unmortified sensual desires. If you keep up your lusts, they will strive against the gospel, and all the works of the Spirit which strive against them, Gal. v. 17. And every duty will be so far unpleasant to you as you are carnal, because it is against your carnal inclination and desire. Away, therefore, with your beloved sickness, and then both your food and your physician will be less grievous to you. "Mortify the flesh, and you will less disrelish the things of the Spirit. For the carnal mind is enmity against God: for it is not subject to his law, nor can be," Rom. viii. 7, 8.

By actual sin.

7. Another cause of confounding and wearying you, is the mixture of your actual sins, dealing unfaithfully with God, and wounding your consciences, by renewing guilt, especially of sins against knowledge and consideration. If you thus keep the bone out of joint, and the wound unhealed, no marvel if you are loth to work or travail. But it is your sin and folly that should be grievous to you,

and not that which is contrary to it, and would remove the cause of all your troubles. Resolvedly forsake your wilful sinning, and come home by "repentance towards God, and faith towards our Lord Jesus Christ," Acts xx. 21, and then you will find, that when the thorn is out, your pain will cease, and that the cause of your trouble was not in God or religion, but in your sin.

By ignorance of the tenor of the gospel.

8. Lastly, To make religion unpleasant to you, the tempter would keep the substance of the gospel unknown or unobserved to you: he would hide the wonderful love of God revealed in our Redeemer, and all the riches of saving grace, and the great deliverance and privileges of believers, and the certain hopes of life eternal: and the kingdom of God, which consisteth in righteousness, and peace, and joy in the Holy Ghost, shall be represented to you as consisting in errors only, or in trifles; in shadows and shows, and bodily exercise which profiteth little, 1 Tim. iv. 8. If ever you would know the pleasures of faith and holiness, you must labour above all to know God as revealed in his infinite love in the Mediator, and read the gospel as God's act of oblivion, and the testament and covenant of Christ, in which he giveth you life eternal: and in every duty draw near to God as a reconciled Father, the object of your everlasting love and joy. Know and use religion as it is, without mistaking or corrupting it, and it will not appear to you as a grievous, tedious, or confounding thing.

Direct. XIV. Be very diligent in mortifying the desires and pleasures of the flesh; and keep a continual watch upon your senses, appetite, and lusts; and cast not yourselves upon temptations, occasions or opportunities of sinning, remembering that your salvation lieth on your success.

The lusts of the flesh, and the pleasures of the world, are the common enemies of God and souls, and the damnation of those souls that perish. And there is no sort more liable to temptations of this kind, than those that are in the flower of their youth and strength. When all the senses are in their vigour, and lust and appetite are in their strength and fury, how great is the danger! and how great must your diligence be if you will escape! The appetite and lust of the weak and sick, are weak and sick as well as they; and therefore they are no great temptation or danger to them. The desire and pleasure of the senses do abate, as natural strength and vigour doth abate: to such there is much less need of watchfulness; and where nature hath mortified the flesh, there is somewhat the less for grace to do. There needs not much grace to keep the aged and weak from fornication, uncleanness, excessive sports and carnal mirth: and gluttony and drunkenness also are sins which youth is much more liable to. Especially some bodies that are not only young and strong, but have in their temperature and complexion a special inclination to some of these, as lust, or sport, or foolish mirth, there needeth a great deal of diligence, resolution, and watchfulness for their preservation. Lust is not like a corrupt opinion, that surpriseth us through a defect of reason, and vanisheth as soon as truth appeareth; but it is a brutish inclination, which though reason must subdue and govern, yet the perfectest reason will not extirpate, but there it will still dwell. And as it is constantly with you, it will be stirring when objects are presented by the sense or fantasy to allure. And it is like a torrent, or a headstrong horse, that must be kept in at first, and is hardly restrained if it once break loose and get the head. If you are bred up in temperance and modesty, where there are no great temptations to gluttony, drinking, sports,

or wantonness, you may think a while that your natures have little or none of this concupiscence, and so may walk without a guard: but when you come where baits of lust abound, where women, and plays, and feasts, and drunkards are the devil's snares, and tinder, and bellows, to inflame your lusts, you may then find to your sorrow, that you had need of watchfulness, and that all is not mortified that is asleep or quiet in you. As a man that goeth with a candle among gunpowder, or near thatch, should never be careless, because he goeth in continual danger; so you that are young, and have naturally eager appetites and lusts, should remember that you carry fire and gunpowder still about you, and are never out of danger while you have such an enemy to watch.

And if once you suffer the fire to kindle, alas! what work may it make, ere you are aware! James i. 14, 15, "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Little knoweth the fish, when he is catching or nibbling at the bait, that he is swallowing the hook which will lay him presently on the bank. When you are looking on the cup, or gazing on alluring beauty, or wantonly dallying and pleasing your senses with things unsafe, you little know how far beyond your intentions you may be drawn, and how deep the wound may prove, how great the smart, or how long and difficult the cure. As you love your souls, observe Paul's counsel, 2 Tim. ii. 22, "Flee youthful lusts." Keep at a full distance: come not near the bait. If you get a wound in your consciences, by any wilful, heinous sin, O what a case will you be in! How heartless unto secret duty! afraid of God, that should be your joy; deprived of the comforts of his presence, and all the pleasure of his ways! How miserably will you be tormented, between the tyranny of your own concupiscence, the sting of sin, the gripes of conscience, and the terrors of the Lord! How much of the life of faith, and love, and heavenly zeal, will be quenched in a moment! I am to speak more afterwards of this; and therefore shall only say, at present, to all young converts that care for their salvation, "Mortify the flesh," and "always watch, and avoid temptations."

Direct. XV. Be exceeding wary, not only what teachers you commit the guidance of your souls unto, but also with what company you familiarly converse;[69] that they be neither such as would corrupt your minds with error, or your hearts with viciousness, profaneness, lukewarmness, or with a feverish, factious zeal: but choose, if possible, judicious, holy, heavenly, humble, unblamable, self-denying persons, to be your ordinary companions, and familiars; but especially for your near relations.

It is a matter of very great importance, what teachers you choose, in order to your salvation.[70] In this the free grace of God much differenceth some from others: for, as poor heathens and infidels have none that know more, than what the book of nature teacheth (if so much); so in the several nations of christians, it is hard for the people to have any, but such as the sword of the magistrate forceth on them, or the stream of their country's custom recommendeth to them. And it is a wonder, if pure truth and holiness be countenanced by either of these. But, when and where his mercy pleaseth, God sendeth wise and holy teachers, with compassion and diligence to seek the saving of men's souls; so that none but the malignant and obstinate are deprived of their help.

Ambitious, proud, covetous, licentious, ungodly men, are not to be chosen for your teachers, if you have your choice. In a nation where true religion is in credit, and hath the magistrate's countenance, or the major vote, some graceless men may join with better, in preaching and defending the purity of doctrine and holiness of life: and they may be very serviceable to the church herein; especially in expounding and disputing for the truth. But even there, more experienced, spiritual teachers are much more desirable: they will speak most feelingly, who feel what they speak; and they are fittest to bring others to faith and love, who believe, and love God and holiness themselves. They that have life, will speak more lively than the dead. And in most places of the world, the ungodliness of such teachers makes them enemies to the truth which is according to godliness: their natures are at enmity to the life and power of the doctrine which they should preach: and they will do their worst to corrupt the magistrates, and make them of their mind: and, if they can but get the sword to favour them, they are, usually, the cruellest persecutors of the sincere. As it is notorious among the papists, that the baits of power, and honour, and wealth, have so vitiated the body of their clergy, that they conspire to uphold a worldly government and religion; and, in express contradiction to sense and reason, and to antiquity, and the judgment of the church, and to the holy Scriptures, they captivate the ignorant and sensual to their tyranny and false worship, and use the seduced magistrates and multitude, to the persecuting of those that will not follow them to sin and to perdition. Take heed of proud and worldly guides.

And yet it is not every one that pretendeth piety and zeal, that is to be heard, or taken for a teacher. But, 1. Such as preach, ordinarily, the substantial truths which all christians are agreed in. 2. Such as make it the drift of their preaching, to raise your souls to the love of God, and to a holy, heavenly life, and are zealous against confessed sins. 3. Such as contradict not the essential truths, by errors of their own; nor the doctrine of godliness, by wicked, malicious applications. 4. Such as drive not on any ambitious, tyrannical designs of their own, but deny themselves, and aim at your salvation. 5. Such as are not too hot in proselyting you to any singular opinion of their own: it being the prediction of Paul to the Ephesians, Acts xx. 30, "Of your ownselves shall men arise, speaking perverse things, to draw away disciples after them." 6. Such as are judicious with holy zeal, and zealous with judgment. 7. Such as are of experience in the things of God, and not young beginners, or novices in religion. 8. Such as bear reference to the judgments of the generality of wise and godly men, and are tender of the unity of the church; and not such as would draw you into a sect or party, to the contempt of other christians; no, not to a party that hath the favour of rulers and the people, to promote them. 9. Such as are gentle, peaceable, and charitable; and not such as burn with hellish malice against their brethren, nor with an ungodly, or cruel, consuming zeal. 10. Such as live not sensually and wickedly, contrary to the doctrine which they preach; but show by their lives, that they believe what they say, and feel the power of the truths which they preach.

And your familiar companions have great advantage to help or hinder your salvation, as well as your teachers.[71] The matter is not so great, whom you meet by the way, or travel with, or trade and buy and sell with, as whom you make your intimate or familiar friends. For such have both the advantage of their interest in your affections, and also the advantage of their nearness and familiarity; and, if they have but also the advantage of higher abilities than you, they may be powerful instruments of your good or hurt. If you have a familiar friend, that

will defend you from error, and help you against temptations, and lovingly reprove your sin, and feelingly speak of God, and the life to come, inditing his discourse from the inward power of faith, and love, and holy experience; the benefit of such a friend may be more to you, than of the learnedest or greatest in the world. How sweetly will their speeches relish of the Spirit, from which they come! How deeply may they pierce a careless heart! How powerfully may they kindle in you a love and zeal to God and his commandments! How seasonably may they discover a temptation, prevent your fall, reprove an error, and recover your souls! How faithfully will they watch over you! How profitably will they provoke, and put you on; and pray with you fervently when you are cold; and mind you of the truth, and duty, and mercy, which you forget! It is a very great mercy to have a judicious, solid, faithful companion in the way to heaven.

But if your ears are daily filled with froth and folly, with ribaldry or idle stories, with oaths and curses, with furious words or scorns and jeers against the godly, or with the sophistry of deceivers, is it likely this should leave a pleasant or wholesome relish on your minds? Is it likely that the effect should not be seen, in your lean or leprous hearts and lives, as well as the effects of an infected or unwholesome air or diet will be seen upon your diseased bodies? He is ungodly, that liketh such company best: and he is proud and presumptuous, that will unnecessarily cast himself upon it, in confidence that he shall receive no hurt: and he is careless of himself, that will not cautiously avoid it: and few that long converse with such, come off without some notable loss; except when we live with such, as Lot did in Sodom, grieving for their sin and misery, or as Christ conversed with publicans and sinners, with a holy zeal and diligence to convert and save them, or as those that have not liberty, who bear that which they have not power to avoid.

Among the rest, your danger is not least from them that are eager to proselyte you to some party or unsound opinion: that they think they are in the right, and that they do it in love, and that they think it necessary to your salvation, and that truth or godliness are the things which they profess, all this makes the danger much the greater to you, if it be not truth and godliness indeed, which they propose and plead for. And none are in more danger than the ungrounded and unexperienced, that yet are so wise in their own esteem, as to be confident that they know truth from error when they hear it, and are not afraid of any deceit, nor much suspicious of their own understandings. But of this before.

The like danger there is of the familiar company of lukewarm ones, or the profane.[72] At first you may be troubled at their sinful or unsavoury discourse, and make some resistance against the infection; but before you are aware, it may so cool and damp your graces, as will make your decay discernible to others. First, you will hear them with less offence; and then you will grow indifferent what company you are in; and then you will laugh at their sin and folly; and then you will begin to speak as they; and then you will grow cold and seldomer in prayer and other holy duties; and if God prevent it not, at last your judgments will grow blind, and you will think all this allowable.

But of all bad company, the nearest is the worst. If you choose such into your families, or into your nearest conjugal relations, you cast water upon the fire; you imprison yourselves in such fetters as will gall and grieve you, if they do not stop you; you choose a life of constant,

close, and great temptations: whereas, your grace, and comfort, and salvation, might be much promoted by the society of such as are wise and gracious, and suitable to your state. To have a constant companion to open your heart to, and join with in prayer, and edifying conference, and faithfully help you against your sins, and yet to be patient with you in your frailties, is a mercy which worldlings neither deserve nor value.

Direct. XVI. Make careful choice of the books which you read. Let the holy Scriptures ever have the pre-eminence; and next them, the solid, lively, heavenly treatises, which best expound and apply the Scriptures; and next those, the credible histories, especially of the church, and tractates upon inferior sciences and arts: but take heed of the poison of the writings of false teachers, which would corrupt your understandings; and of vain romances, play-books, and false stories, which may bewitch your fantasies, and corrupt your hearts.

As there is a more excellent appearance of the Spirit of God in the holy Scriptures, than in any other book whatever, so it hath more power and fitness to convey the Spirit, and make us spiritual, by imprinting itself upon our hearts. As there is more of God in it, so it will acquaint us more with God, and bring us nearer him, and make the reader more reverent, serious, and divine. Let Scripture be first and most in your hearts and hands, and other books be used as subservient to it. The endeavours of the devil and papists to keep it from you, doth show that it is most necessary and desirable to you. And when they tell you, that all heretics plead the Scriptures, they do but tell you, that it is the common rule or law of christians, which therefore all are fain to pretend; as all lawyers and wranglers plead the law of the land, be their cause never so bad, and yet the laws must not be therefore concealed or cast aside: and they do but tell you, that in their concealment or dishonouring the Scriptures, they are worse than any of those heretics. When they tell you that the Scriptures are misunderstood, and abused, and perverted to maintain men's errors, they might also desire that the sun might be obscured, because the purblind do mistake, and murderers and robbers do wickedly by its light; and that the earth might be subverted, because it bears all evil-doers; and highways stopped up, because men travel in them to do evil; and food prohibited, because it nourisheth men's diseases. And when they have told you truly of a law or rule (whether made by pope or council) which bad men cannot misunderstand, or break, or abuse and misapply, then hearken to them, and prefer that law, as that which preventeth the need of any judgment.

The writings of divines are nothing else but a preaching the gospel to the eye, as the voice preacheth it to the ear. Vocal preaching hath the pre-eminence in moving the affections, and being diversified according to the state of the congregations which attend it: this way the milk cometh warmest from the breast. But books have the advantage in many other respects: you may read an able preacher, when you have but a mean one to hear. Every congregation cannot hear the most judicious or powerful preachers; but every single person may read the books of the most powerful and judicious. Preachers may be silenced or banished, when books may be at hand: books may be kept at a smaller charge than preachers: we may choose books which treat of that very subject which we desire to hear of; but we cannot choose what subject the preacher shall treat of. Books we may have at hand every day and hour; when we can have sermons but seldom, and at set times. If sermons be forgotten, they are gone. But a book we may read over and over till we remember it; and if we forget it, may again peruse it

at our pleasure, or at our leisure. So that good books are a very great mercy to the world. The Holy Ghost chose the way of writing, to preserve his doctrine and laws to the church, as knowing how easy and sure a way it is of keeping it safe to all generations, in comparison of mere verbal tradition, which might have made as many controversies about the very terms, as there be memories or persons to be the preservers and reporters.

Books are (if well chosen) domestic, present, constant, judicious, pertinent, yea, and powerful sermons; and always of very great use to your salvation; but especially when vocal preaching faileth, and preachers are ignorant, ungodly, or dull, or when they are persecuted, and forbid to preach.

You have need of a judicious teacher at hand, to direct you what books to use or to refuse. For among good books there are some very good that are sound and lively: and some are good, but mean, and weak, and somewhat dull: and some are very good in part, but have mixtures of error, or else of incautelous, injudicious expressions, fitter to puzzle than edify the weak. I am loth to name any of these latter sorts (of which abundance have come forth of late); but to the young beginner in religion, I may be bold to recommend (next to a sound catechism) Mr. Rutherford's Letters, Mr. Robert Bolton's Works, Mr. Perkins's, Mr. Whateley's, Mr. Ball, of Faith, Dr. Preston's, Dr. Sibbs's, Mr. Hildersham's, Mr. Pink's Sermons, Mr. Joseph Rogers's, Mr. Rich. Rogers, Mr. Richard Allen's, Mr. Gurnall's, Mr. Swinnock's, Mr. Joseph Simonds's. And to establish you against popery, Dr. Challoner's Credo Eccles. Cathol., Dr. Field, of the Church, Dr. White's Way to the Church, with the Defence, Bishop Usher's Answer to the Jesuit, and Chillingworth, with Drelincourt's Summary. And for right principles about redemption, &c. Mr. Truman's Great Propitiation, and of Natural and Moral Impotency; and Mr. William Fenner, of Wilful Impenitency, Mr. Hotchkis, of Forgiveness of Sin. To pass by many other excellent ones, that I may not name too many.

To a very judicious, able reader, who is fit to censure all he reads, there is no great danger in the reading the books of any seducers: it doth but show him how little and thin a cloak is used, to cover a bad cause. But, alas! young soldiers, not used to such wars, are startled at a very sophism, or at a terrible threatening of damnation to dissenters, (which every censorious sect can use,) or at every confident, triumphant boast, or at every thing that hath a fair pretence of truth or godliness. Injudicious persons can answer almost no deceiver which they hear: and when they cannot answer them, they think they must yield, as if the fault were not in them, but in the case; and as if Christ had no wiser followers, or better defenders of his truth, than they. Meddle not therefore with poison, till you better know how to use it, and may do it with less danger, as long as you have no need.

As for play-books, and romances, and idle tales, I have already showed in my "Book of Self-Denial," how pernicious they are, especially to youth, and to frothy, empty, idle wits, that know not what a man is, nor what he hath to do in the world. They are powerful baits of the devil, to keep more necessary things out of their minds, and better books out of their hands, and to poison the mind so much the more dangerously, as they are read with more delight and pleasure: and to fill the minds of sensual people with such idle fumes, and intoxicating fancies, as may divert them from the serious thoughts of their salvation: and (which is no small loss) to rob them of abundance of that precious time, which was given them for more

important business; and which they will wish and wish again at last, that they had spent more wisely. I know the fantastics will say, that these things are innocent, and may teach men much good (like him that must go to a whore-house to learn to hate uncleanness, and him that would go out with robbers to learn to hate thievery): but I shall now only ask them as in the presence of God, 1. Whether they could spend that time no better? 2. Whether better books and practices would not edify them more? 3. Whether the greatest lovers of romances and plays, be the greatest lovers of the book of God, and of a holy life? 4. Whether they feel in themselves that the love of these vanities doth increase their love to the word of God, and kill their sin, and prepare them for the life to come? or clean contrary? And I would desire men not to prate against their own experience and reason, nor to dispute themselves into damnable impenitency, nor to befool their souls by a few silly words, which any but a sensualist may perceive to be mere deceit and falsehood. If this will not serve, they shall be shortly convinced and answered in another manner.

Direct. XVII. Take heed that you receive not a doctrine of libertinism as from the gospel; nor conceive of Christ as an encourager of sin; nor pretend free grace for your carnal security or sloth; for this is but to set up another gospel, and another Christ, or rather the doctrine and works of the devil, against Christ and the gospel, and to turn the grace of God into wantonness.

Because the devil knoweth that you will not receive his doctrine in his own name, his usual method is to propound and preach it in the name of Christ, which he knoweth you reverence and regard. For if Satan concealed not his own name and hand in every temptation, it would spoil his game; and the more excellent and splendid is his pretence, the more powerful the temptation is.[73] They that gave heed to seducing spirits and doctrines of devils, no doubt thought better of the spirits and the doctrines, especially seeming strict, (for the devil hath his strictnesses,) "as forbidding to marry, and abstinence from meats which God hath created to be received with thanksgiving," 1 Tim. iv. 1, 3. But the strictnesses of the devil are always intended to make men loose. They shall be strict as the Pharisees in traditions and vain ceremonies, and building the tombs of the prophets, and garnishing the sepulchres of the righteous, that they may hate and murder the living saints that worship God in spirit and in truth. Licentiousness is the proper doctrine of the devil, which all his strictness tendeth to promote. To receive such principles is pernicious; but to father them upon Christ and the gospel, is blasphemous.

The libertines, antinomians, and autonomians of this age, have gathered you too many instances. The libertine saith, "The heart is the man; therefore you may deny the truth with your tongue, you may be present at false worship, (as at the mass,) you need not suffer to avoid the speaking of a word, or subscribing to an untruth or error, or doing some little thing; but as long as you keep your hearts to God, and mean well, or have an honest mental reservation, and are forced to it by others, rather than suffer, you may say, or subscribe, or swear any thing which you can yourselves put a lawful sense upon in your own minds, or comply with any outward actions or customs to avoid offence and save yourselves."

The antinomians tell you, that "The moral law is abrogated, and that the gospel is no law; (and if there be no law, there is no governor nor government, no duty, no sin, no judgment,

no punishment, no reward); that the elect are justified before they are born, or repent, or believe; that their sin is pardoned before it is committed; that God took them as suffering and fulfilling all the law in Christ, as if it had been they that did it in him: that we are justified by faith only in our consciences: that justifying faith is but the believing that we are justified: that every man must believe that he is pardoned, that he may be pardoned in his conscience; and this he is to do by a divine faith, and that this is the sense of the article, 'I believe the forgiveness of sins,' that is, that my sins are forgiven; and that all are forgiven that believe it: that it is legal and sinful to work or do any thing for salvation: that sin once pardoned need not be confessed and lamented, or at least, we need not ask pardon of sin daily, or of one sin oft: that castigations are no punishments; and yet no other punishment is threatened to believers for their sins; and consequently that Christ hath not procured them a pardon of any sin after believing, but prevented all necessity of pardon; and therefore they must not ask pardon of them, nor do any thing to obtain it: that fear of hell must have no hand in our obedience, or restraint from sin. And some add, that he that cannot repent or believe, must comfort himself that Christ repented and believed for him (a contradiction)."[74] Many such doctrines of licentiousness the abusers of grace have brought forth.

And the sect which imitateth the father of pride in affecting to be from under the government of God, and to be the law-givers and rulers of themselves and all others, (which I therefore call the autonomians,) are licentious and much more. They equally contend against Christ's government, and for their own: they fill the world with wars and bloodshed, oppression and cruelty, and the ears of God with the cries of the martyrs and oppressed ones; and all that the spiritual and holy discipline of Christ may be suppressed, and seriousness in religion made odious, or banished from the earth, and that themselves may be taken for the centre, and pillars, and lawgivers of the church, and the consciences of all men may be taught to cast off all scruples or fears of offending God, in comparison of offending them; and may absolutely submit to them; and never stick at any feared disobedience to Christ: they are the scorners and persecutors of strict obedience to the laws of God, and take those that fear his judgments, to be men affrighted out of their wits; and that to obey him exactly (which, alas! who can do, when he hath done his best) is but to be hypocritical or too precise: but to question their domination, or break their laws, (imposed on the world, even on kings and states, without any authority,) this must be taken for heresy, schism, or a rebellion, like that of Korah and his company. This Luciferian spirit of the proud autonomians hath filled the christian world with bloodshed, and been the greatest means of the miseries of the earth, and especially of hindering and persecuting the gospel, and setting up a pharisaical religion in the world: it hath fought against the gospel, and filled with blood the countries of France, Savoy, Rhætia, Bohemia, Belgia, Helvetia, Polonia, Hungary, Germany, and many more; that it may appear how much of the Satanical nature they have, and how punctually they fulfil his will.

And natural corruption containeth in it the seeds of all these damnable heresies: nothing more natural to lapsed man, than to shake off the government of God, and to become a lawgiver to himself, and as many others as he can; and to turn the grace of God into wantonness. Therefore the profane, that never heard it from any heretics but themselves, do make themselves such a creed as this, that "God is merciful, and therefore we need not fear his threatenings, for he will be better than his word: it belongeth to him to save us, and not

to us, and therefore we may cast our souls upon his care, though we care not for them ourselves. If he hath predestinated us to salvation, we shall be saved; and if he have not, we shall not; whatever we do, or how well soever we live. Christ died for sinners, and therefore though we are sinners, he will save us. God is stronger than the devil, and therefore the devil shall not have the most: That which pleaseth the flesh, and doth God no harm, can never be so great a matter, or so much offend him, as to procure our damnation. What need of so much ado to be saved, or so much haste to turn to God, when any one that at last doth but repent, and cry God mercy, and believe that Christ died for him, shall be saved? Christ is the Saviour of the world, and his grace is very great and free, and therefore God forbid that none should be saved but those few that are of strict and holy lives, and make so much ado for heaven. No man can know who shall be saved, and who shall not; and therefore it is the wisest way, to do nobody any harm, and to live merrily, and trust God with our souls, and put our salvation upon the venture: nobody is saved for his own works or deservings; and therefore our lives may serve the turn as well as if they were more strict and holy." This is the creed of the ungodly; by which you may see how natural it is to them to abuse the gospel, and plead God's grace to quiet and strengthen them in their sin, and to embolden themselves on Christ to disobey him.

But this is but to set Christ against himself; even his merits and mercy against his government and Spirit; and to set his death against the ends of his death; and to set our Saviour against our salvation; and to run from God and rebel against him, because Christ died to recover us to God, and to give us repentance unto life; and to sin, because he died to save his people from their sins, "and to purify a peculiar people to himself zealous of good works," Matt. i. 21; Tit. ii. 14. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8; John viii. 44.

Direct. XVIII. Watch diligently both against the more discernible decays of grace, and against the degenerating of it into some carnal affections, or something counterfeit, and of another kind. And so also of religious duties.

We are no sooner warmed with the celestial flames, but natural corruption is inclining us to grow cold; like hot water, which loseth its heat by degrees, unless the fire be continually kept under it. Who feeleth not that as soon as in a sermon, or prayer, or holy meditation, his heart hath got a little heat, as soon as it is gone, it is prone to its former earthly temper, and by a little remissness in our duty, or thoughts, or business about the world, we presently grow cold and dull again. Be watchful, therefore, lest it decline too far. Be frequent in the means that must preserve you from declining: when faintness telleth you that your stomach is emptied of the former meat, supply it with another, lest strength abate. You are rowing against the stream of fleshly interest and inclinations; and therefore intermit not too long, lest you go faster down by your ease, than you get up by labour.

How grace may degenerate.

The degenerating of grace, is a way of backsliding, very common, and too little observed. It is, when good affections do not directly cool, but turn into some carnal affections somewhat like them, but of another kind: as, if the body of a man, instead of dying, should receive the life or

soul of a beast, instead of the reasonable, human soul. For instance: 1. Have you believed in God, and in Jesus Christ, and loved him accordingly? You shall seem to do so still as much as formerly, when your corrupted minds have received some false representation of him; and so it is indeed another thing that you thus corruptly believe and love. 2. Have you been fervent in prayer? You shall be fervent still; if Satan can but corrupt your prayers, by corrupting your judgment or affections, and get you to think that to be the cause of God, which is against him; and that to be against him, which he commandeth; and those to be the troublers of the church, which are its best and faithfullest members: turn but your prayers against the cause and people of God by your mistake, and you may pray as fervently against them as you will. The same I may say of preaching, and conference, and zeal: corrupt them once, and turn them against God, and Satan will join with you for zealous and frequent preaching, or conference, or disputes. 3. Have you a confidence in Christ and his promise for your salvation? Take heed lest it turn into carnal security, and a persuasion of your good estate upon ill grounds, or you know not why. 4. Have you the hope of glory? Take heed lest it turn into a careless venturousness of your soul, or the mere laying aside of fear and cautelous suspicion of yourselves. 5. Have you a love to them that fear the Lord? Watch your hearts, lest it degenerate into a carnal or a partial love. Many unheedful young persons of different sexes, at first love each other with an honest, chaste, and pious love; but imprudently using too much familiarity, before they were well aware it hath turned into a fleshly love, which hath proved their snare, and drawn them further into sin or trouble. Many have honoured them that fear the Lord, who insensibly have declined to honour only those of them that were eminent in wealth and worldly honour, or that were esteemed for their parts or place by others, and little honoured the humble, poor, obscure christians, who were at least as good as they: forgetting that the "things that are highly esteemed among men, are abomination in the sight of God," Luke xvi. 15; and that God valueth not men by their places and dignities in the world, but by their graces and holiness of life. Abundance that at first did seem to love all christians, as such, as far as any thing of Christ appeared in them, have first fallen into some sect, and over-admiring their party, and have set light by others as good as them, and censured them as unsound, and then withdrawn their special love, and confined it to their party, or to some few; and yet thought that they loved the godly as much as ever, when it was degenerate into a factious love. 6. Are you zealous for God, and truth, and holiness, and against the errors and sins of others? Take heed lest you lose it, while you think it doth increase in you. Nothing is more apt to degenerate than zeal: in how many thousands hath it turned from an innocent, charitable, peaceable, tractable, healing, profitable, heavenly zeal, into a partial zeal for some party, or opinions of their own; and into a fierce, censorious, uncharitable, scandalous, turbulent, disobedient, unruly, hurting, and destroying zeal, ready to wish for fire from heaven, and kindling contention, confusion, and every evil work. Read well James iii. 7. So if you are meek or patient, take heed lest it degenerate into stupidity or contempt of those you suffer by. To be patient is not to be merely insensible of the affliction; but by the power of faith to bear the sense of it, as overruled by things of greater moment.

How apt men are to corrupt and debase all duties of religion, is too visible in the face of the far greatest part of the christian world. Throughout both the eastern and the western churches, the papists, the Greeks, the Armenians, the Abassines, and too many others, (though the essentials of religion through God's mercy are retained, yet,) how much is the

face of religion altered from what it was in the days of the apostles! The ancient simplicity of doctrine is turned into abundance of new or private opinions, introduced as necessary articles of religion: and, alas, how many of them false! So that christians, being too proud to accept of the ancient test of christianity, cannot now agree among themselves what a christian is, and who is to be esteemed a christian; and so they deny one another to be christians, and destroy their charity to each other, and divide the church, and make themselves a scorn by their divisions to the infidel world: and thus the primitive unity, charity, and peace is partly destroyed, and partly degenerate into the unity, charity, and peace of several sects among themselves. The primitive simplicity in government and discipline, is with most turned into a forcible secular government, exercised to advance one man above others, and to satisfy his will and lusts, and make him the rule of other men's lives, and to suppress the power and spirituality of religion in the world. The primitive simplicity of worship is turned into such a mask of ceremony, and such a task of formalities and bodily exercise, that if one of the apostolical christians should come among them, he would scarce think that this is the same employment which formerly the church was exercised in, or scarce know religion in this antic dress. So that the amiable, glorious face of christianity, is so spotted and defiled, that it is hidden from the unbelieving world, and they laugh at it as irrational, or think it to be but like their own: and the principal hinderance of the conversion of heathens, Mahometans, and other unbelievers, is the corruption and deformity of the churches that are near them, or should be the instruments of their conversion. And the probablest way to the conversion of those nations, is the true reformation of the churches, both in east and west: which, if they were restored to the ancient spirituality, rationality, and simplicity of doctrine, discipline, and worship; and lived in charity, humility, and holiness, as those whose hearts and conversations are in heaven, with all worldly glory and honour as under their feet; they would then be so illustrious and amiable in the eyes even of heathens and other infidels, that many would flock into the church of Christ, and desire to be such as they: and their light would so shine before these men, that they would see their good works, and glorify their heavenly Father, and embrace their faith.

The commonest way of the degenerating of all religious duties, is into this dead formality, or lifeless image of religion. If the devil can but get you to cast off the spirituality and life of duty, he will give you leave to seem very devout, and make much ado with outward actions, words, and beads; and you shall have so much zeal for a dead religion, or the corpse of worship, as will make you think that it is indeed alive. By all means take heed of this turning the worship of God into lip-service. The commonest cause of it is, a carnality of mind (fleshly men will think best of the most fleshly religion); or else a slothfulness in duty, which will make you sit down with the easiest part. It is the work of a saint, and a diligent saint, to keep the soul itself both regularly and vigorously employed with God. But to say over certain words by rote, and to lift up the hands and eyes, is easy: and hypocrites, that are conscious that they are void of the life and spirituality of worship, do think to make all up with this formality, and quiet their consciences, and delude their souls with a handsome image. Of this I have spoken more largely in a book called, "The Vain Religion of the Formal Hypocrite."

Yet run not here into the contrary extreme, as to think that the body must not worship God as well as the soul, or that the decent and edifying determination of the outward circumstances of religion, and the right ordering of worship, is a needless thing, or sinful; or that a form of prayer in itself, or when imposed, is unlawful: but let the soul and body of religion go together, and the alterable adjuncts be used, as things alterable, while the life of holiness is still kept up.

Direct. XIX. Promise not yourselves long life, or prosperity and great matters in the world, lest it entangle your hearts with transitory things, and engage you in ambitious or covetous designs, and steal away your hearts from God, and destroy all your serious apprehensions of eternity.

Our own experience, and the alterations which the approach of death makes upon the most, doth sensibly prove, that the expectation of a speedy change, and reckoning upon a short life, doth greatly help us in all our preparation, and in all the work of holiness through our lives. Come to a man that lieth on his death-bed, or a prisoner that is to die to-morrow, and try him with discourse of riches, or honours, or temptations to lust, or drunkenness, or excess; and he will think you are mad, or very impertinent, to tell him of such things. If he be but a man of common reason, you shall see that he will more easily vilify such temptations, than any religious persons will do, in their prosperity and health. Oh how serious are we in repenting and perusing our former lives, and casting up our accounts, and asking, What we shall do to be saved, when we see that death is indeed at hand, and time is at an end, and we must away! Every sentence of Scripture hath then some life and power in it; every word of exhortation is savoury to us; every reproof of our negligence and sin is then well taken; every thought of sin, or Christ, or grace, or eternity, goes then to the quick. Then time seems precious; and if you ask a man whether it be better spent in cards and dice, and plays and feastings, and needless recreations and idleness, or in prayer, and holy conference, and reading and meditating on the word of God and the life to come, and the holy use of our lawful labours; how easily will he be satisfied of the truth, and confute the cavils of voluptuous time-wasters! Then his judgment will easilier be in the right, than learning or arguments before could make it.[75] In a word, the expectation of the speedy approach of the soul into the presence of the eternal God, and of our entering into an unchangeable, endless life of joy or torment, hath so much in it to awaken all the powers of the soul, that if ever we will be serious, it will make us serious, in every thought, and speech, and duty. And therefore, as it is a great mercy of God, that this life, which is so short, should be as uncertain, and that frequent dangers and sicknesses call to us to look about us, and be ready for our change; so usually the sickly, that look for death, are most considerate: and it is a great part of the duty of those that are in youth and health, to consider their frailty, and the shortness and uncertainty of their lives, and always live as those that wait for the coming of their Lord. And we have great reason for it, when we are certain it will be ere long; and when we have so many perils and weaknesses to warn us, and when we are never sure to see another hour; and when time is so swift, so quickly gone, so unrecoverable, and nothing when it is past. Common reason requireth such to live in a constant readiness to die.

But if youth or health do once make you reckon of living long,[76] and make you put away the day of your departure, as if it were far off; this will do much to deceive and dull the best, and

take away the power of every truth, and the life of every good thought and duty, and all will be apt to dwindle into customariness and form. You will hardly keep the faculties of the soul awake, if you do not still think of death and judgment as near at hand. The greatest certainty of the greatest change, and the greatest joy or misery for ever, will not keep our stupid hearts awake, unless we look at all as near, as well as certain. This is plain in the common difference that we find among all men, between their thoughts of death in health, and when they see indeed that they must presently die. They that in health could think and talk of death with laughter, or lightly, without any awakening of soul, when they come to die are oftentimes as much altered, as if they had never heard before that they are mortal. By which it is plain, that to live in the house of mirth is more dangerous than to live in the house of mourning; and that the expectation of long life is a grievous enemy to the operations of grace, and the safety of the soul.

And it is one of the greatest strengtheners of your temptations to luxury, ambition, worldliness, and almost every sin. When men think that they shall have many years' leisure to repent, they are apt the more boldly to transgress: when they think that they have yet many years to live, it tempteth them to pass away time in idleness, and to loiter in their race, and trifle in all their work, and to overvalue all the pleasures, and honours, and shadows of felicity that are here below. He that hath his life in his house or land, or hath it for inheritance, will set more by it, and bestow more upon it, than if he thought he must go out of it the next year. To a man that thinks of living many years, the favour of great ones, the raising of his estate, and name, and family, and the accommodations and pleasing of his flesh, will seem great matters to him, and will do much with him, and will make self-denial a very hard work.

Therefore, though health be a wonderful great mercy, as enabling him to duty that hath a heart to use it to that end; yet it is by accident a very great danger and snare to the heart itself, to turn it from the way of duty. The best life for the soul, is that which least endangereth it by being over pleasing to the body, and in which the flesh hath the smallest interest, to set up and plead against the Spirit. Not but that the largest stock must be accepted and used for God, when he trusteth us with it; for when he setteth us the hardest work, we may expect his greatest help. But a dwelling as in tents, in a constant unsettledness, in a movable condition, having little, and needing little, never feeling any thing in the creature to tempt us to say, "Soul, take thy rest;" this is to most the safest life, which giveth us the freest advantages for heaven.

Take heed therefore, as you love your souls, of falling into the snare of worldly hopes, and laying designs for rising, and riches, and pleasing yourselves in the thoughts and prosecution of these things, for then you are in the readiest way to perdition; even to idolatrous worldliness, and apostasy of heart from God, and opening a door to every sin that seems but necessary to your worldly ends, and to odious hypocrisy for a cloak to all this, and to quiet your guilty minds with something that is like religion. When once you are saying, with worldly security, as he, Luke xii. 17-19, "I will pull down my barns, and build greater, and there will I bestow all my fruits and goods; and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry;" you are then befooling yourselves, and near being called away as fools by death, ver. 20, 21. And when, without a sense of the uncertainty of your lives, you are saying, as those in James iv. 13, 14,

"To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain, whereas you know not what will be on the morrow;" you forget what your lives are, that they are "a vapour appearing a little while, and then vanishing away," ver. 14. "Boast not thyself therefore of to-morrow, for thou knowest not what a day may bring forth," Prov. xxvii. 1.

Direct. XX. See that your religion be purely divine, and animated all by God, as the beginning, the way, and the end; and that first upon thy soul, and then upon all that thou hast or dost, there be written "HOLINESS TO THE LORD;" and that thou corrupt not all with an inordinate hypocritical respect to man.

To be holy is to be divine, or devoted to God, and appropriated to him, and his will, and use; and that our hearts and lives be not common and unclean.[77] To be godly, is to live to God, as those that from their hearts believe that he is God indeed, and that "he is the rewarder of them that diligently seek him," that he is "our God all-sufficient, our shield and exceeding great reward," Heb. xi. 6; Gen. xv. 1; xvii. 1; and that "of him, and through him, and to him are all things," that all may give the glory for ever unto him, Rom. xi. 36. As God is infinitely above all creatures, so living upon God, and unto God, must needs advance us above the highest sensual life; and therefore religion is transcendently above all sciences or arts. So much of God as is in you and upon you, so much you are more excellent than the highest worldly perfection can advance you to. God should be the First, and Last, and All in the mind, and mouth, and life of a believer. God must be the principal matter of your religion. The understanding and will must be exercised upon him. When you awake you should be still with him, Psal. cxxxix. 8. Your meditations of him should be sweet, and you should be glad in the Lord, Psal. civ. 34. Yet creatures, under him, may be the frequent, less principal matter of your religion; but still as referred unto him. God must be the author of your religion: God must institute it, if you expect he should accept it and reward it. God must be the rule of your religion, as revealing his will concerning it in his word. God must be the ultimate end of your religion; it must be intended to please and glorify him. God must be the continual motive and reason of your religion, and of all you do: you must be able truly to fetch your reason from heaven, and to say, I do it because it is his will; I do it to please, and glorify, and enjoy him. God must be taken as the Sovereign Judge of your religion, and of you, and of all you do; and you must wholly look to his justification and approbation, and avoid whatever he condemneth. Can you take God for your Owner, your Sovereign, your Saviour, your sufficient Protector, your Portion, your All? If not, you cannot be godly, nor be saved: if his authority have not more power upon you, than the authority of the greatest upon earth, you are atheistical hypocrites, and not truly religious, whatever you pretend. If "holiness to the Lord" be written upon you, and all that is yours, you are devoted to him as his own peculiar ones. If your names be set upon your sheep, or plate, or clothes, you will say, if another should take them, They are mine; do you not see my mark upon them? Slavery to the flesh, the world, and the devil, is the mark that is written upon the ungodly (upon the foreheads of the profane, and upon the hearts of hypocrites and all); and Satan, the world, and the flesh have their service. If you are consecrated to God, and bear his name and mark upon you, tell every one that would lay claim to you, that you are his, and resolved to live to him, to love him, to

trust him, and to stand or fall to him alone. Let God be the very life, and sense, and end of all you do.

When once man hath too much of your regard and observation, that you set too much by his favour and esteem, or eye him too much in your profession and practice; when man's approbation too much comforteth you, and man's displeasure or dispraise doth too much trouble you; when your fear, and love, and care, and obedience are too much taken up for man; you so far withdraw yourselves from God, and are becoming the servants of men, and friends of the world, and turning back to bondage, and forsaking our Rock and Portion, and your excellency; the soul of religion is departing from you, and it is dying and returning to the dust. And if once man get the pre-eminence of God, and be preferred and set above him in your hearts or lives, and feared, trusted, and obeyed before him, you are then dead to God, and alive to the world; and as men are taken for your gods, you must take up with such a salvation as they can give you. If your alms and prayer are done to be seen of men, and to procure their good thoughts and words; if you get them, make your best of them; "for verily," your Judge hath said unto you, "you have your reward," Matt. vi. 1-3.

Not that man is absolutely to be contemned or disregarded.[78] No; under God, your superiors must be obeyed; you must do wrong to none, and do good to all, as far as in you lieth; you must avoid offence, and give good example, and, under God, have so much regard to men, as to become all things to all men for their salvation. But if once you set them above their rank, and turn yourselves to an inordinate dependence on them, and make too great a matter of their opinion or words concerning you, you are losing your godliness or divine disposition, and turning it into man-pleasing and hypocrisy. When man stands in competition with God, for your first and chief regard, or in opposition to him, or as a sharer in co-ordination with him, and not purely in subordination to him, he is to be numbered with things to be forsaken. Even good men, whom you must love and honour, and whose communion and help you must highly value, yet may be made the object of your sin, and may become your snare. Your honouring of them, or love to them, must not entice you to desire inordinately to be honoured by them, nor cause you to set too much by their approbation. If you do, you will find that while you are too much eyeing man, you are losing God, and corrupting your religion at the very heart. And you may fall among those, that, how holy soever, may have great mistakes in matters of religion, tending to much sin, and may be somewhat censorious against those that are not of their mind; and so the retaining of their esteem, and the avoiding of their censures, may become one of the greatest temptations of your lives. And you will find that man-pleasing is a very difficult and yet unprofitable task. Love Christ as he appeareth in any of his servants, and be followers of them as they are followers of Christ, and regard their approbation as it agreeth with Christ's: but O see that you are able to live upon the favour of God alone, and to be quieted in his acceptance, though man despise you; and to be pleased so far as God is pleased, though man be displeased with you; and to rejoice in his justification, though men condemn you with the odiousest slanders and the greatest infamy, and cast out your names as evil-doers. See that God be taken as enough for you, or else you take him not as your God; even as enough without man, and enough against man; that you may be able to say, "If God be for us, who can be against us? Who is he that condemneth? It is God that justifieth," Rom. viii. 31, 33, 34. "Do I seek to please men? For if I yet pleased men, I should

not be a servant of Christ," Gal. i. 10. Jer. xvii. 5-8, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh.[79]—Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Isa. ii. 22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

Having given you these directions, I must tell you in the conclusion, that they are like food, that will not nourish you by standing on your table, or like physic, that will not cure you by standing in the box: they must be taken and digested, or you will find none of the benefit. It is not the reading of them that will serve the turn to so great use, as the safe proceeding and confirmation of beginners or novices in religion: it will require humility to perceive the need of them; and labour to learn, digest, and practise them. Those slothful souls, that will refuse the labour, must bear the sad effects of their negligence: there is not one of all these directions, as to the matter of them, which can be spared. Study them, understand them, and remember them, as things that must be done. If either a senselessness of your necessity, or a conceit that the spirit must do it without so much labour and diligence of your own, do prevail with you, to put off all these with a mere approbation, the consequent may be sadder than you can yet foresee. Though I suppose you to have some beginnings of grace, I must tell you, that it will be comparatively a sad kind of life, to be erroneous, and scandalous, and troublesome to the church, or full of doubts, and fears, and passions, and to be burdensome to others and yourselves! Yea, it is reason that you be very suspicious of your sincerity, if you desire not to increase in grace, and be not willing to use the means which are necessary to your increase. He is not sincere, that desireth not to be perfect; and he desireth not sincerely, who is not willing to be at the labour and cost, which is necessary to the obtaining of the thing desired. I beseech you, therefore, as you love the happiness of prudent, strong, and comfortable christians, and would escape the misery of those grievous diseases, which would turn your lives into languishing, unserviceableness, and pain; that you seriously study these directions, and get them into your minds, and memories, and hearts; and let the faithful practice of them be your greatest care, and the constant employment of your lives.

CHAPTER III.

THE GENERAL GRAND DIRECTIONS FOR WALKING WITH GOD, IN A LIFE OF FAITH AND HOLINESS: CONTAINING THE ESSENTIALS OF GODLINESS AND CHRISTIANITY.

I am next to direct you in that exercise of grace, which is common to all christians. Habits are for use: grace is given you, not only that you may have it, but also that you may use it. And it is fit that we direct you how to use it, before we direct you how to know that you have it; because it is grace in exercise that you must discern; and habits are not perceived in themselves, but by their acts; and the more lively and powerful the exercise is, the more easily is grace perceived: so that this is the nearest and surest way to a certainty of our own sincerity:—he that useth grace most and best, hath most grace; and he that hath most, and useth it most, may most easily be assured that he hath it in sincerity and truth.

In these directions, I shall begin with those great internal duties, in which the very life of all religion doth consist; and the general practice of these principles and graces: and all these generals shall be briefly set together, for the easiness of understanding and remembering them. And then I shall give you such particular directions, as are needful, in subordination to those generals.

Grand Direct. I. Labour to understand well the nature, grounds, reason, and order of faith and godliness; and to believe upon such grounds, so well understood, as will not suffer you to stagger, or entertain a contrary belief.

For a well-grounded faith.

Ignorance and ungrounded or ill-grounded persuasions in matters of religion, are the cause that abundance of people delude themselves, with the empty name and dead profession of a faith and religion which they never were indeed possessors of. I know there are low degrees of knowledge, comparatively, in many that are true believers; and that there may be much love and holiness, where knowledge is very small or narrow, as to the objective extent of it; and that there is a knowledge that puffeth up, while charity edifieth; and that in many that have the narrower knowledge, there may be the fastest faith and adherence to the truth, which will conquer in the time of trial. But yet I must tell you, that the religion which you profess, is not, indeed, your own religion, if you know not what it is, and know not in some measure the true grounds and reasons why you should be of that religion. If you have only learned to say your creed, or repeat the words of christian doctrine, while you do not truly understand the sense; or if you have no better reasons why you profess the christian faith, than the custom of the country, or the command of princes or governors, or the opinion of your teachers, or the example of your parents, friends, or neighbours; you are not christians indeed. You have a human belief or opinion, which objectively is true; but subjectively in yourselves, you have no true, divine belief. I confess, there may be some insufficient, yea, and erroneous reasons, which a true believer may mistakingly make use of, for the proof of certain fundamental truths; but then that same man hath some other reason for his reception of that truth, which is more sound: and his faith is sound, because of those sound, infallible principles, though there be a mixture of some other reasons that are unsound. The true believer buildeth on the rock, and giveth deep rooting to the holy seed, Matt. vii. 24; xiii. 5-8. Though some deluded men may tell you, that faith and reason are such enemies, that they exclude each other as to the same object; and that the less reason you have to prove the truth of the things believed, the stronger and more laudable is your faith; yet, when it cometh to the trial, you will find, that faith is no unreasonable thing; and that God requireth you to believe no more, than you have sufficient reason for, to warrant you, and bear you out; and that your faith can be no more, than is your perception of the reasons why you should believe; and that God doth suppose reason, when he infuseth faith, and useth reason in the use of faith. They that believe, and know not why, or know no sufficient reason to warrant their belief, do take a fancy, an opinion, or a dream, for faith. I know that many honest-hearted christians are unable to dispute for their religion, or to give to others a satisfactory account of the reasons of their faith or hope; but yet they have the true apprehension of some solid reasons in themselves; and they are not christians they know not why: and though their knowledge be small as to the number of propositions known, yet it doth always extend to all that is essential to Christianity and godliness, and they do not believe they know not what; and their knowledge is greater intensively, and in its value and operation, than the knowledge of the learnedst ungodly man in the world.

Though I may not here digress, or stay so long, as largely to open to you the nature, grounds, reason, and method of faith and godliness which I am persuading you to understand, yet I

shall first lay before you a few propositions, which will be useful to you when you are inquiring into these things, and then a little open them unto you.

Prop. 1. A life of godliness is our living unto God as God, as being absolutely addicted to him.

2. A life of faith is a living upon the unseen, everlasting happiness as purchased for us by Christ, with all the necessaries thereto, and freely given us by God.

3. The contrary life of sense and unbelief, is a living, in the prevalency of sense or flesh, to this present world, for want of such believing apprehensions of a better, as should elevate the soul thereto, and conquer the fleshly inclination to things present.

4. Though man in innocency, needing no Redeemer, might live to God without faith in a Redeemer; yet lapsed man is not only unable to redeem himself, but also unable to live to God without the grace of the Redeemer. It was not only necessary that he satisfy God's justice for us, that he may pardon and save us without any wrong to his holiness, wisdom, or government; but also that he be our teacher by his doctrine and his life, and that he reveal from heaven the Father's will, and that objectively in him we may see the wonderful condescending love and goodness of a reconciled God and Father, and that effectually he illuminate, sanctify, and quicken us by the operations of his word and Spirit, and that he protect and govern, justify and glorify us; and be the Head of restored man, as Adam was the root of lapsed man, and as the lapsed spirits had their head: and therefore we must wholly live upon him as the Mediator between God and man, and the only Saviour by merit and by efficacy.

5. Faith is a knowledge by certain credible testimony or revelation from God by means supernatural or extraordinary.

6. The knowledge of things naturally revealed (as the cause by the effect, &c.) is in order before the knowledge or belief of things revealed supernaturally.

7. It is matter of natural revelation that there is a God;[80] that he is infinite in his immensity and eternity, in his power, wisdom, and goodness; that he is the First Cause and ultimate End of all things; that he is the Preserver and overruling Disposer of all things, and the supreme Governor of the rational world, and the great Benefactor of all mankind, and the special favourer and rewarder of such as truly love him, seek him, and obey him: also that the soul of man is immortal; and that there is a life of reward or punishment to come, and that this life is but preparatory unto that: that man is bound to love God his Maker, and serve him, with all his heart and might; and to believe that this labour is not vain: that we must do our best to know God's will, that we may do it. This, with much more, (of which some part was mentioned, chap. 1,) is of natural revelation, which infidels may know.

8. There is so admirable a concord and correspondency of natural divinity with supernatural, the natural leading towards the supernatural, and the supernatural falling in so meet where the natural endeth, or falls short, or is defective, that it greatly advantageth us in the belief of supernatural divinity.[81] Nay, as the law of nature was exactly fitted to man in his natural innocent state; so the law and way of grace in Christ is so admirably and exactly fitted to the state of lapsed man for his recovery and salvation, that the experience which man hath of his

sin and misery, may greatly prepare him to perceive and believe this most suitable gospel or doctrine of recovery. And though it may not be called natural, as if it were fitted to innocent nature, or as if it were revealed by natural ordinary means, yet it may be so called, as it is exactly suited to the restoration of lapsed miserable nature; even as Lazarus his restored soul, though supernaturally restored, was the most natural associate of his body; or as bread, or milk, or wine, though it should fall from heaven, is in itself the most natural food for man.

9. The same things in divinity which are revealed naturally to all, are again revealed supernaturally in the gospel; and therefore may and must be the matter both of natural knowledge and of faith.

10. When the malicious tempter casteth in doubts of a Deity, or other points of natural certainty, it so much discrediteth his suggestions, as may help us much to reject them when withal he tempteth us to doubt of the truth of the gospel.

11. There are many needful appurtenances to the objects of a divine faith, which are the matter of a human faith. (Of which more anon.)

12. Christ, as Mediator, is the way, or principal means to God, as coming to restore man to his Maker. And so faith in Christ is but the means to bring us to the love of God, though in time they are connexed.

13. Knowledge and faith are the eye of the new creature, and love is the heart; there is no more spiritual wisdom, than there is faith; and there is no more life, or acceptable qualification, or amiableness, than there is love to God.

14. All truths in divinity are revealed in order to a holy life; both faith and love are the principles and springs of practice.

15. Practice affordeth such experience to a believing soul, as may confirm him greatly in the belief of those supernatural revelations, which he before received without that help.

16. The everlasting fruition of God in glory being the end of all religion, must be next the heart, and most in our eye, and must objectively animate our whole religion, and actuate us in every duty.

17. The pleasing of God being also our end, and both of these (enjoying him and pleasing him) being in some small foretastes attainable in this life, the endeavour of our souls and lives must be by faith to exercise love and obedience; for thus God is pleased and enjoyed.

18. All things in religion are fitted to the good of man, and nothing to his hurt: God doth not command us to honour him by any thing which would make us miserable; but by closing with and magnifying his love and grace.[82]

19. But yet it is his own revelation by which we must judge what is finally for our good or hurt; and we may not imagine that our shallow or deceivable wit is sufficient to discern without his word, what is best or worst for us; nor can we rationally argue from any present temporal adversity or unpleasing bitterness in the means, that "This is worst for us, and

therefore it is not from the goodness of God:" but we must argue in such cases, "This is from the goodness and love of God, and therefore it is best."

20. The grand impediment to all religion and our salvation, which hindereth both our believing, loving, and obeying, is the inordinate sensual inclination to carnal self and present transitory things, cunningly proposed by the tempter to insnare us, and divert and steal away our hearts from God and the life to come. The understanding of these propositions will much help you in discerning the nature and reason of religion.

To use Christ and live upon him as our Mediator.

Grand Direct. II. Diligently labour in that part of the life of faith, which consisteth in the constant use of Christ as the means of the soul's access to God, acceptance with him, and comfort from him: and think not of coming to the Father, but by him.

To talk and boast of Christ is easy, and to use him for the increase of our carnal security, and boldness in sinning: but to live in the daily use of Christ to those ends of his office, to which he is by us to be made use of, is a matter of greater skill and diligence, than many self-esteeming professors are aware of. What Christ himself hath done, or will do, for our salvation, is not directly the thing that we are now considering of; but what use he requireth us to make of him in the life of faith. He hath told us, that his flesh is meat indeed, and his blood is drink indeed; and that except we eat his flesh and drink his blood, we have no life in us. Here is our use of Christ, expressed by eating and drinking his flesh and blood, which is by faith.[83] The general parts of the work of redemption, Christ hath himself performed for us without asking our consent, or imposing upon us any condition on our parts, without which he would not do that work: as the sun doth illustrate and warm the earth whether it will or not, and as the rain falleth on the grass without asking whether it consent, or will be thankful; so Christ, without our consent or knowledge, did take our nature, and fulfil the law, and satisfy the offended Lawgiver, and merit grace, and conquer Satan, death, and hell, and became the glorified Lord of all: but for the exercise of his graces in us, and our advancement to communion with God, and our living in the strength and joys of faith, he is himself the object of our duty, even of that faith which we must daily and diligently exercise upon him: and thus Christ will profit us no further than we make use of him by faith. It is not a forgotten Christ that objectively comforteth or encourageth the soul; but a Christ believed in, and skilfully and faithfully used to that end. It is objectively (principally) that Christ is called our wisdom, 1 Cor. i. 30. The knowledge of him, and the mysteries of grace in him, is the christian or divine philosophy or wisdom, in opposition to the vain philosophy which the learned heathens boasted of. And therefore Paul determined to know nothing but Christ crucified, that is, to make ostentation of no other knowledge, and to glory in nothing but the cross of Christ, and so to preach Christ as if he knew nothing else but Christ. See 1 Cor. i. 23; ii. 2; Gal. vi. 14. And it is objectively that Christ is said to dwell in our hearts by faith, Eph. iii, 17. Faith keepeth him still upon the heart by continual cogitation, application, and improvement: as a friend is said to dwell in our hearts, whom we continually love and think of.

Christ himself teacheth us to distinguish between faith in God, (as God,) and faith in himself (as Mediator): John xiv. 1, "Let not your heart be troubled: ye believe in God;" (or, believe ye in God?) "believe also in me." These set together are the sufficient cure of a troubled heart.[84]

It is not faith in God as God, but faith in Christ as Mediator, that I am now to speak of; and that not as it is inherent in the understanding, but as it is operative on the heart and in the life: and this is not the smallest part of the life of faith, by which the just are said to live. Every true christian must in his measure be able to say, with Paul, Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The pure Godhead is the beginning and the end of all; but Christ is "the image of the invisible God, the first-born of every creature; and by him all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him: and he is before all things, and by him all things do consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence," Col. i. 16-19. "In him it is that we who were sometime far off, are made nigh, even by his blood: for he is our peace, who hath reconciled both Jew and gentile unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to them that were far off, and to them that were nigh. For through him we both have an access by one Spirit unto the Father: so that now we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," Eph. ii. 13, 14, 16-19. "In him" it is that "we have boldness and access with confidence through faith in him," Eph. iii. 12. "He is the way, the truth, and the life: and no man cometh to the Father, but by him," John xiv. 6. It is "by the blood of Jesus that we have boldness" (and liberty) "to enter into the holiest: by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh." Because "we have so great a Priest over the house of God, we may draw near with a true heart, in full assurance of faith," &c. Heb. x. 19-22. "By him it is that we have access by faith into this grace wherein we stand, and boast in hope of the glory of God," Rom. v. 1, 2. So that we must have "all our communion with God through him."

Supposing what I have said of this subject in my "Directions for a Sound Conversion," Direct. 5, (which I hope the reader will peruse,) I shall here briefly name the uses which we must make of Christ by faith, in order to our holy converse with God:[85] but I must tell you that it is a doctrine which requireth a prepared heart, that hath life within to enable it to relish holy truth, and to dispose it to diligence, delight, and constancy in practice. A senseless reader will feel but little savour in it, and a sluggish reader that suffereth it to die as soon as it hath touched his ears or fantasy, will fall short of the practice and the pleasure of this life. He must have faith that will live by faith: and he must have the heart and nature of a child, that will take pleasure in loving, reverent, and obedient converse with a father.

1. The darkness of ignorance and unbelief is the great impediment of the soul that desireth to draw near to God. When it knoweth not God, or knoweth not man's capacity of enjoying him, and how much he regardeth the heart of man; or knoweth not by what way he must be sought and found; or when he doubteth of the certainty of the word which declareth the duty of the hopes of man: all this, or any of this, will suppress the ascending desires of the soul, and clip its wings, and break the heart of its holy aspirings after God, by killing or weakening the hopes of its success.

Here then make use of Jesus Christ, the great Revealer of God and his will to the blinded world, and the great Confirmer of the divine authority of his word. Life and immortality are brought more fully to light by the gospel, than ever they were by any other means. Moses and the prophets did bring with their doctrine sufficient evidence of its credibility. But Christ hath brought both a fuller revelation, and a fuller evidence to help belief. An inspired prophet, which proveth his inspiration to us, is a credible messenger: but when God himself shall come down into flesh, and converse with man, and teach him the knowledge of God, and the way to life, and tell him the mysteries of the world to come, and seal his testimony with unquestionable proofs, who will not learn of such a Teacher? and who will deny belief to such a Messenger, except absurd, unreasonable men? Remember, then, when ignorance or unbelief would hinder your access to God, that you have the ablest Teacher and the surest Witness to acquaint you with God in all the world. If God had sent an angel from heaven, to tell you what he is, and what he requireth of you, and what he will do for you, would it not be very acceptable to you? But he hath done much more; he hath sent his Son:[86] the Deity itself hath appeared in flesh: he that hath seen God, and he that is God, hath come among men to acquaint them with God. His testimony is more sure and credible than any angel's. Heb. i. 1-3, "God, who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken to us by his Son." John i. 18, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him." We have "neither heard the voice of God, nor seen his shape," John v. 37. "No man hath seen the Father, save he which is of God; he hath seen the Father," John vi. 46. "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him," Matt. xi. 27. What more can we desire, that is short of the sight of the glory of God, than to have him revealed to us by a messenger from heaven, and such a messenger as himself has seen him, and is God himself? Plato and Plotinus may describe God to us according to their dark conjectures; something we may discern of him by observing his works; but Christ hath declared what he saw, and what he knew, beyond all possibility of mistake. And lest his own testimony should seem questionable to us, he hath confirmed it by a life of miracles, and by rising from the dead himself, and ascending visibly to heaven; and by the Holy Ghost, and his miraculous gifts, which he gave to the messengers of his gospel. Had it been no more than his resurrection from the dead, it had been enough to prove the utter unreasonableness of unbelief.

2. It is also a great impediment to the soul in its approach to God, that infinite distance disableth us to conceive of him aright. We say, as Elihu, Job xxxvi. 26, "Behold, God is great, and we know him not." And, indeed, it is impossible that mortal man should have any adequate apprehensions of his essence. But in his Son he hath come down to us, and showed himself in the clearest glass that ever did reveal him. Think of him therefore as he appeared in our flesh; as he showed himself in his holiness and goodness to the world. You may have positive thoughts of Jesus Christ; though you may not think that the Godhead was flesh, yet may you think of it as it appeared in flesh. It may quiet the understanding to conceive of God as incarnate, and to know that we cannot yet know him as he is, or have any adequate conceptions of him. These may delight us till we reach to more.

3. It hindereth the soul's approach to God, when the infinite distance makes us think that God will not regard or take notice of such contemptible worms as we: we are ready to think that he is too high for our converse or delight. In this case the soul hath no such remedy, as to look to Christ; and see how the Father hath regarded us, and set his heart upon us, and sent his Son to seek and save us. Oh wonderful, astonishing condescension of eternal love! Believe that God assumed flesh to make himself familiar with man; and you can never question whether he regard us, or will hold communion with us.

4. It hindereth our comfortable access to God, when we are deterred by the glory of his infiniteness and majesty. As the eye is not able to gaze upon the sun, unless it be overshadowed; so the soul is afraid of the majesty of God, and overwhelmed by it, when it should be delighted in it. Against this there is no such remedy, as to behold God appearing to us in his Son, where his majesty is veiled, and where he approacheth us familiarly in our nature, to invite us to him with holy confidence and reverent boldness. Christ did not appear in a terrible form: women durst discourse with him; beggars, and cripples, and diseased people durst ask his help; sinners durst eat with him: the proud contemned him, but the lowly were not frightened from him. He "took upon him the form of a servant, and made himself of no reputation," that he might converse familiarly with the meanest, and those of no reputation. Though we may not debase the Godhead, to imagine that it is humbled in glory, as it was on earth, in the flesh of Christ; yet this condescension is unspeakable encouragement to the soul to come with boldness unto God, that was frighted from him.

5. When the guilt of sin affrighteth us from God, and we are thinking that God will not accept such great offenders as we have been, then Christ is our remedy, who hath paid our debt, and borne our stripes, and procured and sealed us a pardon by his blood.[87] Shall pardoned sins drive us from him that pardoneth them? He hath justified us by his righteousness. The curse and damnation are terrible indeed; but he hath taken them away, and given us a free discharge.

6. The infirmities also of our souls in duty, are oftentimes a great discouragement to us, in our approaches to the most holy, jealous God. To find so little knowledge of God, so little love to him, such cold desires, such wandering and distracted thoughts, such dull requests: it is hard to have lively and thankful apprehensions of God's acceptance of such defective, lame meditations or prayers; but we are apt to think that he will abhor both them and us, and that he can take no pleasure in them, yea, that it is as good not pray at all. Here faith hath full relief in Christ: two things it can say from him to encourage the fearful soul: (1.) That our acceptance with the Father is through the merits of his Son; and he is worthy, though we are unworthy. If we have but the worthiness of faith, and repentance, and sincere desire, Christ hath the worthiness of perfect holiness and obedience for us. We go not to the Father in our own names, but in his; and whatever we ask the Father in the name of Christ according to his will, he will give it us, John xvi. 23; xiv. 13; xv. 16. (2.) That all the infirmities of our souls and services are forgiven us through Christ: he hath undertaken to answer for them all, and to justify us from all such accusations. By faith thou mayst, as it were, hear Christ thus speaking for thine encouragement: Go boldly, poor sinner, into my Father's presence: fear not the guilt of thy sins, nor the imperfection of thy prayers; as long as thou truly repentest of them, and desirest to be delivered from them, and trustest in me, I am thy worthiness; my

righteousness is perfect without spot; I have taken all thy faults and failings upon me; I have undertaken to answer for all the imperfections of thy holy things: sincerity is thy endowment; perfection is mine: trust me in the performance of the trust which I have undertaken.

7. Sometimes, the soul that would draw near to God, is overwhelmed with grief and terror, so that the sense of sin, and danger, and misery do even distract men, and cast them into an agony; so that they say with David, Psal. lxxvii. 2-4, "My soul refused to be comforted, I remembered God and was troubled; I complained: and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak." Yea, they think they feel God thrust them from him, and tell them that he hath utterly forsaken them. In this case, faith must look to Christ, and remember that he was in an agony when he prayed, and in greater agony than ever you were, so that he sweat even drops of blood; and yet in that agony he prayed more earnestly, Luke xxii. 44. He himself once cried out upon the cross, "My God, my God, why hast thou forsaken me?" and yet he was the beloved of the Father, and is now at his right hand in glory: and all this he did that we might not be forsaken. He hath removed the enmity: he hath reconciled us to God. By grief he passed himself to joy, and he will wipe away his servants' tears, and cause their griefs to end in joy.

8. Sometimes, the soul that would draw near to God, is molested with a storm of hideous temptations, and even confounded with a swarm of disordered, perplexed thoughts. Satan assaulteth it with temptations to despair, temptations to horrid blasphemous thoughts, temptations to entangle, intermit, corrupt, or pervert the duty which they are about; so that the soul is discouraged, overwhelmed, and broken with the inward assaults, and troubles, and distractions which it undergoeth. In this case faith hath a Saviour suitable to our relief. It can look to him that was tempted in all points like as we are, without sin, and is now such a High Priest as can be touched with the feeling of our infirmities; and therefore we may come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need, Heb. iv. 14-16. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: for he himself having suffered being tempted, he is able to succour them that are tempted," Heb. ii. 17, 18. He submitted not only to be tempted by Satan, but tempted in a wilderness, where he had no man to comfort him; and to be tempted to the most horrid blasphemy and wickedness, even to fall down and worship the devil himself: and he suffered the tempter violently to carry him to the pinnacle of the temple, Matt. iv. What should we think of ourselves, if we had been used thus? Should we not think that God had utterly forsaken us? He suffered himself to be tempted also by men; by the abuses and reproaches of his enemies; by the desertion of his followers; by the carnal counsel of Peter, persuading him to put by the death which he was to undergo. And he that made all temptations serve to the triumph of his patience, and conquering power, will give the victory also to his grace, in the weakest soul.

9. It would be the greatest attractive to us to draw near to God, and make the thoughts of him pleasant to us, if we could but believe that he dearly loveth us, that he is reconciled to us, and taketh us for his children, and that he taketh pleasure in us, and that he resolveth for ever to glorify us with his Son; and that the dearest friend that we have in the world, doth not love

us the thousandth part so much as he. And all this in Christ, is clearly represented to the eye of faith. All this is procured for believers by him; and all this is given to believers in him: in him God is reconciled to us: he is our Father, and dwelleth among us, and in us, and walketh in us, and is our God, 2 Cor. vi. 16-18. Light and heat are not more abundant in the sun, than love is in Jesus Christ. To look on Christ, and not perceive the love of God, is as to look on the sun, and not to see and acknowledge its light. Therefore whenever you find your hearts averse to God, and to have no pleasure in him, look then to Jesus, and observe in him the unmeasurable love of God: that "you may be able to comprehend with all the saints, what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that you may be filled with all the fulness of God," Eph. iii. 18, 19. Love and goodness are that to the will, which delicious sweetness is to the sensitive appetite. Draw near then and taste the feast of love which God hath prepared and proposed by his Son. Dost thou not see or feel the love of God? Come near, and look upon God incarnate; upon a crucified Christ; upon the covenant sealed in his blood; upon all the benefits of his redemption; upon all the privileges of the saints; and upon the glory purchased, possessed, and promised by him: put thy hand into his wounded side, and be not faithless, but believing; and then thou wilt cry out, "My Lord, and my God."

10. So also, when the soul would fain perceive in itself the flames of love to God, it is the beholding of Christ by faith, which is the striking of fire, and the effectual means of kindling love. And this is the true approach to God, and the true communion and converse with him: so far as we love him, so far we draw near him, and so far we have true communion with him. Oh what would the soul of a believer give, that it could but burn in love to God, as oft as in prayer, or meditation, or conference, his name and attributes are mentioned or remembered! For this, there is no such powerful means, as believingly to look on Christ, in whom such glorious love appeareth, as will draw forth the love of all that by a lively faith discern it. Behold the love that God hath manifested by his Son, and thou canst not but love him who is the spring of this transcendent love. In the law God showeth his frowning wrath; and therefore it breedeth the "spirit of bondage unto fear:" but in Christ God appeareth to us not only as loving us, but as love itself; and therefore as most lovely to us, giving us the spirit of adoption, or of filial love, by which we fly and cry to him as our Father.

11. The actual undisposedness and disability of the soul, to prayer, meditation, and all holy converse with the blessed God, is the great impediment of our walking with him; and against this our relief is all in Christ. He is filled with the Spirit, to communicate to his members: he can quicken us when we are dull: he can give us faith when we are unbelieving: he can give us boldness when we are discouraged: he can pour out upon us the Spirit of supplication, which shall help our infirmities, when we know not what to pray for as we ought. Beg of him, then, the spirit of prayer: and look to his example, who prayed with strong cries and tears, and continued all the night in prayer, and spake a parable to this end, that we should always pray, and not wax faint, Luke xviii. 1. Call to him, and he that is with the Father will reach the hand of his Spirit to you, and will quicken your desires, and lift you up.

12. Sometimes, the soul is hearkening to temptations of unbelief, and doubting whether God observe our prayers, or whether there is so much to be got by prayer as we are told. In such a case faith must look to Christ, who hath not only commanded it, and encouraged us by his

example; but also made us such plentiful promises of acceptance with God, and the grant of our desires. Recourse to these promises will animate us to draw nigh to God.

13. Sometimes, the present sense of our vileness, who are but dust and despicable worms, doth discourage us, and weaken our expectations from God. Against this, what a wonderful relief is it to the soul, to think of our union with Christ, and of the dignity and glory of our Head! Can God despise the members of his Son? Can he trample upon them that are as his flesh and bone? Will he cut off, or forsake, or cast away the weakest parts of his body?

14. Sometimes, the guilt of renewed infirmities or decays doth renew distrust, and make us shrink; and we are like the child in the mother's arms, that feareth when he loseth his hold, as if his safety were more in his hold of her, than in her hold of him. Weak duties have weak expectations of success. In this case, what an excellent remedy hath faith, in looking to the perpetual intercession of Christ. Is he praying for us in the heavens, and shall we not be bold to pray, and expect an answer? O remember that he is not weak, when we are weak; and that it concerneth us, that he prayeth for us: and that we have now an unchangeable Priest, who is able to save them to the uttermost, or to perpetuity, "that come (sincerely) to God by him, seeing he ever liveth to make intercession for them," Heb. vii. 24, 25. If you heard Christ pray for you, would it not encourage you to pray, and persuade you that God would not reject you? Undoubtedly it would.

15. Sometimes, weak christians, that have not gifts of memory or utterance, are apt to think that ministers indeed, and able men, are accepted of God, but that he little valueth such as them. It is here a great encouragement to the soul, to think that Jesus, our great High Priest, doth make all his children priests to God. They are "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praises of him that hath called them out of darkness into his marvellous light: an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ," 1 Pet. ii. 5, 9. Even their "broken hearts and contrite spirits, are a sacrifice which God will not despise," Psal. li. 17. He knoweth the meaning of the Spirit's groans, Rom. viii. 26, 27.

16. The strength of corruptions which molest the soul, and are too often struggling with it, and too much prevail, doth greatly discourage us in our approach to that God that hateth all the workers of iniquity. And here faith may find relief in Christ, not only as he pardoneth us, but as he hath conquered the devil and the world himself, and bid us be of good cheer, because he hath conquered, and hath all power given him in heaven and earth, and can give us victorious grace, in the season and measure which he seeth meetest for us. We can do all things through Christ that strengtheneth us. Go to him then by faith and prayer, and you shall find that his grace is sufficient for you.

17. The thoughts of God are the less delightful to the soul, because that death and the grave do interpose, and we must pass through them before we can enjoy him: and it is unpleasing to nature, to think of a separation of soul and body, and to think that our flesh must rot in darkness. But against this, faith hath wonderful relief in Jesus Christ. "Forasmuch as we were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them

who through fear of death, were all their lifetime subject to bondage," Heb. ii. 14, 15. Oh what an encouragement it is to faith, to observe that Christ once died himself, and that he rose from the dead, and reigneth with the Father: it being impossible that death should hold him. And having conquered that which seemed to conquer him, it no more hath dominion over him, but he hath the keys of death and hell. We may now entertain death as a disarmed enemy, and say, "O death, where is thy sting? O grave, where is thy victory?" Yea, it is sanctified by him to be our friend, even an entrance into our Master's joy: it being best for us to depart and be with Christ, Phil. i. 23. And, therefore, death is become our gain, ver. 21. Oh what abundance of strength and sweetness may faith perceive from that promise of Christ, John xii. 26, "If any man serve me, let him follow me, and where I am, there shall also my servant be." As he was dead, but now liveth for evermore, so hath he promised, that "because he liveth, therefore shall we live also," John xiv. 19. But of this, I have written two treatises of death already.

18. The terror of the day of judgment, and of our particular doom at death, doth make the thoughts of God less pleasing and delectable to us. And here, what a relief is it for faith to apprehend that Jesus Christ must be our Judge! And will he condemn the members of his body? Shall we be afraid to be judged by our dearest Friend?—by him that hath justified us himself already, even at the price of his own blood?

19. The very strangeness of the soul to the world unseen, and to the inhabitants and employments there, doth greatly stop the soul in its desires, and in its delightful approaches unto God. Had we seen the world where God must be enjoyed, the thoughts of it would be more familiar and sweet. But faith can look to Christ, and say, My Head is there: he seeth it for me; he knoweth what he possesseth, prepareth, and promiseth to me; and I will quietly rest in his acquaintance with it.

20. Nay, the Godhead itself is so infinitely above us, that, in itself, it is inaccessible; and it is ready to amaze and overwhelm us, to think of coming to the incomprehensible Majesty: but it emboldeneth the soul, to think of our glorified nature in Christ, and that, even in heaven, God will everlastingly condescend to us in the Mediator. For the mediation of redemption and acquisition shall be ended, (and thus he shall deliver up the kingdom to the Father,) yet it seems that a mediation of fruition shall continue: for Christ said to his Father, "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory," John xvii. 24. We shall "rejoice," when the "marriage of the Lamb is come," Rev. xix. 7. "They are blessed that are called to his marriage supper," ver. 9. "The Lord God Almighty and the Lamb are the temple and the light of the new Jerusalem," Rev. xxi. 22, 23. Heaven would not be so familiar, or so sweet to my thoughts, if it were not that our glorified Lord is there, in whose love and glory we must live for ever.

O christian, as ever thou wouldst walk with God in comfortable communion with him, study and exercise this life of faith, in the daily use and improvement of Christ, who is our life, and hope, and all.

Grand Direct. III. Understand well what it is to believe in the Holy Ghost; and see that he dwell and operate in thee, as the life of thy soul, and that thou do not resist or quench the Spirit, but thankfully obey him.

To believe in the Holy Ghost, and live upon his grace.

Each person in the Trinity is so believed in by christians, as that in baptism they enter distinctly into covenant with them: which is, to accept the mercies of, and perform the duties to, each person distinctly.[88] As to take God for our God is more than to believe that there is a God, and to take Christ for our Saviour is more than barely to believe that he is the Messiah; so to believe in the Holy Ghost, is to take him for Christ's agent or advocate with our souls, and for our Guide, and Sanctifier, and Comforter, and not only to believe that he is the third person in the Trinity. This therefore is a most practical article of our belief.

If the blasphemy against the Holy Ghost be the unpardonable sin, then all sin against the Holy Ghost must needs have a special aggravation by being such. And if the sin against the Holy Ghost be the greatest sin, then our duty towards the Holy Ghost is certainly none of our smallest duties. Therefore the doctrine of the Holy Spirit, and our duty towards him, and sin against him, deserve not the least or last place in teaching, learning, and most serious consideration.

Two sorts do most dangerously sin against or abuse the Holy Ghost. The first is the profane, who through custom and education can say, "I believe in the Holy Ghost," and say, that "he sanctifieth them and all the elect people of God;" but hate or resist all sanctifying works and motions of the Holy Ghost, and hate all those that are sanctified by him, and make them the objects of their scorn, and deride the very name of sanctification, or at least the thing.[89]

The second sort are the enthusiasts, or true fanatics, who advance, extol, and plead for the Spirit, against the Spirit; covering their greatest sins against the Holy Ghost, by crying up, and pretending to the Holy Ghost.[90] They plead the Spirit in themselves against the Spirit in their brethren, yea, and in almost all the church: they plead the authority of the Spirit in them, against the authority of the Spirit in the holy Scriptures; and against particular truths of Scripture; and against several great and needful duties which the Spirit hath required in the word; and against the Spirit in their most judicious, godly, faithful teachers. But can it be the Spirit that speaks against the Spirit? Is the Spirit of God against itself? Are we "not all baptized by one Spirit (and not divers or contrary) into one body?" 1 Cor. xii. 12, 13. But it is "no marvel, for Satan to be transformed into an angel of light, or his ministers into the ministers of Christ, and of righteousness, whose end shall be according to their works," 2 Cor. xi. 13-15. The Spirit himself therefore hath commanded us, that we "believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world," 1 John iv. 1. "Yea, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," 1 Tim. iv. 1. Therefore take heed that you neither mistake nor abuse the Holy Spirit.

1. The doctrine concerning the Holy Ghost, to be believed, is briefly this: (1.) That the Holy Ghost, as given since the ascension of Christ, is his agent on earth, or his advocate with men (called by him the Paraclete): instead of his bodily presence, which for a little space he

vouchsafed to a few, being ascended, he sendeth the Holy Spirit as better for them, to be his agent continually to the end, and unto all, and in all that do believe, John xvi. 7, 8. (2.) This Holy Spirit, so sent, infallibly inspired the holy apostles and evangelists, first to preach, and then to write the doctrine of Christ, contained (as indited by him) in the holy Scriptures; perfectly imprinting therein the holy image of God, John xv. 26; xvi. 13; Gal. iii. 1-4; Heb. ii. 3, 4. (3.) The same Spirit in them, sealed this holy doctrine, and the testimony of these holy men, by many miracles and wonderful gifts, by which they did actually convince the unbelieving world, and plant the churches. (4.) The same Spirit (having first by the apostles given a law or canon to the universal church, constituting its offices and the duty of the officers, and the manner of their entrance) doth qualify and dispose men for the stated, ordinary ministerial work, (which is to explain and apply the foresaid Scriptures,) and directeth those that are to ordain and choose them (they being not wanting on their part); and so he appointeth pastors to the church, Eph. iii. 2-4, 8, 13. (5.) The same Spirit assisteth the ministers (thus sent in their faithful use of the means) to teach and apply the holy Scriptures according to the necessities of the people, the weight of the matter, and the majesty of the word of God. (6.) The same Spirit doth by this word (heard or read) renew and sanctify the souls of the elect; illuminating their minds, opening and quickening their hearts, prevailing with, changing, and resolving their wills, thus writing God's word, and imprinting his image by his word upon their hearts, making it powerful to conquer and cast out their strongest, sweetest, dearest sins, and bringing them to the saving knowledge, love, and obedience of God in Jesus Christ, Acts xxvi. 18; John xiv. 16, 26. (7.) The same Holy Spirit assisteth the sanctified in the exercise of this grace, to the increase of it, by blessing and concurring with the means appointed by him to that end: and helpeth them to use those means, perform those duties, conquer temptations, oppositions, and difficulties, and so confirmeth and preserveth them to the end. (8.) The same Spirit helpeth believers, in the exercise of grace, to feel it, and discern the sincerity of it in themselves, in that measure as they are meet for, and in those seasons when it is fittest for them. (9.) The same Spirit helpeth them hereupon to conclude that they are justified and reconciled to God, and have right to all the benefits of his covenant. (10.) Also, he assisteth them actually to rejoice in the discerning of this conclusion. For though reason of itself may do something in these acts, yet so averse is man to all that is holy, and so many are the difficulties and hinderances in the way, that to the effectual performance, the help of the Spirit of God is necessary.

By this enumeration of the Spirit's operations, you may see the errors of many detected, and many common questions answered. 1. You may see their blindness, that pretend the Spirit within them, against Scripture, ministry, or the use of God's appointed means: when the same Spirit first indited the Scripture, and maketh it the instrument to illuminate and sanctify our souls. God's image is, (1.) Primarily, in Jesus Christ his Son. (2.) Derivatively, by his Spirit, imprinted perfectly in the Holy Scriptures. (3.) And by the Scripture, or the holy doctrine of it, instrumentally impressed on the soul. So that the image of God in Christ, is the cause of his image in his holy word or doctrine, and his image in his word, is the cause of his image on the heart. So a king may have his image, (1.) Naturally, on his son, who is like his father. (2.) Expressively, in his laws, which express his wisdom, clemency, and justice. (3.) And effectively, on his subjects and servants, who are by his laws reduced to a conformity to his mind. As a man may first cut his arms or image on his seal, and then by that seal imprint it

on the wax; and though it be perfectly cut on the seal, it may be imperfectly printed on the wax; so God's image is naturally perfect in his Son, and regularly or expressively perfect on the seal of his holy doctrine and laws; but imperfectly on his subjects, according to their reception of it in their several degrees.

Therefore it is easy to discern their error, that tell men the light or Spirit within them, is their rule, and a perfect rule, yea, and that it is thus in all men in the world; when God's word and experience flatly contradict it, telling us that infidels and enemies of God, and all the ungodly, are in darkness, and not in the light; and that all that speak not according to this word, (the law and testimony,) have "no light in them;" and therefore no "perfect light to be their rule," Isa. viii. 20. The ministry is sent, to bring them from darkness to light: therefore, they had not a sufficient light in them before, Acts xxvi. 17, 18. "Woe to them that put darkness for light, and light for darkness!" Isa. v. 20: telling the children of darkness, and the haters of the light, that they have a perfect light and rule within them, when God saith, "They have no light in them." See 1 John i. 4-8. "He that saith he is in the light, and hateth his brother, is in darkness even till now," 1 John ii. 9-11. The light within a wicked man, is "darkness" and "blindness," and therefore not his rule, Matt. vi. 23; Eph. v. 8. Even the light that is in godly men, is the knowledge of the rule, and not the rule itself at all, nor ever called so by God. Our rule is perfect; our knowledge is imperfect: for Paul himself saith, "We know in part; but when that which is perfect is come, then that which is in part shall be done away: now we see through a glass darkly," 1 Cor. xiii. 9, 10, 12. "The gospel is hid to them that are lost," being "blinded by Satan," 2 Cor. iv. 3, 4.

There is an admirable, unsearchable concurrence of the Spirit, and his appointed means, and the will of man, in the procreation of the new creature, and in all the exercises of grace, as there is of male and female in natural generation; and of the earth, the sun, the rain, the industry of the gardener, and the seminal virtue of life and specification, in the production of plants with their flowers and fruits. And as wise as it would be to say, it is not the male but the female, or not the female but the male that generateth; or to say, it is not the earth but the sun, or not the sun but the rain, or not the rain but the seminal virtue, that causeth plants with flowers and fruits: so wise is it to say, it is not the Spirit but the word and means, or it is not the word and means but the Spirit, or it is not the reason, and will, and industry of man, but the Spirit: or, if we have not wisdom enough to assign to each cause its proper interest in the effect, that therefore we should separate what God hath conjoined, or deny the truth of the causation, because we comprehend not the manner and influence—this is but to choose to be befooled by pride, rather than confess that God is wiser than we.

2. You may here discern also, how the Spirit assureth and comforteth believers: and how palpably they err, that think the Spirit comforteth or assureth us of our salvation without the use of its evidencing grace. The ten things mentioned above, is all that the Spirit doth herein. But to expect his comforts without any measure of discerning his graces, which can only rationally prove our right to the blessings of the promise, this is to expect that he should comfort a rational creature not as rational, but darkly cause him to rejoice he knoweth not why: and that he should make no use of faith to our comfort: for faith resteth understandingly upon the promise, and expecteth the performance of it to those that it is made to, and not to others. Indeed there is a common encouragement and comfort, which all men, even the

worst, may take from the universal, conditional promise: and there is much abatement of our fears and troubles that may be fetched from probabilities and uncertain hopes of our own sincerity and interest in the promise. But to expect any other assurance or comfort from the Spirit, without evidence, is but to expect immediate revelations or inspirations to do the work, which the word of promise and faith should do. The soul's consent to the covenant of grace, and fiducial acceptance of an offered Christ, is justifying, saving faith: every man hath an object in the promise and offer of the gospel for this act, and therefore may rationally perform it. (Though all have not hearts to do it.) This may well be called, faith of adherence; and is itself our evidence, from which we must conclude, that we are true believers: the discerning of this evidence, called by some, the reflex act of faith, is no act of faith at all, it being no believing of another, but the act of conscience, knowing what is in ourselves. The discerning and concluding that we are the children of God, participateth of faith and conscientious knowledge, which gave us the premises of such a conclusion.

3. You may hence perceive also how we are said to be "sealed" by the Spirit, Eph. i. 13; Rom. viii. 9; Eph. iv. 30: even as a man's seal doth signify the thing sealed to be his own; so the "Spirit of holiness in us," is God's seal upon us, signifying that we are his, 2 Tim. ii. 19. Every one that "hath the Spirit," is sealed by having it: and that is his evidence, which, if he discern, he may know that he is thus sealed.

4. Hereby also you may see what the "earnest and first-fruits of the Spirit" is, 2 Cor. i. 22: the Spirit is given to us by God, as the earnest of the glory which he will give us. To whomsoever he giveth the spirit of faith, and love, and holiness, he giveth the seed of life eternal, and an inclination thereto, which is his earnest of it.

5. Hereby also you may see how the Spirit witnesseth that we are the children of God. The word "witness" is put here principally for evidence: if any one question our adoption, the witness or evidence which we must produce to prove it, is the "Spirit of Jesus sanctifying us," and dwelling in us: this is the chief part (at least) of the sense of the text, Rom. viii. 16. Though it is true, that the same Spirit witnesseth by (1.) Showing us the grace which he hath given us; (2.) And by showing us the truth of the promise made to all believers; (3.) And by helping us from those promises to conclude with boldness, that we are the children of God; (4.) And by helping us to rejoice therein.

II. I have been the longer (though too short) in acquainting you with the office of the Holy Ghost, (supposing your belief that he is the third person in the Trinity,) because it is an article of grand importance, neglected by many that profess it, and because there are so many and dangerous errors in the world about it. Your great care now must be, 1. To find this Spirit in you, as the principle of your operations: and, 2. To obey it, and follow its motions, as it leadeth you up to communion with God. Of the first I have spoken in the first chapter. For the second, observe these few directions.

Direct. I. Be sure you mistake not the Spirit of God and its motions, nor receive, instead of them, the motions of Satan, or of your passions, pride, or fleshly wisdom.—It is easy to think you are obeying the Spirit, when you are obeying Satan and your own corruptions against

the Spirit. By these fruits the Spirit of God is known. 1. The Spirit of God is for heavenly wisdom, and neither for foolishness nor treacherous craftiness, Psal. xix. 7; xciv. 8; Jer. iv. 22; 1 Cor. ii. 4-7. 2. The Spirit of God is a Spirit of love, delighting to do good; its doctrine and motions are for love, and tend to good; abhorring both selfishness and hurtfulness to others, Gal. v. 21, 22. 3. He is a Spirit of concord, and is ever for the unity of all believers; abhorring both divisions among the saints, and carnal compliances and confederacies with the wicked, 1 Cor. xii.; Eph. iv. 3-6, 13; 1 Cor. i. 10; iii. 3; Rom. xvi. 17, 18. 4. He is a Spirit of humility and self-denial, making us, and our knowledge, and gifts, and worth, to be very little in our own eyes;[91] abhorring pride, ambition, self-exalting, boasting, as also the actual debasing of ourselves by earthliness or other sin, Matt. xviii. 3; Eph. iv. 2. 5. He is a Spirit of meekness, and patience, and forbearance; abhorring stupidity, and inordinate passion, boisterousness, tumult, envy, contention, reviling, and revenge, Matt. xi. 28, 29; Eph. iv. 2; James iii.; 1 Pet. ii. 20-23; Gal. v. 20; Rom. xii. 18-20; Eph. iv. 31; Col. iii. 8. 6. He is a Spirit of zeal for God, resolving men against known sin, and for known truth and duty; abhorring a furious, destroying zeal, and also an indifferency in the cause of God; and a yielding compliance with that which is against it, Gal. iv. 18; Numb. xxv. 11, 13; Titus ii. 14; James iii. 15, 17; Luke ix. 55; Rev. iii. 16. 7. He is a Spirit of mortification, crucifying the flesh, and still contending against it, and causing men to live above all the glory, and riches, and pleasures of the world: abhorring both carnal licentiousness and sensuality, and also the destroying and disabling of the body, under pretence of true mortification, Rom. viii. 1, 13; Gal. v. 17; Rom. xiii. 13, 14; 1 Cor. ix. 27; 2 Pet. ii. 19; Col. ii. 18, 21, 23. 8. The Spirit of Christ contradicteth not the doctrine of Christ in the holy Scripture, but moveth us to an exact conformity thereto, Isa. viii. 20. This is the sure rule to try pretences and motions of every spirit by: for we are sure that the Spirit of Christ is the author of that word; and we are sure he is not contrary to himself. 9. The motions of the Spirit do all tend to our good, and are neither ludicrous, impertinent, or hurtful finally: they are all for the perfecting of sanctification, obedience, and for our salvation. Therefore unprofitable trifles, or despair, and hurtful distractions and disturbances of mind, which drive from God, unfit for duty, and hinder salvation, are not the motions of the Spirit of God, 2 Tim. i. 7; Rom. viii. 15; Isa. xi. 2; Gal. v. 22; Zech. xii. 10; 1 Pet. iv. 14; 2 Cor. iii. 6. 10. Lastly, The Spirit of God subjecteth all to God, and raiseth the heart to him, and maketh us spiritual and divine, and is ever for God's glory, 1 John iv. 5, 6; 1 Cor. vi. 11, 17, 20; Eph. ii. 18, 22; Phil. iii. 3, 19, 20; 1 Pet. i. 2; iv. 6. Examine the texts here cited, and you will find that by all these fruits the Spirit of God is known from all seducing spirits, and from the fancies or passions of self-conceited men.

Direct. II. Quench not the Spirit, either by wilful sin or by your neglecting of its offered help.—It is as the spring to all your spiritual motions; as the wind to your sails: you can do nothing without it. Therefore reverence and regard its help, and pray for it, and obey it, and neglect it not. When you are sure it is the Spirit of God indeed, that is knocking at the door, behave not yourselves as if you heard not. 1. Obey him speedily: delay is a present, unthankful refusal, and a kind of a denial. 2. Obey him thoroughly: a half-obedience is disobedience. Put him not off with Ananias and Sapphira's gift; the half of that which he requireth of you. 3. Obey him constantly: not sometimes hearkening to him, and more frequently neglecting him; but attending him in a learning, obediential course of life.

Direct. III. Neglect not those means which the Spirit hath appointed you to use, for the receiving of its help, and which he useth in his holy operations.—If you will meet with him, attend him in his own way, and expect him not in by-ways where he useth not to go. Pray, and meditate, and hear, and read, and do your best, and expect his blessing. Though your ploughing and sowing will not give you a plentiful harvest without the sun, and rain, and the blessing of God, yet these will not do it neither, unless you plough and sow. God hath not appointed a course of means in nature or morality in vain, nor will he use to meet you in any other way.

Direct. IV. Do most when the Spirit helpeth you most.—Neglect not the extraordinary measures of his assistance: if he extraordinarily help you in prayer, or meditation, improve that help, and break not off so soon as at other times (without necessity): not that you should omit duty till you feel his help; for he useth to come in with help in the performance, and not in the neglect of duty: but tire not out yourself with affected length, when you want the life.

Direct. V. Be not unthankful for the assistance he hath given you.—Deny not his grace: ascribe it not to nature: remember it to encourage your future expectations: unthankfulness and neglect are the way to be denied further help.

Quest. But how shall I know whether good effects be from the means, or from my reason and endeavour, and when from the Spirit of God?

Answ. It is as if you should ask, How shall I know whether my harvest be from the earth, or sun, or rain, or God, or from my labour? I will tell you how. They are all con-causes: if the effect be there, they all concur; if the effect be wanting, some of them were wanting. It is foolish to ask, which is the cause, when the effect is not produced but by the concurrence of them all. If you had asked, which cause did fail, when the effect faileth? there were reason in that question; but there is none in this. The more to blame those foolish atheists, that think God or the Spirit is not the cause, if they can but find that reason and means are in the effect. Your reason, and conscience, and means would fall short of the effect, if the Spirit put not life into all.

Obj. But I am exceedingly troubled and confounded with continual doubts about every motion that is in my mind, whether it be from the Spirit of God, or not.

Answ. The more is your ignorance, or the malice of Satan causing your disquiet. In one word, you have sufficient direction to resolve those doubts, and end those troubles. Is it good, or evil, or indifferent, that you are moved to? This question must be resolved from the word of God, which is the rule of duty. If it be good, in matter, and manner, and circumstances, it is from the Spirit of God (either its common or special operation): if it be evil or indifferent, you cannot ascribe it to the Spirit. Remember that the Spirit cometh not to you, to make you new duty which the Scripture never made your duty, and so to bring an additional law; but to move and help you in that which was your duty before. (Only it may give the matter, while Scripture giveth the obligation by its general command.) If you know not what is your duty, and what not, it is your ignorance of Scripture that must be cured: interpret Scripture well, and you may interpret the Spirit's motions easily. If any new duty be motioned to you, which

Scripture commandeth not, take such motions as not from God (unless it were by extraordinary, confirmed revelation).

Grand Direct. IV. Let it be your chiefest study to attain to a true, orderly, and practical knowledge of God, in his several attributes and relations; and to find a due impression from each of them upon your hearts, and a distinct, effectual improvement of them in your lives.

For the true and orderly impression of God's attributes on the heart.

Because I have written of this point more fully in another treatise, "Of the Knowledge of God, and Converse with Him," I shall but briefly touch upon it here, as not willing to repeat that which there is delivered: Only, let me briefly mind you of these few things: 1. That the true knowledge of God is the sum of godliness, and the end of all our other knowledge, and of all that we have or do as christians.[92] As Christ is a teacher that came from God, so he came to call and lead us unto God; or else he had not come as a Saviour. It is from God that we fell by sin, and to God that we must be restored by grace. To save us, is to restore us to our perfection, and our happiness; and that is to restore us unto God.

2. That the true knowledge of God is powerful and effectual upon the heart and life: and every attribute and relation of God, is so to be known, as to make its proper impress on us: and the measure of this saving knowledge, is not to be judged of, by extensiveness, or number of truths concerning God which we know, so much as by the clearness, and intensiveness, and the measure of its holy effects upon the heart.

3. This is it that denominateth both ourselves, and all our duties, holy: when God's image is thus imprinted on us; and we are like him by the new birth, as children to their father; and by his knowledge, both our hearts and lives are made divine; being disposed unto God, devoted to him and employed for him; he being our life, and light, and love.

4. This is the sum of the covenant of God with man, "I will be thy God, and thou shalt be my people." And the other parts of the covenant, "that Christ be our Saviour, and the Holy Ghost our Sanctifier," are both subservient unto this; there being now no coming unto God, but as reconciled in Christ our Mediator, and by the teaching and drawing of the Holy Ghost. To be our God, is to be to us an absolute Owner, a most righteous Governor, and a most bountiful Benefactor or Father; as having created us, redeemed and regenerated us; and this according to his most blessed nature, properties, and perfections.

5. It is not only a loose and inconstant effect of your particular thoughts of God, that is the necessary impress of his attributes (as to fear him, when you remember his greatness and justice): but it must be a habit or holy nature in you, every attribute having made its stated image upon you; and that habit or image being in you, a constant principle of holy, spiritual operations. A habit of reverence, belief, trust, love, &c. should be, as it were, your nature.

6. Not that the knowledge of God in his perfections, should provoke us to desire his properties and perfections: for to have such an aspiring desire to be gods, were the greatest pride and wickedness. But only we must desire, (1.) To be as like God, in all his communicable excellencies, as is agreeable to our created state and capacity. (2.) And to have as near and full communion with him, as we can attain to and enjoy.

7. The will of God, and his goodness, and holiness, are more nearly propounded to us, to be the rule of our conformity, than his power, and his knowledge. Therefore his law is most immediately the expression of his will; and our duty and goodness lie in our conformity to his law; being holy as he is holy.

Because I may not stand on the particulars, I shall give you a brief, imperfect scheme of that of God, which you must thus know.

- God is to be known by us
  - I. As in Himself.
    - I. In his BEING: *Quod sit.*
      - 1. One; and indivisible: in Three Persons.
        - 1. The FATHER.
        - 2. The SON.
        - 3. The HOLY GHOST.
      - 2. Immense: and incomprehensible.
      - 3. Eternal.
        - 1. Necessary.
        - 2. Independent.
        - 3. Immutable.
    - II. In his NATURE: *Quid sit.*
      - A SPIRIT
        - 1. Simple: uncompounded.
        - 2. Impassionate, incorruptible, immortal.
        - 3. Invisible, intactible, &c.
      - and LIFE itself.
        - 1. POWER.
        - 2. UNDERSTANDING.
        - 3. WILL.
    - III. In his PERFECTIONS: *Qualis sit.*

        - 1. OMNIPOTENT
        - 2. OMNISCIENT
        - 3. MOST GOOD
            - 1. MOST GREAT
            - 2. MOST WISE
            - 3. MOST HOLY and HAPPY
                - 1. BEING HIMSELF.
                - 2. KNOWING HIMSELF.
                - 3. LOVING and ENJOYING HIMSELF.
    - II. As Related to his Creatures.
        - I. The EFFICIENT Cause of all things: Rom. x. 36, "OF HIM."
            - CREATOR and Conserver.
                - Our OWNER or LORD: most Absolute, Free, and Irresistible.
                    - Causally and Objectively - Our Life, and Strength, and Safety.
                    - Hereafter - Perfecting our Natures in Heavenly Life.
        - II. The DIRIGENT Cause: "THROUGH HIM."
            - REDEEMER and Saviour.
                - Our RULER or King:
                    - 1. By Legislation:
                    - 2. Judgment:
                    - 3. Execution: Absolute, perfect, True, Holy, Just, Merciful, Patient, Terrible.
                    - Causally and Objectively - Our Light, and Wisdom.
                    - Hereafter - Whom we shall behold in glorious Light.
        - III. The FINAL Cause: "TO HIM, are all things: to whom be glory for ever. Amen."
            - REGENERATOR and Sanctifier.
                - Our BENEFACTOR or FATHER;

- 1. Most Loving:
- 2. Most Bountiful:
- 3. Most Amiable: (Patient, Merciful, Constant.)
- Causally and Objectively - Our Love and Joy: and so our End, and Rest, and Happiness.
- Hereafter - Whom we shall Please and Love; and be Pleased in him, and Loved by him; Rejoice in him, Praise him, and so Enjoy him, Perfectly and Perpetually.

See these practically opened and improved, in the First Part of my "Divine Life." The more full explication of the attributes, fit for the more capacious, is reserved for another tractate.

For the right improvement of the knowledge of all these attributes of God, I must refer you to the fore-mentioned treatise. The acts which you are to exercise upon God are these: 1. The clearest knowledge you can attain to.[93] 2. The firmest belief. 3. The highest estimation. 4. The greatest admiration. 5. The heartiest and sweetest complacency or love. 6. The strongest desire. 7. A filial awfulness, reverence, and fear. 8. The boldest quieting trust and confidence in him. 9. The most fixed waiting, dependence, hope, and expectation. 10. The most absolute self-resignation to him. 11. The fullest and quietest submission to his disposals. 12. The humblest and most absolute subjection to his governing authority and will, and the exactest obedience to his laws. 13. The boldest courage and fortitude in his cause, and owning him before the world in the greatest sufferings. 14. The greatest thankfulness for his mercies. 15. The most faithful improvement of his talents, and use of his means, and performance of our trust. 16. A reverent and holy use of his name and word: with a reverence of his secrets; forbearing to intrude or meddle with them. 17. A wise and cautelous observance of his providences, public and private; neither neglecting them, nor misinterpreting them; neither running before them, nor striving discontentedly against them. 18. A discerning, loving, and honouring his image in his children, notwithstanding their infirmities and faults; without any friendship to their faults, or over-magnifying or imitating them in any evil. 19. A reverent, serious, spiritual adoration and worshipping him, in public and private, with soul and body, in the use of all his holy ordinances; but especially in the joyful celebration of his praise, for all his perfections and his mercies. 20. The highest delight and fullest content and comfort in God that we can attain: especially a delight in knowing him, and obeying and pleasing him, worshipping and praising him; loving him, and being beloved of him, through Jesus Christ; and in the hopes of the perfecting of all these in our everlasting fruition of him in heavenly glory.

All these are the acts of piety towards God; which I lay together for your easier observation and memory: but some of them must be more fully opened, and insisted on.

Of self-resignation to God as our Owner.

Grand Direct. V. Remember that God is your Lord or Owner: and see that you make an absolute resignation of yourselves, and all that you have, to him as his own; and use yourselves and all accordingly; trust him with his own; and rest in his disposals.

Of this I have already spoken in my "Sermon of Christ's Dominion," and in my "Directions for a sound Conversion;" and therefore must but touch it here. It is easy, notionally, to know and say that God is our Owner, and we are not our own; but if the habitual, practical knowledge of it were as easy, or as common, the happy effects of it would be the sanctification and reformation of the world. I shall first tell you what this duty is, and how it is to be performed; and then, what fruits and benefits it will produce, and what should move us to it.

I. The duty lieth in these acts: 1. That you consider the ground of God's propriety in you; (1.) In making you of nothing, and preserving you. (2.) In redeeming you by purchase. (3.) In regenerating you, and renewing you for himself.[94] The first is the ground of his common natural propriety in you and all things. The second is the ground of his common gracious propriety in you and all men, as purchased by Christ, Rom. xiv. 9; John xiii. 3. The third is the ground of his special gracious propriety in you, and all his sanctified, peculiar people. Understand and acknowledge what a plenary dominion God hath over you, and how absolutely and wholly you are his. 2. Let it exceedingly please you, to think that you are wholly his: it being much better for you, as to your safety, honour, and happiness, than to be your own, or any's else. 3. As God requireth it in his covenant of grace, that he have his right, by your consent, and not by constraint; so you must thankfully accept the motion, and with hearty and full consent of will, resign yourselves to him, as his own, even as his creatures, his ransomed ones, and his regenerate children, by a covenant never to be violated. 4. You must carefully watch against the claim and reserves of carnal selfishness; lest while you confess you are God's, and not your own, you should secretly still keep possession of yourselves against him, or re-assume the possession which you surrendered. 5. You must use yourselves ever after as God's, and not your own.

II. In this using yourselves as wholly God's, consisteth both your further duty, and your benefits. 1. When God's propriety is discerned and consented to, it will make you sensible how you are obliged to employ all your powers of soul and body to his service; and to perceive that nothing should be alienated from him, no creature having any co-ordinate title to a thought of your hearts, or a glance of your affection, or a word of your mouths, or a minute of your time. The sense of God's propriety must cause you to keep constant accounts between God and you; and to call yourselves to a frequent reckoning, whether God have his own, and you do not defraud him; whether it be his work that you are doing, and for him that you think, and speak, and live? And all that you have, will be used as his, as well as yourselves; for no man can have any good thing that is more his own, than he is his own himself.

2. Propriety discerned, doth endear us in affection to our owner. As we love our own children, so they love their own fathers. Our very dogs love their own master better than another. When we can say with Thomas, "My Lord, and my God," it will certainly be the voice of love. God's common propriety in us, as his created and ransomed ones, obligeth us to love him with all our heart; but the knowledge of his peculiar propriety, by regeneration, will more effectually command our love.

3. God's propriety perceived, will help to satisfy us of his love and care of us: and will help us to trust him in every danger; and so take off our inordinate fear, and anxieties, and caring for ourselves.[95] The apostle proveth Christ's love to his church from his propriety, Eph. v. 29,

"No man ever yet hated his own flesh." God is not regardless of his own. As we take care of our cattle, to preserve them, and provide for them, more than they do for themselves, for they are more ours than their own; so God is more concerned in the welfare of his children, than they are themselves, they being more his than their own. Why are we afraid of the wrath and cruelty of man? Will God be mindless and negligent of his own? Why are we over-careful and distrustful of his providence? Will he not take care of his own, and make provision for them? "God, even our own God, shall bless us," Psal. lxvii. 6. God's interest in his church, and cause, and servants, is an argument which we may plead with him in prayer, 1 Chron. xvii. 21, 22, and with which we may greatly encourage our confidence: Isa. xlviii. 9, 11, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory to another." Isa. xliii. 1, 2, "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; Fear not: for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee," &c. If God should neglect our interest, he will not neglect his own.

4. God's propriety in us discerned, doth so much aggravate our sin against him, that it should greatly restrain us, and further our humiliation and recovery when we are fallen: Lev. xx. 26, "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Ezek. xvi. 8, "I sware unto thee, and entered into a covenant with thee, and thou becamest mine, saith the Lord," when he is aggravating Jerusalem's sin. 1 Cor. vi. 19, 20, "Ye are not your own: for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Justice requireth, that every one have his own.

5. It should silence all murmurings and repinings against the providence of God, to consider that we are his own. Doth he afflict you? and are you not his own? Doth he kill you? are you not his own? As a Ruler, he will show you reason enough for it in your sins; but as your absolute Lord and Owner, he need not give you any other reason than that he may do with his own as he list. It is not possible that he can do any wrong to that which is absolutely his own. If he deny you health, or wealth, or friends, or take them from you; he denieth you, or taketh from you, nothing but his own. Indeed, as a Governor and a Father, he hath secured the faithful of eternal life: otherwise, as their Owner, he could not have wronged them, if he had made the most innocent as miserable as he is capable to be. Do you labour, and beat, and kill your cattle, because they are your own (by an imperfect propriety)? and dare you grudge at God for afflicting his own, when their consciences tell them, that they have deserved it and much more?

Sins against God's dominion.

And that you may not think that you have resigned yourselves to God entirely, when you do but hypocritically profess it, observe: 1. That man is not thus resigned to God, that thinketh any service too much for God, that he can do. 2. Nor he that thinketh any cost too great for God that he is called to undergo. 3. Nor he that thinketh that all is won (of his time, or wealth, or pleasure, or any thing) which he can save or steal from God: for all is lost that God hath not. 4. Nor he that must needs be the disposer of himself, and his condition and affairs, and God must humour him, and accommodate his providence to his carnal interest and will, or else he cannot bear it, or think well of it. 5. Remember that all that is bestowed in sin upon God's

enemies, is used against him, and not as his own. 6. And that he that hideth his talent, or useth it not at all, cannot be said to use it for God. Both idleness and alienating the gifts of God, are a robbing him of his own.

III. To help you in this work of self-resignation, often consider: 1. That if you were your own, you were most miserable. You could not support, preserve, or provide for yourselves: who should save you in the hour of temptation and distress? Alas! if you are humbled christians, you know so much of your own insufficiency, and feel yourselves such a daily burden to yourselves, that you have sure enough of yourselves ere now: and beg of God, above all your enemies, to save you from yourselves; and of all judgments, to save you from being forsaken of God, and given up to yourselves. 2. Remember that none in the world hath sufficient power, wisdom, and goodness, to take the full care and charge of you, but God; none else can save you, or sanctify you, or keep you alive one hour: and therefore it is your happiness and honour that you are his. 3. His right is absolute, and none hath right to you but he; none else did create you, redeem you, or regenerate you. 4. He will use you only in safe and honourable services, and to no worse an end, than your endless happiness. 5. What you deny him, or steal from him, you give to the devil, the world, and the flesh; and do they better deserve it? 6. You are his own in title, whether you will or not; and he will fulfil his will upon you. Your consent and resignation is necessary to your good, to ease you of your cares, and secure you from present and eternal misery.

Of subjection to God as our supreme Governor.

Grand Direct. VI. Remember that God is your sovereign King, to rule and judge you; and that it is your rectitude and happiness to obey and please him. Labour therefore to bring your souls and bodies into the most absolute subjection to him, and to make it your delight and business sincerely and exactly to obey his will.

Having resigned yourselves absolutely to God as your Owner, you are next to subject yourselves absolutely to God as your Governor or King. How much of our religion consisteth in this, you may see in the nature of the thing, in the design of the law and word of God, in the doctrine and example of Jesus Christ, in the description of the last judgment, and in the common consent of all the world. Though love is the highest work of man, yet it is so far from discharging us from our subjection and obedience, that it constraineth us to it most powerfully and most sweetly, and must itself be judged of by these effects.[96] "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me. If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings," John xiv. 15, 21, 23, 24. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you," chap. xv. 10, 14. "If ye know these things, happy are ye if ye do them," chap. xiii. 17. "For this is the love of God, that we keep his commandments: and his commandments are not grievous," 1 John v. 3. "He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he is in him, ought himself also to walk, even as he walked. If ye know that he is righteous, ye know that every one that doth righteousness is born of him," chap. ii. 4-6, 29. "Whosoever

abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," chap. iii. 6-10, 22. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city," Rev. xxii. 14.

I set together these testimonies of the Scripture, that the stream of divine authority may carry you to a lively sense of the necessity of obedience.

I shall here first tell you what this full subjection is, and then I shall direct you how to attain it.

Subjection what.

I. As in God there is first his relation of our King, and then his actual government of us, by his laws and judgment; so in us, there is first our relation of subjects to God, and then our actual obedience. We are subjects by divine obligation, before we consent (as rebels are); but our consent or self-obligation is necessary to our voluntary obedience, and acceptation with God. Subjection is our stated obligation to obedience. This subjection and habit of obedience, is then right and full, 1. When the sense of God's authority over us is practical, and not notional only. 2. And when it is deep rooted and fixed, and become as a nature to us: as a man's intention of his end is, that hath a long journey to go, which carrieth him on to the last step: or as a child's subjection to his parents, or a servant's to his master, which is the habit or principle of his daily course of life. 3. When it is lively, and ready to put the soul upon obedience. 4. When it is constant, keeping the soul in a continual attendance upon the will of God. 5. When it hath universal respect to all his commandments. 6. When it is resolute, powerful, and victorious against temptations to disobedience. I. When it is superlative, respecting God as our supreme King, and owning no authority against him, nor any but what is subordinate to him. 8. When it is voluntary, pleasant, cheerful, and delectable to us to obey him to the utmost of our power.

How to bring the soul into subjection to God.

II. To bring the soul to this full subjection and obedience to God, is so difficult, and yet so reasonable, so necessary, and so excellently good, that we should not think any diligence too great, by which it is to be attained. The directions that I shall give you, are, some of them to habituate the mind to an obediential frame, and some of them, also, practically to further the exercise of obedience in particular acts.

Direct. I. Remember the unquestionable, plenary title that God hath, to the government of you, and of all the world.—The sense of this will awe the soul, and help to subject it to him, and to silence all rebellious motions. Should not God rule the creatures which he hath made?

Should not Christ rule the souls which he hath purchased? Should not the Holy Ghost rule the souls which he hath regenerated and quickened?

Direct. II. Remember that God is perfectly fit for the government of you, and all the world.—You can desire nothing reasonably in a governor, which is not in him. He hath perfect wisdom, to know what is best: he hath perfect goodness, and therefore will be most regardful of his subjects' good, and will put no evil into his laws. He is almighty, to protect his subjects, and see to the execution of his laws. He is most just, and therefore can do no wrong, but all his laws and judgments are equal and impartial. He is infinitely perfect and self-sufficient, and never needed a lie, or a deceit, or unrighteous means to rule the world; nor to oppress his subjects to attain his ends. He is our very end, and interest, and felicity; and therefore hath no interest opposite to our good, which should cause him to destroy the innocent. He is our dearest Friend and Father, and loveth us better than we love ourselves; and therefore we have reason confidently to trust him, and cheerfully and gladly to obey him, as one that ruleth us in order to our own felicity.

Direct. III. Remember how unable and unfit you are to be governors of yourselves.—So blind and ignorant; so biassed by a corrupted will; so turbulent are your passions; so incessant and powerful is the temptation of your sense and appetite; and so unable are you to protect or reward yourselves, that methinks you should fear nothing in this world more, than to be given up to "your own heart's lusts, to walk in your own (seducing) counsels," Psal. lxxxi. 11, 12. The brutish appetite and sense hath got such dominion over the reason of carnal, unrenewed men, that for such to be governed by themselves, is for a man to be governed by a swine, or the rider to be ruled by the horse.

Direct. IV. Remember how great a matter God maketh of his kingly prerogatives, and of man's obedience.—The whole tenor of the Scripture will tell you this. His precepts, his promises, his threatenings, his vehement exhortations, his sharp reproofs, the sending of his Son and Spirit, the example of Christ and all the saints, the reward prepared for the obedient, and the punishment for the disobedient—all tell you aloud, that God is far from being indifferent whether you obey his laws or not. It will teach you to regard that, which you find is so regarded of God.

Direct. V. Consider well of the excellency of full obedience, and the present benefits which it bringeth to yourselves and others.—Our full subjection and obedience to God, is to the world and the soul as health is to the body. When all the humours keep their due temperament, proportions, and place, and every part of the body is placed and used according to the intent of nature, then all is at ease within us: our food is pleasant; our sleep is sweet; our labour is easy; and our vivacity maketh life a pleasure to us: we are useful in our places, and helpful to others that are sick and weak. So is it with the soul that is fully obedient: God giveth him a reward, before the full reward: he findeth that obedience is a reward to itself; and that it is very pleasant to do good. God owneth him, and conscience speaketh peace and comfort to him; his mercies are sweet to him; his burdens and his work are easy; he hath easier access to God than others. Yea, the world shall find, that there is no way to its right order, unity, peace, and happiness, but by a full subjection and obedience to God.

Direct. VI. Remember the sad effects of disobedience, even at present, both in the soul and in the world.—When we rebel against God, it is the confusion, ruin, and death of the soul, and of the world. When we disobey him, it is the sickness or disordering of the soul, and will make us groan; till our bones be set in joint again, we shall have no ease: God will be displeased, and hide his face; conscience will be unquiet; the soul will lose its peace and joy; its former mercies will grow less sweet; its former rest will turn to weariness; its duty will be unpleasant; its burden heavy. Who would not fear such a state as this?

Direct. VII. Consider, that when God doth not govern you, you are ruled by the flesh, the world, and the devil.—And what right or fitness they have to govern you, and what is their work, and final reward, methinks you should easily discern. "If ye live after the flesh, ye shall die," Rom. viii. 13. "And if ye sow to the flesh, of the flesh ye shall reap corruption," Gal. vi. 8. It will strike you with horror, if, in the hour of temptation, you would but think: I am now going to disobey my God, and to obey the flesh, the world, or the devil, and to prefer their will before his will.

Direct. VIII. Turn your eye upon the rebellious nations of the earth, and upon the state of the most malignant and ungodly men; and consider, that such madness and misery as you discern in them, every wilful disobedience to God doth tend to, and partaketh of in its degree.—To see a swinish drunkard in his vomit; to hear a raging bedlam curse and swear; or a malignant wretch blaspheme and scorn at a holy life: to hear how foolishly they talk against God, and see how maliciously they hate his servants, one would think should turn one's stomach against all sin for ever. To think what beasts or incarnate devils many of the ungodly are; to think what confusion and inhumanity possess most of those nations that know not God, one would think should make the least degree of sin seem odious to us, when the dominion and ripeness of it are so odious.

Direct. IX. Mark what obedience is expected by men, and what influence government hath upon the state and affairs of the world, and what the world would be without it.—And sure this will make you think honourably and delightfully of the government of God. What would a nation be without government, but like a company of thieves and lawless murderers? or like the pikes in a pond, that first eat up the other fish, and then devour one another, the greater living upon the less. Bears and wolves would live more quietly together, than ungoverned men (except those few that are truly subject to the government of God). Government maintaineth every man in his propriety; and keepeth lust and madness from breaking out; and keepeth peace and order in the world. What would a family be without government? Children and servants are kept by it in their proper place and work. Think then how necessary and excellent is the universal government of God.

Direct. X. Think well of the endless rewards and punishments, by which God will procure obedience to his laws, or vindicate the honour of his government, on the disobedient.—That the world may see that he giveth sufficient motives for all that he requireth, he will reward the obedient with everlasting blessedness, and punish the rebels with endless misery. You shall not say that he bids you work for nothing. Though you can give him nothing but his own, and therefore can merit nothing of him, in point of commutative justice; yet, as he is a Governor and a Father, he will put so wide a difference between the obedient and the

rebellious, that one shall be judged to everlasting joy, with a "Well done, good and faithful servant," and the other, to "everlasting punishment," Matt. xxv. Is there not enough in heaven, in a life of endless joys with God, to make obedience lovely to you, and to make sin loathsome? Is there not enough in hell, to deter you from disobedience, and drive you unto God? God will rule, whether you will or not. Consent to be obedient, or he will punish you without asking your consent.

More special directions for obedience.

The directions for the nearer exciting of your obedience, and confirming your full subjection, are these:

Direct. I. Keep still the face of your souls upon God, and in the sense of his greatness, and of his continual presence, and of his particular providence.—And this will keep you in an obediential frame. You will easily then perceive, that so great a God cannot be disobeyed, without great iniquity and guilt. And, that a God that is continually with you, must be continually regarded. And, that a God that exactly observeth and mindeth the thoughts and words of every man, should by every man be exactly minded and observed. This will help you to understand the meaning of the tempter, when you perceive that every temptation is an urging of you to offend, for nothing, so great a God, that is just then observing what you do.

Direct. II. Always remember whither you are going; that you are preparing for everlasting rest and joy, and must pass through the righteous judgment of the Lord; and that Christ is your Guide and Governor, but to bring you safely home, as the Captain of your salvation; and that sin is a rejecting of his help, and of your happiness.—Think not that God doth rule you as a tyrant, to your hurt or ruin, to make his own advantage of you; or by needless laws, that have no respect to your good and safety; but think of him, as one that is conducting you to eternal life, and would now guide you by his counsel, and afterwards take you to his glory. Think that he is leading you to the world of light, and life, and love, and joy, where there are rivers of pleasure, and fulness of delight for evermore, that you may see his face, and feel his love, among a world of blessed spirits; and not be weeping and gnashing the teeth, with impious, impenitent souls. And is not such a government as this desirable? It is but like the government of a physician, to save his patient's life. Or like your government of your children, which is necessary to their good, that cannot feed or rule themselves. Or like a pilot's governing the ship, which is conveying you to possess a kingdom: if the mariners obey him, they may safely arrive at the desired port; but if they disobey him, they are all cast away and perish. And should such a government as this is seem grievous to you? or should it not be most acceptable, and accurately obeyed?

Direct. III. Still think, what dangers, difficulties, and enemies you must pass through to this rest, and that all your safety dependeth upon the conduct and assistance of your Guide.—And this will bring over self-love to command your strict obedience. You are to pass through

the army of your enemies; and will you here disobey the Captain of your salvation? or would you have him leave you to yourselves? Your disease is mortal, and none but Jesus Christ can cure it; and if he cure it not, you are lost for ever. No pain of gout or stone is comparable to your everlasting pain; and yet will you not be obedient to your Physician? Think, when a temptation comes, If there were a narrow bridge over the deepest gulf or river, and all my friends and happiness lay on the further side, and I must needs go over whether I will or not; if Christ would take me by the hand and lead me over, would I be tempted to refuse his help, or to lose his hand? or if he should offer to lose me, and leave me to myself, should I not tremble, and cry out, as Peter, "Lord, save me," Matt. xiv. 30, or as the disciples, "Save, Master, we perish?" And should I not then hold him fast, and most accurately obey him, when he is leading me to life eternal, that I may escape the gulf of endless misery?

Direct. IV. Remember still, how bad, and blind, and backward, and deceitful, and weak you are yourselves, and therefore what need you have of the greatest watchfulness, lest you should disobey your Pilot, and lose your Guide, before you are aware.—O what a heart have we to watch! A lazy heart, that will be loitering or sitting down, when we should be following our Lord. A foolish heart, that will let him go, while we play with every play-fellow in our way. A cowardly heart, that will steal away, or draw back in danger, when it should follow our General. A treacherous heart, that will give us the slip, and deceive us, when we seemed surest of it. A purblind heart, that even when it followeth Christ, our Guide, is hardly kept from missing the bridge, and falling into the gulf of misery. Think well of these, and you will obey your Governor.

Direct. V. Forget not the fruits of your former obedience and disobedience, if you would be kept in an obedient frame.—Remember that obedience hath been sweetest afterward; and that you never yet found cause to repent or be ashamed of it. Remember that the fruit of sin was bitter, and that when your eyes were opened, and you saw your shame, you would fain have fled from the face of God; and that then it appeared another thing to you, than it seemed in the committing. Remember what groans and heart's grief it hath cost you; and into what fears it brought you of the wrath of God; and how long it was before your broken bones were healed; and what it cost both Christ and you. And this will make the very name and first approach of sin, to cast you into a preventing fear. A beast that hath once fallen into a gulf or quick-sand, will hardly be driven into the same again: a fish that was once stricken and escaped the nook, will fear and fly from it the next time: a bird that hath once escaped the snare, or the talons of the hawk, is afterwards afraid of the sight or noise of such a thing. Remember where you fell, and what it cost you, and what you escaped which it might have cost you, and you will obey more accurately hereafter.

Direct. VI. Remember that this is your day of trial, and what depends upon your accurate obedience. God will not crown untried servants. Satan is purposely suffered to tempt you, to try whether you will be true to God or not. All the hope that his malice hath of undoing you for ever, consisteth in his hope to make you disobedient to God. Methinks these considerations should awaken you to the most watchful and diligent obedience. If you were told beforehand, that a thief or cut-purse had undertaken to rob you, and would use all his cunning and industry to do it, you would then watch more carefully than at another time. If you were in a race to run for your lives, you would not go then in your ordinary pace. Doth

God tell you before, that he will try your obedience by temptation, and as you stand or fall, you shall speed for ever; and will not this keep you watchful and obedient?

Direct. VII. Avoid those tempting and deluding objects, which are still enticing your hearts from your obedience; and avoid that diverting crowd and noise of company or worldly business, which drowns the voice of God's commands.—If God call you into a life of great temptations, he can bring you safely through them all; but if you rush into it wilfully, you may soon find your own disability to resist. It is dangerous to be under strong and importunate temptations, lest the stream should bear us down; but especially to be long under them, lest we be weary of resisting. They that are long solicited, do too often yield at last: it is hard to be always in a clear, and ready, and resolute frame: few men have their wits, much less their graces, always at hand, in a readiness to use. And if the thief come when you are dropped asleep, you may be robbed before you can awake. The constant drawings of temptation, do ofttimes abate the habit of obedience, and diminish our hatred of sin and holy resolutions, by slow, insensible degrees, before we yield to commit the act. And the mind that will be kept in full subjection, must not be so diverted in a crowd of distracting company or business, as to have no time to think on the motives of his obedience. This withdrawing of the fuel may put out the fire.

Direct. VIII. If you are unavoidably cast upon strong temptation, take the alarm; and put on all the armour of God, and call up your souls to watchfulness and resolution, remembering that you are now among your enemies, and must resist as for your lives.—Take every temptation in its naked, proper sense, as coming from the devil, and tending to your damnation by enticing your hearts from your subjection unto God: suppose you saw the devil himself in his instruments offering you the bait of preferment, or honour, or riches, or fleshly lust, or sports, or of delightful meats, or drinks, to tempt you to excess; and suppose you heard him say to you plainly, Take this for thy salvation; sell me for this thy God, and thy soul, and thy everlasting hopes; commit this sin, that thou mayst fall under the judgment of God, and be tormented in hell with me for ever. Do this to please thy flesh, that thou mayst displease thy God, and grieve thy Saviour: I cannot draw thee to hell, but by drawing thee to sin; and I cannot make thee sin against thy will; nor undo thee, but by thy own consent and doing: therefore I pray thee consent and do it thyself, and let me have thy company in torments. This is the naked meaning of every temptation: suppose therefore you saw and heard all this, with what detestation then would you reject it! with what horror would you fly from the most enticing bait! If a robber would entice you out of your way and company, with flattering words, that you might fall into the hands of his companions, if you knew all his meaning and design beforehand, would you be enticed after him? Watch therefore, and resolve when you know beforehand the design of the devil, and what he intendeth in every temptation.

Direct. IX. Be most suspicious, fearful, and watchful about that, which your flesh doth most desire, or finds the greatest pleasure in.—Not that you should deny your bodies all delight in the mercies of God: if the body have none, the mind will have the less: mercy must be differenced from punishment; and must be valued and relished as mercy: mere natural pleasing of the senses is in itself no moral good or evil. A holy improvement of lawful pleasure, is a daily duty: inordinate pleasure is a sin: all is inordinate which tendeth more to

corrupt the soul, by enticing it to sin, and turning it from God, than to fit and dispose it for God and his service, and preserve it from sinning. But still remember, it is not sorrow but delight that draweth away the soul from God, and is the flesh's interest which it sets up against him. Many have sinned in sorrows and discontents; but none ever sinned for sorrows and discontents: their discontents and sorrows are not taken up and loved for themselves; but are the effects of their love to some pleasure and content, which is denied them, or taken from them. Therefore, though all your bodily pleasures are not sin, yet, seeing nothing but the pleasures of the flesh and carnal mind is the end of sinners, and the devil's great and chiefest bait, and this only causeth men's perdition, you have great reason to be most afraid of that which is most pleasing to your flesh, and to the mind as it is corrupt and carnal: escape the delusions of fleshly pleasure, and you escape damnation. You have far more cause to be afraid of prosperity, than of adversity; of riches, than of poverty; of honour, than of obscurity and contempt; of men's praises and applause, than of their dispraises, slanders, and reproach; of preferment and greatness, than of a low and mean condition; of a delicious, than of less tempting meats and drinks; of curious, costly, than of mean, and cheap, and plain attire. Let those that have hired out their reason to the service of their fleshly lusts, and have delivered the crown and sceptre to their appetites, think otherwise. No wonder if they that have sold the birthright of their intellects to their senses, for a mess of pottage, for a whore, or a high place, or a domineering power over others, or a belly-full of pleasant meats or liquors, do deride all this, and think it but a melancholy conceit, more suitable to an eremite or anchorite, than to men of society and business in the world. As heaven is the portion of serious believers and mortified saints alone, so it shall be proper to them alone to understand the doctrine and example of their Saviour, and practically to know what it is to deny themselves, and forsake all they have, and take up their cross and follow Christ, and by the Spirit to mortify the deeds of the body, Luke xiv. 26-29, 33; Rom. viii. 5-7, 13; Col. iii. 1-4. Such know that millions part with God for pleasures, but none for griefs: and that hell will be stored with those that preferred wealth, and honour, and sports, and gluttony, drink and filthy lusts, before the holiness and happiness of believers; but none will be damned for preferring poverty, and disgrace, and abstinence, hunger and thirst, and chastity before them. It must be something that seemeth good, that must entice men from the chiefest good: apparent evil is no fit bait for the devil's hook. Men will not displease God, to be themselves displeased; nor choose present sorrows instead of everlasting joys; but for the pleasures of sin for a season many will despise the endless pleasures.

Direct. X. Meet every motion to disobedience with an army of holy graces; with wisdom, and fear, and hatred, and resolution, with love to God, with zeal and courage; and quench every spark that falls upon your hearts before it breaks out into a flame.—When sin is little and in its infancy, it is weak and easily resisted; it hath not then turned away the mind from God, nor quenched grace, and disabled it to do its office. But when it is grown strong, then grace grows weak, and we want its help, and want the sense of the presence, and attributes, and truths of God, to rebuke it. O stay not till your hearts are gone out of hearing, and straggled from God beyond the observance of his calls. The habit of obedience will be dangerously abated, if you resist not quickly the acts of sin.

Direct. XI. Labour for the clearest understanding of the will of God, that doubtfulness about your duty do not make you flag in your obedience, and doubtfulness about sin do not weaken your detestation and resistance, and draw you to venture on it.—When a man is sure what is his duty, it is a great help against all temptations that would take him off: and when he is sure that a thing is sinful, it makes it the easier to resist. And, therefore, it is the devil's method to delude the understanding, and make men believe that duty is no duty, and sin is no sin; and then no wonder if duty be neglected, and sin committed: and therefore he raiseth up one false prophet or other to say to Ahab, "Go, and prosper;" or to say, There is no hurt in this; to dispute for sin, and to dispute against duty. And it is almost incredible how much the devil hath got, when he hath once made it a matter of controversy. Then every hypocrite hath a cloak for his sin, and a dose of opium for his conscience, when he can but say, It is a controversy; some are of one mind, and some of another, you are of that opinion, and I am of this: especially if there be wise and learned on both sides; and yet more, if there be religious men on both sides; and more yet, if he have an equal number on his side; and most of all, if he have the major vote (as error and sin have commonly in the world). If Ahab have but four hundred lying, flattering prophets to one Micaiah, he will think he may hate him, reproach him, and persecute him without any scruple of conscience. If it be made a controversy whether bread be bread, and wine be wine, when we see and taste it; some will think they may venture to subscribe or swear that they hold the negative, if their credit, or livings, or lives lie upon it; much more if they can say, It is the judgment of the church. If it be once made a controversy, whether perjury be a sin, or whether a vow materially lawful bind, or whether it be lawful to equivocate, or lie with a mental reservation for the truth, or to do the greatest evil, or speak the falsest thing with a true and good intent and meaning, almost all the hypocrites in the country will be for the sinful part, if their fleshly interest require it; and will think themselves wronged, if they are accounted hypocrites, liars, or perjured, as long as it is but a point of controversy among learned men. If it be once made a controversy, whether an excommunicate king become a private man, and it be lawful to kill him, and whether the pope may absolve the subjects of temporal lords from their allegiance, (notwithstanding all their oaths,) and if such learned men as Suarez, Bellarmine, Perron, &c. are for it, (to say nothing of Santarellus, Mariana, &c.) you shall have a Clement, a Ravilliac, a Faux, yea, too great choice of instruments, that will be satisfied to strike the blow. If many hold it may or must be done, some will be found too ready to do it: especially if an approved general council (Lateran. sub Innoc. III. Can. 3.) be for such papal absolution. We have seen at home how many will be imboldened to pull down government, to sit in judgment on their king, and condemn him, and to destroy their brethren, if they can but say, that such and such men think it lawful. If it were but a controversy once whether drunkenness, whoredom, swearing, stealing, or any villany be a sin or not, it would be committed more commonly, and with much less regret of conscience. Yea, good men will be ready to think that modesty requireth them to be less censorious of those that commit it, because in controverted cases they must suspect their own understandings, and allow something to the judgment of dissenters. And so all the rules of love, and peace, and moderation, which are requisite in controversies that are about small and difficult points, the devil will make use of, and apply them all to the patronage of the most odious sins, if he can but get them once to have some learned, wise, religious offenders. And from our tenderness of the persons we easily slide to an indulgent

tenderness in censuring the sin itself: and good men themselves, by these means, are dangerously disabled to resist it, and prepared to commit it.

Direct. XII. Take heed lest the devil do either cast you into the sleep of carnal security, or into such doubts, and fears, and perplexing scruples, as shall make holy obedience seem to you an impossible or a tiresome thing. When you are asleep in carelessness, he can use you as he list; and if obedience be made grievous and ungrateful to you, your heart will go against it, and you will go but like a tired horse, no longer than you feel the spur: you are half conquered already, because you have lost the love and pleasure of obedience; and you are still in danger lest difficulties should quite tire you, and weariness make you yield at last. The means by which the tempter effecteth this, must afterward be spoken of, and therefore I shall omit it here.

By the faithful practice of these directions obedience may become, as it were, your nature, a familiar, easy, and delightful thing; and may be like a cheerful servant or child, that waiteth for your commands, and is glad to be employed by you. Your full subjection of your wills to God, will be as the health, and ease, and quietness of your wills: you will feel that it is never well or easy with you, but when you are obedient and pleasing to your Creator's will. Your "delight will be in the law of the Lord," Psal. i. 2. It will be sweeter than honey to you, and better than thousands of gold and silver; and this not for any by-respect, but as it is the "law of God;" a "light unto your feet," and an infallible guide in all your duty. You will say with David, Psal. cxix. 16, 24, 35, 47, 70, 77, 174, "I will delight myself in thy statutes; I will not forget thy word. Thy testimonies are my delight and my counsellors. Make me to go in the path of thy commandments, for therein do I delight." And as Psal. xl. 8, "I delight to do thy will, O my God, yea, thy law is within my heart." And, O "blessed is the man that feareth the Lord; that delighteth greatly in his commandments," Psal. cxii. 2.

Learning as disciples of Christ our Teacher.

Grand Direct. VII. Continue as the covenanted scholars of Christ, the Prophet and Teacher of his church, to learn of him by his Spirit, word, and ministers, the farther knowledge of God, and the things that tend to your salvation; and this with an honest, willing mind, in faith, humility, and diligence; in obedience, patience, and peace.

Though I spake before of our coming to God by Jesus Christ, as he is the way to the Father; it is meet that we distinctly speak of our relation and duty to him, as he is our Teacher, our Captain, and our Master, as well as of our improving him as Mediator immediately unto God. The necessity of believers, and the office and work of Christ himself, doth tell us how much of our religion doth consist in learning of him as his disciples. Acts vii. 37, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear." This was the voice that came out of the cloud in the holy mount, Matt. xvii. 5, "This is my beloved Son, in whom I am well pleased, hear ye him." Therefore is the title of disciples commonly

given to believers. And there is a twofold teaching which Christ hath sent his ministers to perform; both mentioned in their commission, Matt. xxviii. 19, 20. The one is, to "teach the nations;" as to make disciples of them, by persuading them into the school of Christ, which containeth the teaching of faith and repentance, and whatever is necessary to their first admission, and to their subjecting themselves to Christ himself as their stated and infallible Guide. The other is the teaching them further to know more of God, "and to observe all things whatsoever he commandeth them." And this last is it we are now to speak of, and I shall add some sub-directions for your help.

Directions for Learning of Christ, as our Teacher.

How to learn of Christ.

Direct. I. Remember who it is that is your Teacher: that he is the Son of God, that knoweth his Father's will, and is the most faithful, infallible Pastor of the church.—There is neither ignorance, nor negligence, nor ambition, nor deceit in him, to cause him to conceal the mind of God. There is nothing which we need to know, which he is not both able and willing to acquaint us with.

Direct. II. Remember what it is that he teacheth you, and to what end.—That it is not how to sin and be damned, as the devil, the world, and the flesh would teach you; nor how to satisfy your lusts, or to know, or do, or attain the trifles of the world: but it is how to be renewed to the image of God, and how to do his will and please him, and how to be justified at his bar, and how to escape everlasting fire, and how to attain everlasting joys: consider this well, and you will gladly learn of such a Teacher.

Direct. III. Let the book which he himself hath indited by his Spirit, be the rule and principal matter of your learning.—The holy Scriptures are of divine inspiration: it is them that we must be judged by, and them that we must be ruled by, and therefore them that we must principally learn. Men's books and teachings are but the means for our learning this infallible word.

Direct. IV. Remember that as it is Christ's work to teach, it is yours to hear, and read, and study, and pray, and practise what you hear.—Do your part, then, if you expect the benefit. You come not to the school of Christ to be idle. Knowledge droppeth not into the sleepy dreamer's mouth. Dig for it as for silver, and search for it in the Scriptures as for a hidden treasure: meditate in them day and night. Leave it to miserable fools, to contemn the wisdom of the Most High.

Direct. V. Fix your eye upon himself as your pattern, and study with earnest desire to follow his holy example, and to be made conformable to him.—Not to imitate him in the works which were proper to him as God, or as Mediator; but in his holiness, which he hath proposed to his disciples for their imitation. He knew how effectual a perfect example would be, where a perfect doctrine alone would be less regarded. Example bringeth doctrine nearer to our eye and heart; it maketh it more observable, and telleth us with more powerful application, Such you must be, and thus you must do. The eye maketh an easier and deeper impression on the imagination and mind, than the ear doth; therefore Christ's example should be much

preached and studied. It will be a very great help to us, to have still upon our minds the image of the holy life of Christ; that we be affected, as if we always saw him doing the holy actions which once he did. Paul calls the Galatians "foolish," and "bewitched," that "obeyed not the truth, when Christ had been set forth as crucified among them evidently before their eyes," Gal. iii. 1. Papists think that images serve well for this turn: but the records of Scripture, and the living images of Christ whom they persecute and kill, are far more useful. How much example is more operative than doctrine alone, you may perceive by the enemies of Christ, who can bear his holy doctrine, when they cannot bear his holy servants, that practise that doctrine before their eyes. And that which most stirs up their enmity, hath the advantage for exciting the believer's piety.

Let the image of Christ, in all his holy examples, be always lively written upon your minds. 1. Let the great ones of the world remember, that their Lord was not born of such as bore rule, or were in worldly pomp and dignity, but of persons that lived but meanly in the world (however they were of the royal line); how he was not born in a palace, but a stable, and laid in a manger, without the attendance or accommodations of the rich.

2. Remember how he subjected himself unto his reputed father, and his mother, to teach all children subjection and obedience, Luke ii. 51.

3. And how he condescended to labour at a trade, and mean employment in the world; to teach us that our bodies, as well as our minds, must express their obedience, and have their ordinary employment; and to teach men to labour and live in a calling; and to comfort poor labourers, with assurance that God accepteth them in the meanest work, and that Christ himself lived so before them, and chose their kind of life, and not the life of princes and nobles, that live in pomp, and ease, and pleasure.

4. Remember how he refused not to submit to all the ordinances of God, and to fulfil all righteousness, and to be initiated into the solemn administration of his office by the baptism of John, Matt. iii. 15-17, which God approved, by sending down upon him the Holy Ghost: to teach us all to expect his Spirit in the use of his ordinances.

5. Remember how he voluntarily began his work, with an encounter with the tempter in the wilderness, upon his fasting; and suffered the tempter to proceed, till he moved him to the most odious sin, even to worship the devil himself: to teach us that God loveth tried servants, and expecteth that we be not turned from him by temptations; especially those that enter upon a public ministry, must be tried men, that have overcome the tempter: and to comfort tempted christians, who may remember, that their Saviour himself was most blasphemously tempted to as odious sins as ever they were; and that to be greatly tempted, without consenting or yielding to the sin, is so far from being a sin in itself, that it is the greatest honour of our obedience; and that the devil, who molesteth and haunteth us with his temptations, is a conquered enemy, whom our Lord in person hath overcome.

6. Remember how earnestly and constantly he preached; not stories, or jingles, or subtle controversies, but repentance, and faith, and self-denial, and obedience. So great was his love to souls, that, when he had auditors, he preached, not only in the temple and synagogues, but on mountains, and in a ship, and any other convenient place; and no fury of the rulers or

Pharisees could silence him, till his hour was come, having his Father's commission. And even to particular persons, he vouchsafed, by conference, to open the mysteries of salvation, John iii. and iv.; to teach us to love and attend to the plain and powerful preaching of the gospel, and not to forbear any necessary means for the honour of God, and the saving of souls, because of the enmity or opposition of malicious men, but to "work while it is day, seeing the night is coming when none can work," John ix. 4.

7. Remember how compassionate he was to men's bodies, as well as to their souls; going up and down with unwearied diligence, doing good; healing the blind, and lame, and deaf, and sick, and possessed: and how all his miracles were done in charity, to do good; and none of them to do hurt; so that he was but living, walking LOVE and MERCY. To teach us to know God, in his love and mercy; and to abound in love and mercy to our brethren; and to hate the spirit of hurtfulness, persecution, and uncharitableness; and to lay out ourselves in doing, good; and to exercise our compassion to the bodies of men, as well as to their souls, according to our power.

8. Remember how his zeal and love endured the reproach, and resisted the opposition of his friends, who went to lay hold on him as if he had been beside himself, Mark iii. 20, 21: and how he bid Peter "Get behind me, Satan; thou art an offence unto me: for thou savourest not the things of God, but those of men," when in carnal love and wisdom he rebuked him for resolving to lay down his life, saying, "Be it far from thee, this shall not be unto thee," Matt. xvi. 22, 23. To teach us to expect that carnal love and wisdom in our nearest friends, will rise up against us in the work of God, to discourage us both from duty and from sufferings; and that all are to be shaken off, and counted as the instruments of Satan, that would tempt us to be unfaithful to our trust and duty, and to favour ourselves by a sinful avoiding of the sufferings which God doth call us to undergo.

9. Remember how through all his life he despised the riches of the world, and chose a life of poverty, and was a companion of the meanest, neither possessing nor seeking sumptuous houses, or great attendance, or spacious lands, or a large estate. He lived in a visible contempt of all the wealth, and splendour, and greatness of the world: to teach us how little these little things are to be esteemed; and that they are none of the treasure and portion of a saint; and what a folly it is to be fond of such snares, and diversions, and temptations which make the way to heaven to be to us as a needle's eye.

10. Observe, how little he regardeth the honour and applause of men; Phil. ii. 7-9, how "he made himself of no reputation, but took upon him the form of a servant," refusing to be "made a king," or to have a "kingdom of this world," John vi. 15. Though he told malignant blasphemers how greatly they sinned in dishonouring him, yet did he not seek the honour of the world: to teach us how little the thoughts or words of ignorant men do contribute to our happiness, or are to be accounted of; and to turn our eyes from the impertinent censures of flesh and blood, to the judgment of our Almighty Sovereign, to whom it is that we stand or fall.

11. Remember also how little he made provision for the flesh, and never once tasted of any immoderate, sinful pleasure. How far was he from a life of voluptuousness and sensuality!

Though his avoiding the formal fastings of the Pharisees, made them slander him as a "gluttonous person," and "a wine-bibber," Matt. xi. 19, as the sober christians were called *carnivori*, by those that thought it unlawful to eat flesh; yet so far was he from the guilt of any such sin, that never a desire of it was in his heart. You shall never find in the gospel that Christ spent half the morning in dressing him, choosing rather to shorten his time for prayer, than not to appear sufficiently neatified, as our empty, worthless, painted gallants do: nor shall you ever read that he wasted his time in idle visitations, or cards, or dice, or in reading romances, or hearing stage-plays: it was another kind of example that our Lord did leave for his disciples.

12. Mark also, how far Christ was from being guilty of any idle, or lascivious, or foolish kind of talk; and how holy and profitable all his speeches were: to teach us also to speak as the oracles of God, such words as tend to edification, and to administer grace unto the hearers, and to keep our tongues from all profane, lascivious, empty, idle speeches.

13. Remember, that pride, and passion, are condemned by your pattern. Christ bids you "Learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls," Matt. xi. 28, 29. Therefore he resolveth that "except" men "be converted and become as little children, they shall not enter into the kingdom of heaven," Matt, xviii. 3. Behold therefore the Lamb of God, and be ashamed of your fierce and ravenous natures.

14. Remember that Christ your Lord and pattern did humble himself to the meanest office of love, even to wash the feet of his disciples: not to teach you to wash a few poor men's feet, as a ceremony once a year, and persecute and murder the servants of Christ the rest of the year, as the Roman Vice-Christ doth; but to teach us, that if he their Lord and Master washed his disciples' feet, we also should stoop as low in any office of love, for one another, John xiii. 14.

15. Remember also that Christ your pattern spent whole nights in prayer to God;[97] so much was he for this holy attendance upon God: to teach us to "pray always and not wax faint," Luke xviii. 1. And not to be like the impious God-haters, that love not any near or serious addresses unto God, nor those that use them, but make them the object of their cruelty or scorn.

16. Remember also that Christ was against the Pharisees' outside, hypocritical, ceremonious worship, consisting in lip-labour, affected repetitions, and much babbling; their "Touch not, taste not, handle not," and worshipping God in vain, according to their traditions, "teaching for doctrines the commandments of men." He taught us a serious, spiritual worship: not "to draw nigh to God with our mouth, and honour him with our lips, while our hearts are far from him;" but to "worship God who is a Spirit, in spirit and truth," Matt. xv. 6-9; John iv. 23, 24; Matt. xxiii.

17. Christ was a sharp reprover of hypocritical, blind, ceremonious, malicious Pharisees; and warneth his disciples to take heed of their leaven. When they are offended with him, he saith, "Every plant which my heavenly Father hath not planted shall be rooted up: let them alone, they be blind leaders of the blind," &c. Matt. xv. 12-14. To teach us to take heed of autonomous, supercilious, domineering, formal hypocrites, and false teachers, and to difference between the shepherds and the wolves.

18. Though Christ seems cautelously to avoid the owning of the Romans' usurpation over the Jews, yet rather than offend them he payeth tribute himself, Matt. xvii. 25-27, and biddeth them "render to Cæsar the things that are Cæsar's, and to God the things that are God's," Matt. xxii. 21. The Pharisees bring their controversy to him hypocritically, "Whether it be lawful to give tribute to Cæsar, or not?" (For that Cæsar was a usurper over them, they took to be past controversy.) And Christ would give them no answer that should insnare himself, or encourage usurpation, or countenance their sedition: teaching us much more to pay tribute cheerfully to our lawful governors, and to avoid all sedition and offence.

19. Yet is he accused, condemned, and executed among malefactors, as aspiring to be "King of the Jews," and the judge called, "none of Cæsar's friend," if he let him go: teaching us to expect that the most innocent christians should be accused, as enemies to the rulers of the world, and mistaken governors be provoked and engaged against them, by the malicious calumnies of their adversaries; and that we should, in this unrighteous world, be condemned of those crimes of which we are most innocent, and which we most abhor, and have borne the fullest testimonies against.

20. The furious rout of the enraged people deride him by their words and deeds, with a purple robe, a sceptre of reed, a crown of thorns, and the scornful name of "King of the Jews;" they spit in his face, and buffet him, and then break jests upon him; and in all this "being reviled he reviled not again, but committed all to him that judgeth righteously," 1 Pet. ii. 21-23. Teaching us to expect the rage of the ignorant rabble, as well as of deluded governors; and to be made the scorn of the worst of men; and all this without impatience, reviling, or threatening words; but quieting ourselves in the sure expectation of the righteous judgment, which we and they must shortly find.

21. When Christ is urged at Pilate's bar to speak for himself, he holds his peace: teaching us to expect to be questioned at the judgment-seat of man; and not to be over-careful for the vindicating of our names from their most odious calumnies, because the judgment that will fully justify us is sure and near.

22. When Christ is in his agony, his disciples fail him; when he is judged and crucified, they "forsook him and fled," Matt. xxvi. 56: to teach us not to be too confident in the best of men, nor to expect much from them in a time of trial, but to take up our comfort in God alone, when all our nearest friends shall fail us.

23. Upon the cross he suffereth the torments and ignominy of death for us, praying for his murderers: "leaving us an example that we should follow his steps," 1 Pet. ii. 21; and that we think not life itself too dear to part with, in obedience to God, and for the love of Christ and one another, 1 John iii. 16; and that we forgive and pray for them that persecute us.

24. In all this suffering from men, he feels also so much of the fruit of our sin upon his soul, that he crieth out, "My God, my God, why hast thou forsaken me?" to teach us, if we fall into such calamity of soul, as to think that God himself forsaketh us, to remember for our support, that the Son of God himself before us, cried out, "My God, why hast thou forsaken me?" and

that in this also we may expect a trial, to seem of ourselves forsaken of God, when our Saviour underwent the like before us.

I will instance in no more of his example, because I would not be tedious. Hither now let believers cast their eyes: if you love your Lord, you should love to imitate him, and be glad to find yourselves in the way that he hath gone before you. If he lived a worldly or a sensual life, do you do so: if he was an enemy to preaching, and praying, and holy living, be you so: but if he lived in the greatest contempt of all the wealth, and honours, and pleasures of the world, in a life of holy obedience to his Father, wholly preferring the kingdom of heaven, and seeking the salvation of the souls of others, and patiently bearing persecution, derision, calumnies, and death, then take up your cross, and follow him in joyfully to the expected crown.

Direct. VI. If you will learn of Christ, you must learn of his ministers, whom he hath appointed under him to be the teachers of his church.—He purposely enableth them, inclineth them, and sendeth them to instruct you: not to have dominion over your faith, but to be your spiritual fathers, and "the ministers by whom you believe, as God shall give" (ability and success) "to every one" as he pleases; "to plant and water," while "God giveth the increase; to open men's eyes, and turn them from darkness to light;" and to be "labourers together with God, whose husbandry and building you are;" and to be "helpers of your joy." See 2 Cor. ii. 4; Acts xxvi. 17, 18; 1 Cor. iii. 5-9; iv. 15. Seeing therefore Christ hath appointed them, under him, to be the ordinary teachers of his church, he that "heareth them," (speaking his message,) "heareth him," and he "that despiseth them, despiseth him," Luke x. 16. And he that saith, I will hear Christ, but not you, doth say in effect to Christ himself, I will not hear thee, nor learn of thee, unless thou wilt dismiss thy ushers, and teach me immediately thyself.

Direct. VII. Hearken also to the secret teachings of his Spirit, and your consciences, not as making you any new law or duty, or being to you instead of Scriptures or ministers; but as bringing that truth into your hearts and practices, which Scriptures and ministers have first brought to your eyes and ears.—If you understand not this, how the office of Scripture and ministers differ from the office of the Spirit and your consciences, you will be confounded, as the sectaries of these times have been, that separate what God hath joined together, and plead against Scripture or ministers under pretence of extolling the Spirit, or the light within them. As your meat must be taken into the stomach, and pass the first concoction, before the second can be performed, and chylification must be before sanguification; so the Scripture and ministers must bring truth to your eyes and ears, before the Spirit or conscience bring them to your hearts and practice. But they lie dead and uneffectual in your brain or imagination, if you hearken not to the secret teachings of the Spirit and conscience, which would bring them further. As Christ is the principal Teacher without, and ministers are but under him; so the Spirit is the principal teacher within us, and conscience is but under the Spirit, being excited and informed by it. Those that learn only of Scriptures and ministers, (by hearing or reading,) may become men of learning and great ability, though they hearken not to the sanctifying teachings of the Spirit, or to their consciences. But it is only those that hearken first to the Scriptures and ministers, and next to the Spirit of God, and to their consciences, that have an inward, sanctifying, saving knowledge, and are they that are said to be taught of God. Therefore, hearken first with your ears, what Christ hath to say to you from without; and then hearken daily and diligently with your hearts, what the Spirit and

conscience say within. For it is their office to preach over all that again to your hearts, which you have received.

Direct. VIII. It being the office of the present ordinary ministry, only to expound and apply the doctrine of Christ already recorded in the Scriptures, believe not any man that contradicteth this recorded doctrine, what reason, authority, or revelation soever he pretend. Isa. viii. 20, "To the law and to the testimony: if they speak not according to these, it is because there is no light in them." No reason can be reason indeed that is pretended against the reason of the Creator and God of reason. Authority pretended against the highest authority of God, is no authority: God never gave authority to any against himself; nor to deceive men's souls; nor to dispense with the law of Christ; nor to warrant men to sin against him; nor to make any supplements to his law or doctrine. The apostles had their "power only to edification, but not to destruction," 1 Cor. x. 8; 2 Cor. xiii. 10. There is no revelation from God that is contrary to his own revelation, already delivered as his perfect law and rule unto the church; and therefore none supplemental to it. If an "apostle or an angel from heaven (*per possibile vel impossibile*) shall evangelize to us besides what is evangelized," and we "have received," he must be held "accursed," Gal. i. 6-8.

Direct. IX. Come not to learn of Christ with self-conceitedness, pride, or confidence in your prejudice and errors; but as little children, with humble, teachable, tractable minds. Christ is no teacher for those that in their own eyes are wise enough already: unless it be first to teach them to "become fools" (in their own esteem, because they are so indeed) "that they may be wise," 1 Cor. iii. 18. They that are prepossessed with false opinions, and resolve that they will never be persuaded of the contrary, are unmeet to be scholars in the school of Christ. "He resisteth the proud, but giveth more grace unto the humble," 1 Pet. v. 5. Men that have a high conceit of their own understandings, and think they can easily know truth from falsehood, as soon as they hear it, and come not to learn, but to censure what they hear or read, as being able presently to judge of all, these are fitter for the school of the prince of pride, and father of lies and error, than for the school of Christ. Except conversion make men as little children, that come not to carp and cavil, but to learn, they are not "meet for the kingdom of Christ," Matt. xviii. 3; John iii. 3, 5. Know how blind and ignorant you are, and how dull of learning, and humbly beg of the heavenly Teacher, that he will accept you, and illuminate you: and give up your understandings absolutely to be informed by him, and your hearts to be the tables in which his Spirit shall write his law; believing his doctrine upon the bare account of his infallible veracity, and resolving to obey it; and this is to be the disciples of Christ indeed, and such as shall be taught of God.

Direct. X. Come to the school of Christ with honest, willing hearts, that love the truth, and fain would know it, that they may obey it; and not with false and biassed hearts, which secretly hinder the understanding from entertaining the truth, because they love it not, as being contrary to their carnal inclinations and interest. The word that was received into honest hearts, was it that was as the seed that brought forth plentifully, Matt. xiii. 23. When the heart saith unfeignedly, "Speak, Lord, for thy servant heareth; teach me to know and do thy will;" God will not leave such a learner in the dark. Most of the damnable ignorance and error of the world, is from a wicked heart, that perceiveth that the truth of God is against their fleshly interest and lusts, and therefore is unwilling to obey it, and unwilling to believe it, lest it

torment them, because they disobey it. A will that is secretly poisoned with the love of the world, or of any sinful lusts and pleasures, is the most potent impediment to the believing of the truth.

Direct. XI. Learn with quietness and peace in the school of Christ, and make not divisions, and meddle not with others' lessons and matters, but with your own. Silence, and quietness, and minding your own business, is the way to profit. The turbulent wranglers that are quarrelling with others, and are religious contentiously, in envy and strife, are liker to be corrected or ejected, than to be edified. Read James iii.

Direct. XII. Remember that the school of Christ hath a rod; and therefore learn with fear and reverence, Heb. xii. 28, 29; Phil. ii. 12. Christ will sharply rebuke his own, if they grow negligent and offend: and if he should cast thee out and forsake thee, thou art undone for ever. "See," therefore, "that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we, if we refuse him that is from heaven," Heb. xii. 25. "For how shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs, and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 3, 4. "Serve the Lord therefore with fear, and rejoice with trembling: kiss the Son, lest he be angry, and you perish in the kindling of his wrath," Psal. ii. 11, 12.

Grand Direct. VIII. Remember that you are related to Christ as the Physician of your souls, and to the Holy Ghost as your Sanctifier. Make it therefore your serious study, to be cured by Christ, and cleansed by his Spirit, of all the sinful diseases and defilements of your hearts and lives.

To obey Christ as Physician in his healing work, and his spirit in its cleansing, mortifying work.

Though I did before speak of our believing in the Holy Ghost, and using his help for our access to God, and converse with him; yet I deferred to speak fully of the cleansing and mortifying part of his work of sanctification till now; and shall treat of it here, as it is the same with the curing work of Christ, related to us as the Physician of our souls: it being part of our subjection and obedience to him, to be ruled by him, in order to our cure. And what I shall here write against sin, in general, will be of a twofold use. The one is, to help us against the inward corruptions of our hearts, and for the outward obedience of our lives, and so to further the work of sanctification, and prevent our sinning. The other is, to help us to repentance and humiliation, habitual and actual, for the sins which are in us, and which we have already at any time committed.

The general directions for this curing and cleansing of the soul from sin, are contained, for the most part, in what is said already: and many of the particular directions also may be fetched from the sixth direction before-going. I shall now add but two general directions, and many more particular ones.

Direct. I. The two general directions are these: 1. Know what corruptions the soul of man is naturally defiled with: and this containeth the knowledge of those faculties, that are the seat of these corruptions, and the knowledge of the corruptions that have tainted and perverted the several faculties.

Direct. II. 2. Know what sin is, in its nature or intrinsic evil, as well as in the effects.

How the several faculties of the soul are corrupted and diseased. In what cases sound understanding may be ignorant.

1. The parts or faculties to be cleansed and cured, are both the superior and inferior. (1.) The understanding, though not the first in the sin, must be first in the cure: for all that is done upon the lower faculties, must be by the governing power of the will: and all that is done upon the will, according to the order of human nature, must be done by the understanding. But the understanding hath its own diseases, which must be known and cured. Its malady in general is ignorance; which is not only a privation of actual knowledge, but an undisposedness also of the understanding to know the truth. A man may be deprived of some actual knowledge, that hath no disease in his mind that causeth it: as in a case that either the object be absent, and out of reach, or that there may be no sufficient revelation of it, or that the mind be taken up wholly upon some other thing, or in case a man shut out the thoughts of such an object, or refuse the evidence, which is the act of the will, even as a man that is not blind, may yet not see a particular object, 1. In case it be out of his natural reach; 2. Or if it be night, and he want extrinsic light; 3. Or in case he be wholly taken up with the observation of other things; 4. Or in case he wilfully either shut or turn away his eyes.

How the understanding can be the subject of sin?

It is a very hard question to resolve, how far and wherein the diseases of the understanding may be called sin? Because the understanding is not a free, but a necessitated faculty; and there can be no sin, where there is no liberty. But to clear this, it must be considered, 1. That it is not this or that faculty that is the full and proper subject of sin, but the man: the fulness of sin being made up of the vice of both faculties, understanding and will, conjunct. It is properer to say, The man sinned, than, The intellect or will sinned, speaking exclusively as to the other. 2. *Liberium arbitrium*, free choice, is belonging to the man, and not to his will only, though principally to the will. 3. Though the will only be free in itself, originally, yet the intellect is free by participation, so far as it is commanded by the will, or dependeth on it for the exercise of its acts. 4. Accordingly, though the understanding, primitively and of itself, be not the subject of morality, of moral virtues or of moral vices, which are immediately and primarily in the will; yet participatively its virtues and vices are moralized, and become graces or sins, laudable and rewardable, or vituperable and punishable, as they are imperate by the will, or depend upon it.

Consider then, the acts, and habits, and disposition of the understanding; and you will find, That some acts, and the privation of them, are necessary, naturally, originally, and unalterably; and these are not virtues or sinful at all, as having no morality. As, to know unwillingly, as the devils do, and to believe when it cannot be resisted, though they would; this is no moral virtue at all, but a natural perfection only. So, 1. To be ignorant of that which is no object of knowledge, or which is naturally beyond our knowledge, as of the essence of God, is no sin at all. 2. Nor, to be ignorant of that which was never revealed, when no fault of ours hindered the revelation, is no sin. 3. Nor, to be without the present, actual knowledge or consideration of one point, at that moment when our thoughts are lawfully diverted, as in greater business, or suspended, as in sleep. 4. But to be ignorant, wilfully, is a sin, participatively in the intellect, and originally in the will. 5. And to be ignorant for want of revelation, when ourselves are the hinderers of that revelation, or the meritorious cause that we want it, is our sin: because, though that ignorance be immediately necessary, and hypothetically, yet originally and remotely it is free and voluntary.

So, as to the habits and disposition of the intellect; it is no sin to want those, which man's understanding in its entire and primitive nature was without. As, not to be able to know without an object, or to know an unrevealed or too distant object, or actually to know all things knowable, at once. But there are defects or ill dispositions, that are sinfully contracted; and though these are now immediately natural[98] and necessary, yet being originally and remotely voluntary or free, they are participatively sinful. Such is the natural man's disability or undisposedness to know the things of the Spirit, when the word revealeth them. This lieth not in the want of a natural faculty to know them, but, 1. Radically in the will. 2. And thence in contrary, false apprehensions which the intellect is prepossessed with, which resisting the truth, may be called, its blindness or impotency to know them. And 3. In a strangeness of the mind to those spiritual things which it is utterly unacquainted with.

Note here, 1. That the will may be guilty of the understanding's ignorance, two ways: either, by positive averseness prohibiting or diverting it from beholding the evidence of truth; or, by a privation and forbearance of that command or excitation which is necessary to the

exercise of the acts of the understanding. This last is the commonest way of the sin in the understanding; and that may be truly called voluntary which is from the will's neglect of its office, or suspension of its act, though there be no actual volition or nolition.

2. That the will may do more in causing a disease in the understanding, than it can do in curing it. I can put out a man's eyes, but I cannot restore them.

3. That yet for all that, God hath so ordered it in his gracious dispensation of the grace of the Redeemer, that certain means are appointed by him, for man to use, in order to the obtaining of his grace, for his own recovery: and so, though grace cure not the understanding of its primitive, natural weakness, yet it cureth it of its contracted weakness, which was voluntary in its original, but necessary, being contracted. And, as the will had a hand in the causing of it, so must it have, in the voluntary use of the aforesaid means, in the cure of it. So much to show you how the understanding is guilty of sin.

The operations and maladies of the intellect.

Though no actual knowledge be so immediate as to be without the mediation of the sense and fantasy, yet supposing these, knowledge is distinguished into immediate and mediate. The immediate is when the being, quality, &c. of a thing, or the truth of a proposition, is known immediately in itself by its proper evidence. Mediate knowledge is when the being of a thing, or the truth of a proposition, is known by the means of some other intervenient thing or proposition, whose evidence affordeth us a light to discern it.

The understanding is much more satisfied when it can see things and truths immediately in their proper evidence. But when it cannot, it is glad of any means to help it.

The further we go in the series of means, (knowing one thing by another, and that by another, and so on,) the more unsatisfied the understanding is, as apprehending a possibility of mistake, and a difficulty in escaping mistake in the use of so many *media*.

When the evidence of one thing in its proper nature showeth us another, this is to know by mere discourse or argument.

When the medium of our knowing one thing is the credibility of another man's report that knoweth it, this is (though a discourse or argument too, yet) in special, called, belief; which is strong or weak, certain or uncertain, as the evidence of the reporter's credibility is certain or uncertain, and our apprehension of it strong or weak.

In both cases, the understanding's fault is either an utter privation of the act, or disposition to it; or else a privation of the rectitude of the act. When it should know by the proper evidence of the thing, the privation of its act is called ignorance or nescience, and the privation of its rectitude is called error (which differ as not seeing, and seeing falsely.) When it should know by testimony, the privation of its act is simple unbelief, or not believing, and the privation of its rectitude is either disbelief, when they think the reporter erreth, or misbelief, when it believeth a testimony that is not to be believed.

So that you see by what is said, that the diseases of the mind to be cured, are, 1. Mere ignorance. 2. Error; thinking truth to be falsehood, and falsehood truth. 3. Unbelief. 4. Disbelief. And 5. Misbelief.

Rom. viii. 5-7.

But as the goodness is of chief regard in the object, so the discerning of the truth about good and evil, is the chiefest office of the understanding. And therefore its disesteem of God, and glory, and grace, and its misesteem of the fleshly pleasure, and worldly prosperity, wealth, and honour, is the principal malady of the mind.

(2.) The diseases of the will, are in its inclination, and its acts. 1. An inordinate inclination to the pleasing of the fleshly appetite and fantasy, and to all carnal baits and temporal things, that tend to please it, and inordinate acts of desire accordingly. 2. An irrational backwardness to God, and grace, and spiritual good, and a refusal or nolition in act accordingly. These are in the will, 1. Because it is become much subject to the sensitive appetite, and hath debased itself, and contracted, by its sinful acts, a sensual inclination, the flesh having the dominion in a corrupted soul. 2. Because the intellect being also corrupted, ofttimes misleadeth it, by overvaluing transient things. 3. Because the will is become destitute (in its corrupted state) of the power of divine love, or an inclination to God and holy things, which should countermand the seduction of carnal objects. 4. And the understanding is much destitute of the light that should lead them higher. 5. Because the rage of the corrupted appetite is still seducing it. Mark therefore, for the right understanding of this, our greatest malady:

1. That the will never desireth evil, as evil, but as a carnal or a seeming good. 2. Nor doth it hate good as good, but as a seeming evil, because God and grace do seem to be his enemies, and to hurt him, by hindering him of the good of carnal pleasure which he now preferreth. 3. Nay, at the same time that he loveth evil as it pleaseth the flesh, he hath naturally, as a man, some averseness to it, so far as he apprehendeth it to be evil: and when he hateth God and holiness as evil, for hindering him of his carnal pleasure, he naturally loveth them, so far as he apprehendeth them to be good. So that there is some love to God and good, and some hatred to evil, in the ungodly; for while man is man, he will have naturally an inclination to good as good, and against evil as evil. 4. But the apprehension of sensitive good is the strongest in him, and the apprehension of spiritual good is weakest; and therefore the will receiving a greater impress from the carnal appetite and mind, than from the weak apprehensions of spiritual good, is more inclined to that which indeed is worst; and so things carnal have got the dominion, or chief commanding interest, in the soul. 5. Note also, that sin receiveth its formality, or moral evil, first in the will, and not in the intellect or sensitive appetite: for it is not sin till it be positively or privately, immediately or mediately, voluntary. But the first motions to sin are not in the will, but in the sensitive appetite; though there, at first, it be not formally sin. 6. Note, that neither intellect, object, appetite, or sense, necessitate naturally the will to sin, but it remaineth the first in the sin and guilt.

It is a matter of great difficulty to understand how sin first entered into the innocent soul; and it is of great importance, because an error here is of dangerous consequence. Two sorts seem to me to make God so much the necessitating cause of Adam's first sin, (and so of all sin,) as that it was as naturally impossible for Adam to have forborne it, according to their

doctrine, as to have conquered God: 1. Those that assert the Dominican, immediate, physical, pre-determining pre-motion (which no created power can resist). 2. And those that say the will acts as necessitated by the intellect in all its acts (and so is necessitated in all its omissions); and that the intellect is necessitated by objects (as, no doubt it is, unless as its acts are *sub imperio voluntatis*); and all those objects are caused and disposed of by God. But it is certain that God is not the cause of sin; and therefore this certainty overruleth the case against these tenets.

At present it seemeth to me, that sin entered in this method: 1. Sense perceiveth the forbidden thing. 2. The appetite desireth it. 3. The imagination thinketh on its desirableness yet further. 4. The intellect conceiveth of it (truly) as good, by a simple apprehension. 5. The will accordingly willeth it by a simple complacency or volition. Thus far there was no sin. But, 6. The will here adhered to it too much, and took in it an excess of complacency, when it had power to do otherwise: and here sin begun. 7. And so when the cogitations should have been called off; 8. And the intellect should have minded God, and his command, and proceeded from a simple apprehension to the comparing act, and said, The favour of God is better, and his will should rule, it omitted all these acts, because the will omitted to command them; yea, and hindered them. 9. And so the intellect was next guilty of a *non-renuo*,—I will not forbid or hinder it (and the will accordingly). 10. And next of a positive deception, and the will of consent unto the sin, and so it being "finished, brought forth death."

If you say, the will's first sinful adhesion in the sixth instance, could not be, unless the intellect first directed it so to do; I deny that, because the will is the first principle in men's actions *quoad exercitium*, though the intellect be the first as to specification. And therefore the will could suspend its exercise and its excitation of the mind. In all this I go upon common principles: but I leave it to further inquiry; 1. How far the sensitive appetite may move the locomotive faculty without the will's command, while the will doth not forbid? And whether reason be not given man, as the rider to the horse, not to enable him to move, but to rule his motion: so that as the horse can go if the rider hinder not, so the sensitive appetite can cause the actions of eating, drinking, thinking, speaking sensually, if reason do but drop asleep, or not hinder. 2. And so whether in the first sin (and ordinarily) the sensitive appetite, fantasy, and passion be not the active mover, and the rational powers first guilty only by omitting their restraining government, which they were able to have exercised? 3. And so, whether sin be not (ordinarily) a brutish motion, or a voluntary unmanning of ourselves, the rational powers in the beginning being guilty only of omission or privation of restraint; but afterwards brought over to subserve the sensitive appetite actively? 4. And so, whether the will, which is the *principium actus quoad exercitium*, were not the first in the omission? The intellect having before said, This must be further considered, the will commanded not that further consideration, when it could and should?

However, if it be too hard for us to trace our own souls in all their motions, it is certain that the will of man is the first subject of moral good and evil; and uncertainties must not make us deny that which is certain.

The reader who understandeth the importance and consequence of these points, I am sure, will pardon me for this interposition of these difficult controverted points (which I purposely

avoid where I judge them not very needful in order to the defence or clearing of the plainer common truths): and as for others, I must bear their censure.

The degree of sinfulness in the will lieth in a stiffness and obstinacy, a tenaciousness of deceitful temporal good, and an eagerness after it; and stubborn averseness to spiritual good, as it is against that temporal fleshly good. This is the will's disease.[99]

(3.) The sinfulness of the memory is in its retentiveness of evil, or things hurtful and prohibited; and its looseness and neglect of better, spiritual, necessary things. If this were only as things present have the natural advantage to make a deeper impress upon the fantasy, and things unseen and absent have the disadvantage, it were then but a natural, innocent infirmity; or if in sickness, age, or weakness, all kind of memory equally decay. But it is plain, that if the Bible be open before our eyes, and preaching be in our ears, and things unseen have the advantage of their infinite greatness, and excellency, and concernment to us, yet our memories are like walls of stone to any thing that is spiritual, and like walls of wax, on which you may write any thing, of that which is secular or evil. Note here, also, that the faultiness of the memory is only so far sinful as it is voluntary: it is the will where the sin is as in its throne, or chiefest subject. Because men love carnal things, and love not spiritual things, therefore it is that they mind, and understand, and remember the one, and not the other. So that it is but as imperate, and participatively, that the memory is capable of sin.

(4.) The sinfulness of the imagination consisteth in its readiness to think of evil, and of common earthly things, and its unaptness to think of any thing that is holy and good; and when we do force ourselves to holy thoughts, they are disorderly, confused, unskilfully managed, with great averseness.—Here also voluntariness is the life of the sin.

(5.) The sin of the affections, or passions, consisteth in this:—That they are too easily and violently moved by the sensitive interest and appetite; and are habitually prone to such carnal, inordinate motions, running before the understanding and will, (some of them,) and soliciting and urging them to evil; and resisting and disobeying the commands of reason and the will: but dull and backward to things spiritually good, and to execute the right dictates of the mind and will.

(6.) The sin of the sensitive appetite consisteth in the inordinate rage or immoderateness to its object, which causeth it to disobey the commands of reason, and to become the great inciter of rebellion in the soul; violently urging the mind and will to consent to its desires. Materially this dependeth much on the temper of the body; but formally this also is so far sinful as (positively or privately, mediately or immediately) it is voluntary. To have an appetite simply to the object of appetite is no sin; but to have a diseased, inordinate, unruly appetite, is a sin, not primarily in itself considered, but as it is voluntary, as it is the appetite of a rational free agent, that hath thus disordered the frame of its own nature.

(7.) The sin of the exterior parts, tongue, hand, eyes, feet, &c. is only in act, and not in habit, or at least, the habits are weak and subject to the will. And it is in the execution of the sinful desires of the flesh, and commands of the will, that the same consisteth. These parts also are not the primary subject of the guilt, but the will, that either positively puts them upon evil, or doth not restrain them when it ought; and so they are guilty but participatively and

secondarily, as the other imperate faculties are: it is not good or evil merely as it is the act of tongue or hand, but as it is the act of the tongue, or hand of a rational free agent (agreeable or disagreeable to the law). If a madman should speak blasphemy, or should kill, or steal, it were no further sin, than as he had voluntarily contracted the ill disposition which caused it while he had the use of reason. If a man's hand were held and forced by another to do mischief utterly against his will, it is the sin of the chief agent, and not of the involuntary instrument. But no force totally excuseth us from guilt, which leaveth the act to our rational choice. He that saith, Take this oath, or I will kill thee, or torment thee, doth use force as a temptation which may be resisted, but doth not constrain a man to swear: for he leaveth it to his choice whether he will swear, or die, or be tormented; and he may and ought to choose death rather than the smallest sin. The will may be tempted, but not constrained.

Direct. II. 2. Labour clearly to understand the evil of sin, both intrinsical in itself, and in its aggravations and effects.—When you have found out where it is, and wherein it doth consist, find out the malignity and odiousness of it. I have heard some christians complain, that they read much to show them the evil of sin in its effects, but meet with few that show them its evil in itself sufficiently. But, if you see not the evil of sin in itself, as well as in the effects, it will but tempt you to think God unjust in over-punishing it; and it will keep you from the principal part of true repentance and mortification; which lieth in hating sin, as sin. I shall therefore show you, wherein the intrinsical malignity of sin consisteth.

1. Sin is (formally) the violation of the perfect, holy, righteous law of God.

2. It is a denial or contempt of the authority, or governing power, of God: as if we said, Thou shalt not be our Governor in this.

3. It is a usurping the sovereign power to ourselves of governing ourselves, in that act: for when we refuse God's government, we set up ourselves in his stead; and so make gods of ourselves as to ourselves, as if we were self-sufficient, independent, and had right hereto.

4. It is a denying or contempt of the wisdom of God, as if he had unwisely made us a law which is unmeet to rule us.

5. It is a setting up of our folly in the place of God's wisdom, and preferring it before him; as if we were wiser to know how to govern ourselves, and to know what is fittest and best for us now to do, than God is.

6. It is a contempt of the goodness of God, as he is the maker of the law: as if he had not done that which is best, but that which may be corrected or contradicted, and there were some evil in it to be avoided.[100]

7. It is a preferring our naughtiness before his goodness, as if we would do it better, or choose better what to do.

8. It is a contempt or denial of the holiness and purity of God, which sets him against sin, as light is against darkness.

9. It is a violation of God's propriety or dominion, robbing him of the use and service of that which is absolutely and totally his own.

10. It is a claiming of propriety in ourselves, as if we were our own, and might do with ourselves as we list.

11. It is a contempt of the gracious promises of God, by which he allured and bound us to obedience.

12. It is a contempt of the dreadful threatenings of God, by which he would have restrained us from evil.

13. It is a contempt or denial of the dreadful day of judgment, in which an account must be given of that sin.

14. It is a denying of God's veracity, and giving him the lie: as if he were not to be believed in all his predictions, promises, and threats.

15. It is a contempt of all the present mercies, (which are innumerable and great,) by which God obligeth and encourageth us to obey.

16. It is a contempt of our own afflictions, and his chastisements of us, by which he would drive us from our sins.

17. It is a contempt of all the examples of his mercies on the obedient, and his terrible judgments on the disobedient, (men and devils,) by which he warned us not to sin.

18. It is a contempt of the person, office, sufferings, and grace of Jesus Christ, who came to save us from our sins, and to destroy the works of the devil; being contrary to his bloodshed, authority, and healing work.

19. It is a contradicting, fighting against, and in that act prevailing against the sanctifying office and work of the Holy Ghost, that moveth us against sin, and to obedience.

20. It is a contempt of holiness, and a defacing, in that measure, the image of God upon the soul, or a rejecting it: a vilifying of all those graces which are contrary to the sin.

21. It is a pleasing of the devil, the enemy of God and us, and an obeying him before God.

22. It is the fault of a rational creature, that had reason given him to do better.

23. It is all willingly done and chosen by a free agent, that could not be constrained to it.[101]

24. It is a robbing God of the honour and pleasure which he should have had in our obedience; and the glory which we should bring him before the world.

25. It is a contempt of the omnipresence and omniscience of God, when we will sin against him before his face, when he stands over us, and seeth all that we do.

26. It is a contempt of the greatness and almightiness of God, that we dare sin against him who is so great, and able to be avenged on us.

27. It is a wrong to the mercifulness of God, when we go out of the way of mercy, and put him to use the way of justice and severity, who delighteth not in the death of sinners, but rather that they obey, repent, and live.

28. It is a contempt of the attractive love of God, who should be the end, and felicity, and pleasure of the soul. As if all that love and goodness of God were not enough to draw or keep the heart to him, and to satisfy us and make us happy; or, he were not fit to be our delight. And it showeth the want of love to God; for if we loved him rightly we should willingly obey him.

29. It is a setting up the sordid creature before the Creator, and dung before heaven, as if it were more worthy of our love and choice, and fitter to be our delight; and the pleasure of sin were better for us than the glory of heaven.

30. In all which it appeareth, that it is a practical atheism, in its degree; a taking down God, or denying him to be God: and a practical idolatry, setting up ourselves and other creatures in his stead.

31. It is a contempt of all the means of grace, which are all to bring us to obedience, and keep us or call us from our sins: prayer, sacraments, &c.

32. It is a contempt of the love and labours of the ministers of Christ; a disobeying them, grieving them, and frustrating their hopes and the labours of their lives.

33. It is a debasing of reason, the superior faculty of the soul, and a setting up of the flesh or inferior faculties, like setting dogs to govern men, or the horse to rule the rider.

34. It is a blinding of reason, and a misusing the noblest faculties of the soul, and frustrating them of the use and ends which they were made for: and so it is the disorder, monstrosity, sickness, or death of the soul.[102]

35. It is, in its measure, the image of the devil upon the soul, who is the father of sin: and therefore the most odious deformity of the soul; and this where the Holy Ghost should dwell, and the image and delight of God should be.

36. It is the moral destruction not only of the soul, but of the whole creation, so far as the creatures are appointed as the means to bring or keep us unto God: for the means, as a means, is destroyed when it is not used to its end. A ship is useless if no one be carried in it. A watch, as such, is useless, when not used to show the hour of the day. All the world, as it is the book that should teach us the will of God, is cast by, when that use is cast by. Nay, sin useth the creature against God which should have been used for him.

37. It is a contradicting of our own confessions and professions; a wronging of our consciences; a violation of our covenants and self-obligations to God.

38. It is a preferring of time before eternity, and regarding things of a transitory nature, and a moment's pleasure, before that which never shall have end.

The perverting and confusion of societies.

39. It is a making a breach in the harmony and order of the world: as the dislocation or deformity of a particular member, is the trouble and deformity of all the body, because the comeliness and welfare of the whole, containeth the comeliness, proportion, and welfare of all the parts. And as the dislocation or breaking of one part in a watch or clock, is against the use of all the engine; so every man being a part of the kingdom of God, doth by sin make a breach in the order of the whole; and also giveth an ill example to other parts, and makes himself unserviceable to the body; and dishonoureth the whole body with the blot of rebellion; and lets in judgment on the world; and kindleth a consuming fire in the place where he liveth; and is cruel and injurious to others.

40. Sin is not only a preferring the body before the soul, but it is also an unmercifulness or cruelty against ourselves, both soul and body, and so is contrary to the true use of the indelible principle of self-love; for it is a wounding and abusing the soul and defiling the body in this life, and casting both on the wrath of God, and into the flames of hell hereafter, or a dangerous venturing them into the way of endless damnation and despair, and a contempt of those insufferable torments. All these parts of malignity and poison are intrinsical to sin, and found in the very nature of it.

The common aggravations of sin being written of by many, and easily gathered from what is said of the nature of it, I shall briefly name only a few.

1. The infinite perfection of God in all those blessed attributes and relations, which sin is against, is the greatest aggravation of sin.

2. The inconceivable glory of heaven, which is despised, is a great aggravation of sin.

3. So is the greatness of the torments of hell, which sinners despise and venture on.

4. So is the great opposition that God hath made against sin, having said and done so much against it, and declared himself to hate nothing else immediately in the world.

5. The clearness of evidence against it, the nothingness of all that can be said for it, is also a great aggravation of it.

6. So is the fulness, and fitness, and power of all the means in creatures, providences, and Scriptures, that is vouchsafed the world against it.

7. So is the experience and warning of all ages, the repentings of the converted, and the disowning it by almost all when they come to die. Wonderful! that the experience of the world for above five thousand years, will teach them no more effectually to avoid so mortal, pernicious a thing.

8. The nearness to us also is an aggravation: it is not a distant evil, but in our bowels, in our very hearts; we are bound so strictly to love ourselves, that it is a great aggravation to do ourselves so great a mischief.

9. The constant inhesion of sin is a great aggravation: that it is ever with us, lying down and rising up, at home and abroad; we are never free from it.

10. That it should poison all our common mercies, and corrupt all our duties, is an aggravation. But we shall take up some of these anon.

The special aggravations of the sins of God's own children are these:[103]

1. They sin against a nearer relation than others do; even against that God that is their Father by the new birth, which is more heinous than if a stranger did it.

2. They are Christ's own members: and it is most unnatural for his members to rebel against him, or do him wrong.

3. They sin against more excellent operations of the Spirit than others do, and against a principle of life within them.

4. They sin against the differencing grace, which appeared in their conversion. God took them out of a world of sinners, whom he passed by when he could as well have sanctified them: and should they so quickly thus requite him?

5. They sin against the pardon and justification which they have already received. Did God so lately forgive them all their former debts, so many, so great and heinous sins, and that so freely to them, when the procurement was so dear to Christ? and should they so soon forget, or so ill requite, so great a mercy?

6. They sin against a more serious covenant, which at their conversion they entered into with God, than other men do.

7. They sin against all the heart-breaking or humbling sorrows, which they have tasted of at their conversion, and since. They have known more of the evil of sin than others, in their sad experience of its sting.

8. They sin against more knowledge than other men: they have known more what sin is, and what Christ is, and what the will of God is, than others: and therefore deserve to be beaten with many stripes.

9. They have oftener confessed sin than others, and spoke odiously of it, as the vilest thing, and aggravated it to God and man.

10. Their many prayers against it, and all their labour in hearing, and reading, and sacraments, and other means, do aggravate it.

11. They make a greater profession of strict obedience, and therefore sin against their own profession.

12. They have renewed their promises of obedience to God, in prayer, at sacraments, and at other times, much more than others.

13. They have had more experience than others of the goodness of obedience, and of the comforts and benefits that attend it, in the favour of God, and communion with him therein.

14. Their sins are aggravated by all the reproofs and exhortations which they have used to others, to tell them how unreasonable and bad it is to provoke the Lord.

15. They sin under greater hopes of glory than others do; and provoke that God with whom they hope to live for ever.

16. The high titles of love and praise which God doth give them in his word, do aggravate their sin. That he should call them his treasure, his peculiar people, his jewels, and the apple of his eye, his sons and daughters, and a holy people, and priests to God, and boast of them as a people more excellent than their neighbours; and after this they should sin against him.

17. They have had audience with God, the answer of prayers, and many a deliverance and mercy in this life, which others have not; which aggravate their sins, as being thus contemned, and as obliging them more to God than others.

18. They dishonour God more than any others by their sins. His honour lieth not so much upon the actions of the ungodly, as on those that are nearest to him.

19. They harden the wicked more than such sins in other men would do. They cause them to blaspheme, and reproach the godly for their sakes, and say, These are your religious men! You see now what their strictness is. And they hinder the conversion and salvation of others: they grieve the godly, and wrong the church and cause of God, much more than the sins of others do.

20. Lastly, They please the devil more than the sins of other men. How busy is he to have drawn a Job to sin! and how would he have boasted against God, and his grace, and his servants, if he had prevailed, when he boasted so much before, in the false presumption of his success! as if he could make the godly forsake God, and be as bad as others, if he have leave to tempt them.

I shall next give you some particular directions, besides those foregoing, to help you to think of sin as it is, that you may hate it; for your cleansing and cure consist in this: so far as you hate sin it is mortified, and you are cured of it. And therefore, as I have anatomized it, that you may see the hatefulness of it, I shall direct you to improve this for your cure.

How to hate sin.

Direct. I. Labour to know God, and to be affected with his attributes, and always to live as in his sight.—No man can know sin perfectly, because no man can know God perfectly. You can no further know what sin is than you know what God is, whom you sin against; for the formal malignity of sin is relative, as it is against the will and attributes of God. The godly have some knowledge of the malignity of sin, because they have some knowledge of God that is wronged by it. The wicked have no practical, prevalent knowledge of the malignity of sin, because they have no such knowledge

of God. They that fear God will fear sinning; they that in their hearts are bold irreverently with God, will, in heart and life, be bold with sin: the atheist, that thinketh there is no God, thinks there is no sin against him. Nothing in the world will tell us so plainly and powerfully of the evil of sin, as the knowledge of the greatness, wisdom, goodness, holiness, authority, justice, truth, &c. of God. The sense of his presence, therefore, will revive our sense of sin's malignity.

Direct. II. Consider well of the office, the bloodshed, and the holy life of Christ.—His office is to expiate sin, and to destroy it. His blood was shed for it: his life condemned it. Love Christ, and thou wilt hate that which caused his death. Love him, and thou wilt love to be made like him, and hate that which is so contrary to Christ. These two great lights will show the odiousness of darkness.

Direct. III. Think well both how holy the office and work of the Holy Ghost is, and how great a mercy it is to us.—Shall God himself, the heavenly light, come down into a sinful heart, to illuminate and purify it? and yet shall I keep my darkness and defilement, in opposition to such wonderful mercy? Though all sin against the Holy Ghost be not the unpardonable blasphemy, yet all is aggravated hereby.

Direct. IV. Know and consider the wonderful love and mercy of God, and think what he hath done for you; and you will hate sin, and be ashamed of it.—It is an aggravation which makes sin odious even to common reason and ingenuity, that we should offend a God of infinite goodness, who hath filled up our lives with mercy. It will grieve you if you have wronged an extraordinary friend: his love and kindness will come into your thoughts, and make you angry with your own unkindness. Here look over the catalogue of God's mercies to you, for soul and body. And here observe that Satan, in hiding the love of God from you, and tempting you under the pretence of humility to deny his greatest, special mercy, doth seek to destroy your repentance and humiliation also, by hiding the greatest aggravation of your sin.

Direct. V. Think what the soul of man is made for, and should be used to, even to love, obey, and glorify our Maker; and then you will see what sin is, which disableth and perverteth it.—How excellent, and high, and holy a work are we created for and called to! And should we defile the temple of God? and serve the devil in filthiness and folly, where we should entertain, and serve, and magnify our Creator?

Direct. VI. Think well what pure and sweet delights a holy soul may enjoy from God, in his holy service; and then you will see what sin is, which robbeth him of these delights, and preferreth fleshly lusts before them.—O how happily might we perform every duty, and how fruitfully might we serve our Lord, and what delight should we find in his love and acceptation, and the foresight of everlasting blessedness, if it were not for sin; which bringeth down the soul from the doors of heaven, to wallow with swine in a beloved dunghill!

Direct. VII. Bethink you what a life it is which you must live for ever, if you live in heaven; and what a life the holy ones there now live; and then think whether sin, which is so contrary to it, be not a vile and hateful thing.—Either you would live in heaven, or not. If not, you are not those I speak to. If you would, you know that there is no sinning; no worldly mind, no pride, no passion, no fleshly lust or pleasures there. Oh, did you but see and hear one hour, how

those blessed spirits are taken up in loving and magnifying the glorious God in purity and holiness, and how far they are from sin, it would make you loathe sin ever after, and look on sinners as on men in bedlam wallowing naked in their dung. Especially, to think that you hope yourselves to live for ever like those holy spirits; and therefore sin doth ill beseem you.

Direct. VIII. Look but to the state and torment of the damned, and think well of the difference betwixt angels and devils, and you may know what sin is.—Angels are pure; devils are polluted: holiness and sin do make the difference. Sin dwells in hell, and holiness in heaven. Remember that every temptation is from the devil, to make you like himself; as every holy motion is from Christ, to make you like himself. Remember when you sin, that you are learning and imitating of the devil, and are so far like him, John viii. 44. And the end of all is, that you may feel his pains. If hell-fire be not good, then sin is not good.

Direct. IX. Look always on sin as one that is ready to die, and consider how all men judge of it at the last.—What do men in heaven say of it? and what do men in hell say of it? and what do men at death say of it? and what do converted souls, or awakened consciences, say of it? Is it then followed with delight and fearlessness as it is now? is it then applauded? will any of them speak well of it? Nay, all the world speaks evil of sin in the general now, even when they love and commit the several acts. Will you sin when you are dying?

Direct. X. Look always on sin and judgment together.—Remember that you must answer for it before God, and angels, and all the world; and you will the better know it.

Direct. XI. Look now but upon sickness, poverty, shame, despair, death, and rottenness in the grave, and it may a little help you to know what sin is.—These are things within your sight or feeling; you need not faith to tell you of them. And by such effects you might have some little knowledge of the cause.

Direct. XII. Look but upon some eminent, holy persons upon earth, and upon the mad, profane, malignant world; and the difference may tell you in part what sin is.—Is there not an amiableness in a holy, blameless person, that liveth in love to God and man, and in the joyful hopes of life eternal? Is not a beastly drunkard or whoremonger, and a raging swearer, and a malicious persecutor, a very deformed, loathsome creature? Is not the mad, confused, ignorant, ungodly state of the world a very pitiful sight? What then is the sin that all this doth consist in?

Though the principal part of the cure is in turning the will to the hatred of sin, and is done by this discovery of its malignity; yet I shall add a few more directions for the executive part, supposing that what is said already has had its effect.

Direct. I. When you have found out your disease and danger, give up yourselves to Christ as the Saviour and Physician of souls, and to the Holy Ghost as your Sanctifier, remembering that he is sufficient and willing to do the work which he hath undertaken.—It is not you that are to be saviours and sanctifiers of yourselves (unless as you work under Christ). But he that hath undertaken it, doth take it for his glory to perform it.

Direct. II. Yet must you be willing and obedient in applying the remedies prescribed you by Christ, and observing his directions in order to your cure.—And you must not be tender, and

coy, and fine, and say, This is too bitter, and that is too sharp; but trust his love, and skill, and care, and take it as he prescribeth it, or giveth it you, without any more ado. Say not, It is grievous, and I cannot take it: for he commands you nothing but what is safe, and wholesome, and necessary, and if you cannot take it, you must try whether you can bear your sickness, and death, and the fire of hell! Are humiliation, confession, restitution, mortification, and holy diligence, worse than hell?

Direct. III. See that you take not part with sin, and wrangle not, or strive not against your Physician, or any that would do you good.—Excusing sin, and pleading for and extenuating it, and striving against the Spirit and conscience, and wrangling against ministers and godly friends, and hating reproof, are not the means to be cured and sanctified.

Direct. IV. See that malignity in every one of your particular sins, which you can see and say is in sin in general.—It is a gross deceit of yourselves, if you will speak a great deal of the evil of sin, and see none of this malignity in your pride, and your worldliness, and your passion and peevishness, and your malice and uncharitableness, and your lying, backbiting, slandering, or sinning against conscience for worldly commodity or safety. What self-contradiction is it for a man in prayer to aggravate sin, and when he is reproved for it, to justify or excuse it! for a popish priest to enter sinfully upon his place, by subscribing or swearing the Trent Confession, and then to preach zealously against sin in the general, as if he had never committed so horrid a crime! This is like him that will speak against treason, and the enemies of the king, but because the traitors are his friends and kindred, will protect or hide them, and take their parts.

Direct. V. Keep as far as you can from those temptations which feed and strengthen the sins which you would overcome.—Lay siege to your sins, and starve them out, by keeping away the food and fuel which is their maintenance and life.

Direct. VI. Live in the exercise of those graces and duties which are contrary to the sins which you are most in danger of.—For grace and duty are contrary to sin, and killeth it, and cureth us of it, as the fire cureth us of cold, or health of sickness.

Direct. VII. Hearken not to weakening unbelief and distrust, and cast not away the comforts of God, which are your cordials and strength.—It is not a frightful, dejected, despairing frame of mind, that is fittest to resist sin; but it is the encouraging sense of the love of God, and thankful sense of grace received (with a cautelous fear).

Direct. VIII. Be always suspicious of carnal self-love, and watch against it.—For that is the burrow or fortress of sin; and the common patron of it; ready to draw you to it, and ready to justify it. We are very prone to be partial in our own cause; as the case of Judah with Tamar, and David when Nathan reproved him in a parable, show. Our own passions, our own pride, our own censures, or backbitings, or injurious dealings, our own neglects of duty, seem small, excusable, if not justifiable things to us; whereas we could easily see the faultiness of all these in another, especially in an enemy: when yet we should be best acquainted with ourselves, and we should most love ourselves, and therefore hate our own sins most.

Direct. IX. Bestow your first and chiefest labour to kill sin at the root; to cleanse the heart, which is the fountain; for out of the heart cometh the evils of the life.—Know which are the master-roots; and bend your greatest care and industry to mortify those: and they are especially these that follow; 1. Ignorance. 2. Unbelief. 3. Inconsiderateness. 4. Selfishness and pride. 5. Fleshliness, in pleasing a brutish appetite, lust, or fantasy. 6. Senseless hardheartedness and sleepiness in sin.

Direct. X. Account the world and all its pleasures, wealth, and honours, no better than indeed they are, and then Satan will find no bait to catch you.—Esteem all as dung with Paul, Phil. iii. 8; and no man will sin, and sell his soul, for that which he accounteth but as dung.

Direct. XI. Keep up above in a heavenly conversation, and then your souls will be always in the light, and as in the sight of God, and taken up with those businesses and delights which put them out of relish with the baits of sin.

Direct. XII. Let christian watchfulness be your daily work; and cherish a preserving, though not a distracting and discouraging fear.

Direct. XIII. Take heed of the first approaches and beginnings of sin. Oh how great a matter doth a little of this fire kindle! And if you fall, rise quickly by sound repentance, whatever it may cost you.

Direct. XIV. Make God's word your only rule; and labour diligently to understand it.

Direct. XV. And in doubtful cases, do not easily depart from the unanimous judgment of the generality of the most wise and godly of all ages.

Direct. XVI. In doubtful cases be not passionate or rash, but proceed deliberately, and prove things well, before you fasten on them.

Direct. XVII. Be acquainted with your bodily temperature, and what sin it most inclineth you to, and what sin also your calling or converse doth lay you most open to, that there your watch may be the stricter. (Of all which I shall speak more fully under the next Grand Direction.)

Direct. XVIII. Keep in a life of holy order, such as God hath appointed you to walk in. For there is no preservation for stragglers that keep not rank and file, but forsake the order which God commandeth them.—And this order lieth principally in these points: 1. That you keep in union with the universal church. Separate not from Christ's body upon any pretence whatever. With the church as regenerate, hold spiritual communion, in faith, love, and holiness: with the church as congregate and visible, hold outward communion, in profession and worship. 2. If you are not teachers, live under your particular, faithful pastors, as obedient disciples of Christ. 3. Let the most godly, if possible, be your familiars. 4. Be laborious in an outward calling.

Direct. XIX. Turn all God's providences, whether of prosperity or adversity, against your sins.—If he give you health and wealth, remember he thereby obligeth you to obedience, and calls for special service from you. If he afflict you, remember that it is sin that he is offended

at, and searcheth after; and therefore take it as his physic, and see that you hinder not, but help on its work, that it may purge away your sin.

Direct. XX. Wait patiently on Christ till he have finished the cure, which will not be till this trying life be finished.—Persevere in attendance on his Spirit and means; for he will come in season, and will not tarry. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain: as the latter and former rain upon the earth," Hos. vi. 3. Though you have oft said, "There is no healing," Jer. xiv. 19; "he will heal your backslidings, and love you freely," Hos. xiv. 4. "Unto you that fear his name, shall the Sun of righteousness arise, with healing in his wings," Mal. iv. 2: "and blessed are all they that wait for him," Isa. xxx. 18.

Thus I have given such directions as may help for humiliation under sin, or hatred of it, and deliverance from it.

Grand Direct. IX. Spend all your days in a skilful, vigilant, resolute, and valiant war against the flesh, the world, and the devil, as those that have covenanted to follow Christ the Captain of your salvation.

Our warfare under Christ against the tempter.

The flesh is the end of temptation,[104] for all is to please it, Rom. xiii. 14, and therefore is the greatest enemy; the world is the matter of temptation; and the devil is the first mover, or efficient of it: and this is the trinity of enemies to Christ and us, which we renounce in baptism, and must constantly resist. Of the world and flesh I shall speak chap. 4. Here I shall open the methods of the devil. And first I shall prepare your understanding, by opening some presupposed truths.

1. It is presupposed, that there is a devil. He that believeth not this, doth prove it to others, by showing how grossly the devil can befool him. Apparitions, witchcrafts, and temptations are full proofs of it to sense; besides what Scripture saith.

2. It is supposed that he is the deadly enemy of Christ and us.[105] He was once an angel, and fell from his first estate by sin, and a world of evil spirits with him; and it is probable his envy against mankind might be the greater, as knowing that we were made to succeed him and his followers, in their state of glory: for Christ saith, that we shall "be equal with the angels," Luke xx. 36. He showed his enmity to man in our innocency, and by his temptation caused our fall and misery. But after the fall, God put an enmity into the nature of man against devils, as a merciful preservative against temptation: so that as the whole nature of man abhorreth the nature of serpents, so doth the soul abhor and dread the diabolical nature. And, therefore, so far as the devil is seen in a temptation now, so far it is frustrated; till the enmity in nature be overcome by his deceits: and this help nature hath against temptation, which it seems our nature had not before the fall, as not knowing the malice of the devil against us.

There is a natural enmity to the devil himself put into all the woman's natural seed: but the moral enmity against his sinful temptations and works, is put only into the spiritual seed by the Holy Ghost (except what remnants are in the light of nature). I will be brief of all this and the next, having spoken of them more largely in my "Treatise against Infidelity," Part iii.

The devil's names do tell us what he is.[106] In the Old Testament he is called, 1. The "serpent," Gen. iii. 2. The Hebrew word, translated "devils," in Lev. xvii. 7, and Isa. xiii. 21, signifieth hairy, as satyrs are described; and sometimes he-goats; because in such shapes he oft appeareth. 3. He is called "Satan," Zech. iii. 1. 4. "An evil spirit," 1 Sam. xviii. 10. 5. "A lying spirit," 1 Kings xxii. 22; for he "is a liar, and the father of it," John viii. 44. 6. His offspring is called "a spirit of uncleanness," Zech. xiii. 2. 7. And he (or his spawn) is called "a spirit of fornication," Hos. iv. 12; that is, idolatry. 8. "A perverse spirit, causing staggering and giddiness as a drunken man," Isa. xix. 14.

In the New Testament, 1. He is sometimes called simply "a spirit," Mark ix. 20, 26; Luke ix. 39; x. 20. 2. Sometimes, πνευματα ακαθαρτα, "unclean spirits," Luke vi. 18; as contrary to the Holy Spirit; and that from their nature and effects. 3. And after, δαιμοιον, "demons," a word taken in a good sense in heathen writers, but not in Scripture; because they worshipped devils under that name, (unless perhaps Acts xvii. 18; 1 Tim. iv. 1.) And, δαιμων with respect to their knowledge, and, as some think, to the knowledge promised to Adam, in the temptation. 4. Πειραζων, "the tempter," Matt. iv. 5. "Satan," Matt. iv.; 1 Pet. v. 8. 6. Εχθρος, "an enemy," Matt. xiii. 28, 39. 7. "The strong man armed," Matt. xii. 8. "Angels," 1 Cor. vi. 3; 2 Pet. ii. 4. "Angels which kept not their first state," Jude 6. 9. "A spirit of divination," Acts xvi. 16. 10. "A roaring lion," 1 Pet. v. 8. 11. "A murderer," John viii. 44. 12. "Belial," 2 Cor. vi. 15. 13. "Beelzebub," Matt. xii. the "god of flies." 14. "The prince of this world," John xii. 21, from his power over wicked men. 15. "The god of this world," 2 Cor. iv. 5, because the world obey him. 16. "The prince of the power of the air," Eph. ii. 2. 17. "The ruler of the darkness of this world," Eph. vi. 12. "Principalities and powers." 18. "The father of the wicked," John viii. 44. 19. "The dragon, and the old serpent," Rev. xii. 20. Διαβολος, "the calumniator," or "false accuser," often. 21. Ὁ πονηρος "the evil one," Matt. xxiii. 19. 22. "An evil spirit," Acts xix. 15. 23. Απολλυων, "the destroyer," and "Abaddon," the "king of the locusts," and "angel of the bottomless pit," Rev. ix. 11, (unless that speak of antichrist).

3. He is too strong an enemy for lapsed sinful man to deal with of himself. If he conquered us in innocency, what may he do now? He is dangerous, (1.) By the greatness of his subtlety. (2.) By the greatness of his power. (3.) By the greatness of his malice. And hence, (4.) By his constant diligence, watching when we sleep, Matt. xiii. 25; and "seeking night and day to devour," 1 Pet. v. 8; Rev. xii. 4.

4. Therefore Christ hath engaged himself in our cause, and is become the "Captain of our salvation," Heb. ii. 10.[107] And the world is formed into two armies, that live in continual war: the devil is the prince and general of one, and his angels and wicked men are his armies: Christ is the King and General of the other, and his angels (Heb. ii. 14) and saints are his army. Between these two armies are the greatest conflict in the world.

5. It is supposed also, that this war is carried on, on both sides, within us, and without us; by inward solicitations, and outward means, which are fitted thereunto.

6. Both Christ and Satan work by officers, instruments, and means. Christ hath his ministers to preach his gospel, and pull down the kingdom of Satan. And Satan hath his ministers to preach licentiousness and lies, and to resist the gospel and kingdom of Christ, 1 Cor. iii. 5; iv. 1; 2 Cor. xi. 15; Acts xiii. 8-10. Christ hath his church, and the devil hath his synagogue. Christ's soldiers do every one, in their places, fight for him against the devil. And the devil's soldiers do every one, in their places, fight against Christ. The generals are both unseen to mortals; and the unseen power is theirs; but their agents are visible. The soldiers fight not only against the generals, but against one another; but it is all, or chiefly, for the generals' sakes. It is Christ that the wicked persecute in his servants, Acts ix. 4; and it is the devil whom the godly hate and resist in the wicked.

But yet here are divers notable differences. 1. The devil's servants do not what they do in love to him, but to their own flesh; but Christ's servants do what they do in love to him, as well as to themselves. 2. The devil's army are cheated into arms and war, not knowing what they do; but Christ doth all in the open light, and will have no servants but those that deliberately adhere to him, when they know the worst. 3. The devil's servants do not know that he is their general; but Christ's followers do all know their Lord. 4. The devil's followers disown their master and their work; they will not own that they fight against Christ and his kingdom, while they do it: but Christ's followers own their Captain, and his cause, and work; for he is not a master to be ashamed of.

7. Both Christ and Satan work persuasively, by moral means, and neither of them by constraint and force. Christ forceth not men against their wills to good, and Satan cannot force them to be bad; but all the endeavour is to make men willing; and he is the conqueror that getteth and keepeth our own consent.

8. Their ends are contrary, and therefore their ways are also contrary. The devil's end is, to draw man to sin and damnation, and to dishonour God; and Christ's end is, to draw man from sin to holiness and salvation, and to honour God. But Christ maketh known his end, and Satan concealeth his end from his followers.

9. There is somewhat within the good and bad for the contrary part to work upon; and we are, as it were, divided in ourselves, and have somewhat in us that is on both sides. The wicked have an honourable acknowledgment of God, and of their greatest obligation to him; a hatred to the devil; a love of themselves; a willingness to be happy, and an unwillingness to be miserable; and a conscience which approveth of more good than they do, and condemneth much of their transgression. This is some advantage to the persuasions of the ministers of Christ to work upon; and they have reason capable of knowing more.

The soldiers of Christ have a fleshly appetite, and the remnants of ignorance and error in their minds, and of earthliness, and carnality, and averseness to God in their wills, with a nearness to this world, and much strangeness to the world to come. And here is too much advantage for Satan to work on by his temptations.

10. But it is the predominant part within us, and the scope of our lives, which showeth which of the armies we belong to. And thus we must give up our names and hearts to Christ, and engage under his conduct against the devil, and conquer to the death, if we will be saved. Not to fight against the bare name of the devil; for so will his own soldiers, and spit at his name, and hang a witch that makes a contract with him: but it is to fight against his cause and work, which is by fighting against the world and the flesh, and for the glory of God.

The method.

In opening to you this holy war, I shall, First, Shew you what we must do on the offensive part. Secondly, What on the defensive part. And here I shall show you, I. What it is that the tempter aimeth at as his end. II. What matter or ground he worketh upon. III. What are his succours and assistance. IV. What kind of officers and instruments he useth. V. What are his methods and actual temptations, 1. To actual sin, 2. Against our duty to God.

First, Our offensive arms are to be used, 1. Against the power of sin within us; and all its advantages and helps: for while Satan ruleth and possesseth us within, we shall never well oppose him without. 2. Against sin in others, as far as we have opportunity. 3. Against the credit and honour of sin in the world: as the devil's servants would bring light and holiness into disgrace, so Christ's servants must cast disgrace and shame upon sin and darkness. 4. Against all the reasonings of sinners, and their subtle fallacies, whereby they would deceive. 5. Against the passions and violent lusts which are the causes of men's other sins. 6. Against the holds and helps of sin, as false teachers, profane revilers, ignorance, and deceit. Only take heed that on this pretence we step not out of our ranks and places, to pull down the powers of the world by rebellions: "For the weapons of our warfare are not carnal," 2 Cor. x. 4.

Secondly, As to our defence, I. The ends of the tempter which must be perceived, are these: In general, his aim is at our utter ruin and damnation, and to draw us here to dishonour God as much as he can. But, especially, his aim is to strengthen the great heart sins, which are most mortal, and are the root, and life, and spawners of the rest: especially these: 1. Ignorance, which is the friend and cloak to all the rest. 2. Error, which will justify them. 3. Unbelief, which keeps off all that should oppose them. 4. Atheism, profaneness, unholiness, which are the defiance of God and all his armies. 5. Presumption, which emboldeneth them, and hides the danger. 6. Hardness of heart, which fortifieth them against all the batteries of grace. 7. Hypocrisy, which maketh them serve him as spies and intelligencers in the army of Christ. 8. Disaffection to God and his ways and servants, which is the devil's colours. 9. Unthankfulness, which tends to make them unreconcilable and unrecoverable. 10. Pride, which commandeth many regiments of lesser sins. 11. Worldliness, or love of money and wealth, which keepeth his armies in pay. 12. Sensuality, voluptuousness, or flesh-pleasing, which is the great commander of all the rest.[108] For selfishness is the devil's lieutenant-general, which consisteth chiefly in the three last named, but especially in pride and sensuality. Some think that it is outward sins that bring all the danger; but these twelve heart sins, which I have named to you, are the twelve gates of the infernal city, which Satan loveth above all the rest.

II. The matter and grounds of his temptations are these: 1. The devil first worketh upon the outward sense, and so upon the sensitive appetite: he showeth the cup to the drunkard's eye,

and the bait of filthy lust to the fornicator, and the riches and pomp of the world to the covetous and proud. The glutton tasteth the sweetness of the dish which he loveth. Stage-plays, and tempting sports, and proud attire, and sumptuous buildings, and all such sensual things, are the baits by which the devil angleth for souls. Thus Eve first saw the fruit, and then tasted, and then did eat. Thus Noah, and Lot, and David sinned. Thus Achan saith, Josh. vii. 21, "I saw (the garments, silver, and gold) I coveted them, and I took them." The sense is the door of sin.

2. The tempter next worketh on the fantasy or imagination, and prints upon it the loveliest image of his bait that possibly he can, and engageth the sinner to think on it, and to roll it over and over in his mind, even as God commandeth us to meditate on his precepts.

3. Next he worketh by these upon the passions or affections: which fantasy having inflamed, they violently urge the will and reason; and this according to the nature of the passion, whether fear or hope, sorrow or joy, love or hatred, desire or aversion; but by none doth he work so dangerously as by delight, and love, and desire of things sensual.

4. Hence he proceedeth to infect the will, (upon the simple apprehension of the understanding,) to make it inordinately cleave to the temporal good, and to neglect its duty in commanding the understanding to meditate on preserving objects, and to call off the thoughts from the forbidden thing: it neglecteth to rule the thoughts and passions according to its office and natural power.

5. And so he corrupteth the understanding itself, first to omit its duty, and then to entertain deceit, and to approve of evil: and so the servant is put into the government, and the commanding powers do but serve it. Reason is blinded by sensuality and passion, and becomes their servant, and pleads their cause.

By all this it appeareth, 1. That Satan's first bait is ordinarily some sensible or imaginary good, set up against true spiritual good. 2. That his first assault of the reason and will is to tempt them into a sluggish neglect and neutrality, to omit that restraint of sense, thought, and passion, which was their duty. 3. And that, lastly, he tempteth them into actual compliance and committing of the sin: and herein, 1. The bait which he useth with the understanding is still "some seeming truth." And, therefore, his art and work is to colour falsehood, and make it seem truth; for this is the deceiving of the mind: and therefore for a sinner to plead his mistake for his excuse, and say, I thought it had been so or so; I thought it had been no sin, or no duty; this is but to confess, and not to excuse: it is but as much as to say, My understanding sinned with my will, and was deceived by the tempter and overcome. 2. And the bait which he useth with the will is always some appearing good: and self-love and love of good is the principle which he abuseth, and maketh his ground to work upon; as God also useth it in drawing us to good.

III. The succours and auxiliaries of the devil, and his principal means, are these: 1. He doth what he can to get an ill tempered body on his side; for as sin did let in bodily distempers, so do they much befriend the sin that caused them. A choleric temper will much help him to draw men to passion, malice, murder, cruelty, and revenge. A sanguine and bilious temper mixed, will help him to draw men to lust, and filthiness, and levity, and wantonness, and

time-wasting pleasures: a sanguine temper mixed with a pituitous, much helpeth him to make men blockish, and regardless, and insensible of the great concernments of the soul. A phlegmatic temper helpeth him to draw people to drowsy sluggishness, and to an idle, slothful life, and so to ill means to maintain it, and to a backwardness to every work that is good. A healthful temper much helpeth him to draw people to gluttony, drunkenness, lust, ambition, covetousness, and neglect of life eternal: a sickly temper helpeth him to tempt us to peevishness and impatience: and a melancholy temper helpeth him in all the temptations mentioned but even now.

2. He useth his greatest skill to get the greatest fleshly interest on his side: so that it may be a matter of great pleasure, great advancement, and honour, and applause, or great commodity to a man, if he will sin; or a matter of great suffering, and great disgrace, and great loss to him that will not sin, or that will be holy and obedient to God: for fleshly interest being the common matter of all his temptations, his main business is to greaten this as much as may be.

3. He maketh very great advantage of the common customs of the country that men live in: this carrieth away thousands and millions at once. When the common vote and custom are for sin, and against Christ and holiness, particular persons think themselves excused, that they are no wiser or better than all the country about them. And they think they are much the safer for sinning in so great a crowd, and doing but as most men do; and he that contradicteth them cometh on great disadvantage in their eye, when he is to oppose an army of adversaries, and seemeth to think himself wiser than so many.

4. Also he is exceeding industrious to get education on his side; he knoweth how apt men are to retain the form which they were moulded or cast into at first: if he get the first possession, by actual as well as original sin, he is not easily cast out. Especially when education doth conspire with common custom, it delivereth most of the people and kingdoms of the earth into his hands.

5. Also he is industrious to get the approved doctrine of the teachers of the people on his side. If he can get it to pass once for a revelation or command of God, he will quickly conquer conscience by it, and take down all resistance: he never doth war more successfully against God, than when he beareth the name of God in his colours, and fighteth against him in his own name. Mahometans, Jews, papists, and all heretics are the trophies and monuments of his victories by this way. Mischief is never so much reverenced, nor proceedeth so successfully, as when it is made a religion! When the devil can charge men to do his business in the name of God, and upon pain of damnation, he hath got the strongest weapons that ever he can make use of. His ordinary bait is some fleshly pleasure; but he goeth high indeed when he presumeth to offer the everlasting pleasures; he tempted Christ with all the kingdoms and glory of the world; but he tempteth many millions of souls with the offers of the kingdom of heaven itself. For he will offer it to them that he is endeavouring to keep from it, and make it the bait to draw men from it into the way to hell.

6. He is exceeding diligent to get the wealth and prosperity of the world on his side; that he may not seem to flatter his servants with empty promises, but to reward them with real

felicity and wealth. And then he would make the sinner believe that Christ is the deceiver, and promiseth a kingdom which none of them ever saw, and which he will not give them; but that he himself will not deceive them, but make good his promises even in this life without delay: for they see with their eyes the things which he promiseth, and they shall have them presently in possession, to secure them from deceit.

7. He is exceeding industrious to get common fame and reputation on his side; that he may be able to keep his cause in credit, and to keep the cause of Christ and holiness in disgrace. For he knoweth how exceeding prone men are to fall into the way of honour and esteem, and which most men praise; and how loth they are to go in the way which is hated and evil spoken of by the most of men.

8. He is very diligent to get the sword and government of kingdoms, and states, and countries, and cities, and corporations into his hands, or on his side; for he knoweth the multitude of the ignorant and vulgar people are exceeding prone to be of the religion of those that are able to help or hurt them, and to follow the stronger side; and that the will and example of the ruler is as the first sheet or stamp, which all the rest are printed after. Therefore he will do his worst, to give the greatest power to the most ungodly: if the Turk be the emperor, the most of the vulgar are like quickly to be Turks: if a papist be their king, the most of them are likely to be papists. Look into the present state of the heathen, infidel, Mahometan, papal, and profane parts of the world, and into the history of all ages past, and you will see with grief and admiration, how much the devil hath got by this.

9. Also he is very desirous to get our society and companions on his side; who are near us, and have frequent opportunities to do us good or hurt. For he knoweth by long and great experience how powerfully they draw, and how frequently they speed.

10. And he is very industrious to get our friends that have power over us, and greatest interest in us, on his side. For then he hath won our out-works already.

11. Lastly, he is desirous sometimes to get the name and appearance of virtue and piety on his side; that those that are to do his work, may have a winning carriage, and so a venerable name, and the cloak of virtue may serve his turn for the promoting of the destruction of piety itself.

IV. By what hath been said, you may understand what kind of officers and instruments the tempter useth. 1. He commonly useth men that are themselves first deceived and corrupted, as fit instruments to deceive and corrupt others. These will carry it on with confidence and violence; the employment seemeth natural to them, they are so fit for it: they will be willing to make other men of their mind, and to have the company of others in their way. A drunkard is fit to make a drunkard; and a filthy fornicator to entice another into the sin; and a gamester to make a gamester; and a wanton time-waster to draw another to waste his time in wantonness and foolish sports: an ambitious or proud person is fit to kindle that fire in others; a swearer is fittest to make a swearer; and so of many other sins.

2. The devil usually chooseth for his instruments men that have no great tenderness of conscience, or fear of sinning or of hurting souls. He would have no such cowards in his army,

as men fearing God are as to his ends: it must be men that will venture upon hell themselves, and fear not much the loss of their own souls; and therefore must not be too tender or fearful of destroying others. Butchers and soldiers must not be chosen out of too tender or loving a sort of people; such are not fit to go through his work.

3. He usually chooseth instruments that are most deeply engaged in his cause; whose preferment, and honour, and gain, and carnal interest shall be to them, as nature is to a dog, or wolf, or fox, or other ravenous creature: who think it a loss, or danger, or suffering to them, if others be not hindered in good, or made as bad as they. Thus Demetrius and the other craftsmen that lived upon the trade, are the fittest to plead Diana's cause, and stir up the people against the apostles, Acts xix. 24, 38, 39. And the Jews were the fittest instruments to persecute Christ, who thought that if they "let him alone, all men would believe on him, and the Romans would come and take away both their place and nation; and that it was expedient for them that one man die for the people, and that the whole nation perish not," John xi. 48, 49. And Pilate was the fittest instrument to condemn him, who feared that he should else be taken to be none of Cæsar's friend. And Pharaoh was the fittest instrument to persecute the Israelites, who was like to lose by their departure.

4. When he can he chooseth such instruments as are much about us, and nearest to us, who have opportunity to be often speaking to us, when others have no opportunity to help us: the fire that is nearest to the wood or thatch is liker to burn it than that which is far off: nearness and opportunity are very great advantages.

5. If it be possible, he will choose such instruments as have the greatest abilities to do him service: one man of great wit, and learning, and elocution, that is nimble in disputing, and can make almost any cause seem good which he defendeth, or bad which he opposeth, is able to do more service for the devil than a hundred idiots.

6. If possible, he will choose the rulers of the world to be his instruments; that shall command men, and threaten them with imprisonment, banishment, confiscation, or death, if they will not sin: as the king of Babylon did by the three witnesses and Daniel, Dan. iii. and vi. and all persecutors have done in all ages, against the holy seed. For he knoweth, that (though not with a Job, yet with a carnal person) "skin for skin, and all that a man hath will he give for his life." And therefore, they that have the power of life, and liberty, and estate, have carnal men by the handle that will rule them.

7. He maketh the rich his instruments; that, having the wealth of the world, are able to reward and hire evil-doers; and are able to oppress those that will not please them. Landlords and rich men can do the devil more service than many of the poor: they are the Judases that bear the bag. As the ox will follow him that carrieth the hay, and the horse will follow him that carrieth the provender, and the dog will follow him that feedeth him, and the crow will be where the carrion is; so carnal persons will follow and obey him that bears the purse.

8. The devil, if he can, will make those his instruments, whom he seeth we most esteem and reverence; persons whom we think most wise and fit to be our counsellors: we will take that from these, which we would suspect from others.

9. He will get our relations, and those that have our hearts most, to be his instruments. A husband, or a wife, or a Delilah, can do more than others; and so can a bosom friend, whom we dearly love: when all their interest in our affections is made over for the devil's service, it may do much. Therefore we see that husbands and wives, if they love entirely, do usually close in the same religion, opinion, or way, though when they were first married they differed from each other.

10. As oft as he can, the devil maketh the multitude his instrument; that the crowd and noise may carry us on, and make men valiant, and put away their fear of punishment.

11. He is very desirous of making the ambassadors of Christ his prisoners, and to hire them to speak against their Master's cause: that in Christ's name they may deceive the silly flock, "speaking perverse things, to draw away disciples after them," Acts xx. 30. Sometimes by pretence of his authority and commission; making poor people believe, that not to hear them, and obey them in their errors, is to be disobedient rejecters of Christ: (and thus the Romish party carry it.) Sometimes by their parts and plausible, persuasive speeches: and sometimes by their fervency, frightening people into error. And by these two ways most heretics prevail. None so successfully serveth Satan, as a false or bribed minister of Christ.

12. He is exceeding desirous to make parents themselves his instruments for their children's sin and ruin; and, alas, how commonly doth he succeed! He knoweth that parents have them under their hands in the most ductile, malleable age; and that they have a concurrence of almost all advantages: they have the purse and portion of their children in their power; they have the interest of love, and reverence, and estimation; they are still with them, and can be often in their solicitings; they have the rod, and can compel them. Many thousands are in hell, through the means of their own parents: such cruel monsters will they be to the souls of any others, that are first so to their own. If the devil can get the parents to be cursers, swearers, gamesters, drunkards, worldlings, proud, deriders or railers at a holy life, what a snare is here for the poor children!

V. In the method of Satan, the next thing is to show you how he labours to keep off all the forces of Christ, which should resist him and destroy his work, and to frustrate their endeavours, and fortify himself. And among many others, these means are notable:

1. He would do what he can to weaken even natural reason, that men may be blockish and incapable of good. And it is lamentable to observe how hard it is to make some people either understand or regard. And a beastly kind of education doth much to this: and so doth custom in sensual courses; even turn men into brutes.

2. He doth what he can to hinder parents and masters from doing their part, in the instructing and admonishing of children and servants, and dealing wisely and zealously with them for their salvation: either he will keep parents and masters ignorant and unable, or he will make them wicked and unwilling, and perhaps engage them to oppose their children in all that is good; or he will make them like Eli, remiss and negligent, indifferent, formal, cold, and dull; and so keep them from saving their children's or servants' souls.

3. He doth all that possibly he can to keep the sinner in security, presumption, and senselessness, even asleep in sin; and to that end to keep him quiet and in the dark, without any light or noise which may awake him; that he may live asleep, as without a God, a Christ, a heaven, a soul, or any such thing to mind. His great care is to keep him from considering: and therefore he keeps him still in company, or sport, or business, and will not let him be oft alone, nor retire into a sober conference with his conscience, or serious thoughts of the life to come.

4. He doth his best to keep soul-searching, lively ministers out of the country, or out of that place; and to silence them, if there be any such; and to keep the sinner under some ignorant or dead-hearted minister, that hath not himself that faith, or repentance, or life, or love, or holiness, or zeal, which he should be a means to work in others; and he will do his utmost to draw him to be a leader of men to sin.

5. He doth his worst to make ministers weak, to disgrace the cause of Christ, and hinder his work, by their bungling and unsuccessful management, that there may be none to stand up against sin, but some unlearned or half-witted men, that can scarce speak sense, or will provoke contempt or laughter in the hearers.

6. He doth his worst to make ministers scandalous, that when they tell men of their sin and duty, they may think such mean not as they speak, and believe not themselves, or make no great matter of it; but speak for custom, credit, or for their hire. And that the people, by the wicked lives of the preachers, may be emboldened to disobey their doctrine, and to imitate them, and live without repentance.

7. He will labour to load the ablest ministers with reproaches and slanders, which thousands shall hear, who never hear the truth in their defence: and so making them odious, the people will receive no more good by their preaching, than from a Turk, or Jew, till the very truth itself for itself prevail. And to this end especially he doth all that he can to foment continual "divisions in the church;" that while every party is engaged against the other, the interest of their several causes may make them think it necessary to make the chief that are against them seem odious or contemptible to the people, that so they may be able to do their cause and them no harm: and so they disable them from serving Christ and saving souls, that they may disable them to hurt themselves, or their faction, or their impotent cause.

8. He doth what he can to keep the most holy ministers under persecution; that they may be as the wounded deer, whom all the rest of the herd will shun; or like a worried dog, whom the rest will fall upon; or that the people may be afraid to hear them, lest they suffer with them; or may come to them only as Nicodemus did to Christ, by night.

9. Or if any ministers or godly persons warn the sinner, the devil will do what he can that they may be so small a number in comparison of those of the contrary mind; that he may tell the sinner, Dost thou think these few self-conceited fellows are wiser than such, and such, and all the country? Shall none be saved but such a few precise ones? "Do any of the rulers or of the Pharisees believe in him? But this people that knoweth not the law are cursed," John vii. 48, 49; that is, as Dr. Hammond noteth, "This illiterate multitude are apt to be seduced, but the teachers are wiser."

10. The devil doth his worst to cause some falling out, or difference of interest or opinion, between the preacher or monitor, and the sinner; that so he may take him for his enemy. And how unapt men are to receive any advice from an enemy, or adversary, experience will easily convince you.

11. He endeavoureth that powerful preaching may be so rare, and the contradiction of wicked cavillers so frequent, that the sermon may be forgotten, or the impressions of it blotted out, before they can hear another to confirm them, and strike the nail home to the head; and that the fire may go out before the next opportunity come.

12. He laboureth to keep good books out of the sinner's hands, or keep him from reading them, lest he speed as the eunuch, Acts viii. that was reading the Scripture as he rode in his chariot on the way. And instead of such books he putteth romances, and play-books, and trifling, or scorning, contradicting writings into his hands.

13. He doth what he can to keep the sinner from intimate acquaintance with any that are truly godly; that he may know them no otherwise than by the image which ignorant or malicious slanderers or scorners do give of such; and that he may know religion itself but by hearsay, and never see it exemplified in any holy, diligent believers. A holy christian is a living image of God, a powerful convincer and teacher of the ungodly; and the nearer men come to them, the greater excellency they will see, and the greater efficacy they will feel. Whereas in the devil's army, the most must not be seen in the open light, and the hypocrite himself must be seen, like a picture, but by a side light, and not by a direct.

14. Those means which are used, the devil labours to frustrate, (1.) By sluggish heedlessness and disregard. (2.) By prejudice, and false opinions which prepossess the mind. (3.) By diversions of many sorts. (4.) By pre-engagements to the contrary interest and way; so that Christ comes too late for them. (5.) By worldly prosperity and delights. (6.) By ill company. (7.) And by molesting and frighting the sinner, when he doth but take up any purpose to be converted; giving him all content and quietness in sin, and raising storms and terrors in his soul when he is about to turn.

The Methods of Christ against the Tempter.

Before I proceed to Satan's particular temptations, I will show you the contrary methods of Christ in the conduct of his army, and opposing Satan.

I. Christ's ends are, ultimately, the glory and pleasing of his Father and himself, and the saving of his church, and the destroying the kingdom of the devil; and next, the purifying his peculiar people, and calling home all that are ordained to eternal life.

But more particularly, he looketh principally at the heart, to plant there, 1. Holy knowledge. 2. Faith. 3. Godliness, or holy devotedness to God, and love to him above all. 4. Thankfulness. 5. Obedience. 6. Humility. 7. Heavenly-mindedness. 8. Love to others. 9. Self-denial, and mortification, and contentment. 10. Patience. And in all these, 1. Sincerity; 2. Tenderness of

heart; 3. Zeal, and holy strength and resolution. And withal to make us actually serviceable, and diligent in our Master's work, for our own and others' salvation.

II. Christ's order in working is direct, and not backward, as the devil's is. He first revealeth saving truth to the understanding, and affecteth the will by showing the goodness of the things revealed; and these employ the thoughts, and passions, and senses, and the whole body, reducing the inferior faculties to obedience, and casting out by degrees those images which had deceived and prepossessed them.

The matter which Christ presenteth to the soul, is, 1. Certain truth from the Father of lights, set up against the prince and kingdom of darkness, ignorance, error, and deceit. 2. Spiritual and everlasting good, even God himself, to be seen, and loved, and enjoyed for ever, against the tempter's temporal, corporal, and seeming good. Christ's kingdom and work are advanced by light: he is for the promoting of all useful knowledge; and therefore, for clear and convincing preaching, for reading the Scriptures in a known tongue, and meditating in them day and night, and for exhorting one another daily; which Satan is against.

III. The means by which he worketh against Satan, are such as these: 1. Sometimes he maketh use of the very temper of the body as a preparative; and (being Lord of all) he giveth such a temperature as will be most serviceable to the soul; as a sober, deliberate, meek, quiet, and patient disposition. But sometimes he honoureth his grace by the conquest of such sins, as even bodily disposition doth entertain and cherish.

2. Sometimes by his providence he withdraweth the matter of temptations, that they shall not be too strong for feeble souls: but sometimes his grace doth make advantage of them all, and leave them for the magnifying of its frequent victories.

3. Sometimes he giveth his cause the major vote among the people, so that it shall be a matter of dishonourable singularity not to be a professed christian; and sometimes, but exceeding rarely, it is so with the life of godliness and practice of christianity also. But ordinarily, in the most places of the world, custom and the multitude are against him, and his grace is honoured by prevailing against these bands of Satan.

4. He maketh his ministers his principal instruments, qualifying, disposing, and calling them to his work, and helping them in it, and prospering it in their hands.

5. He maketh it the duty of every christian to do his part to carry on the work; and furnisheth them with love, and compassion, and knowledge, and zeal in their several measures.

6. He giveth a very strict charge to parents to devote their children, with themselves, to God; encouraging them with the promise of his accepting and blessing them; and commandeth them to teach them the word of God with greatest diligence, and to bring them up in the nurture and fear of God.

7. He giveth princes and magistrates their power, to promote his kingdom, and protect his servants, and encourage the good, and suppress iniquity, and further the obedience of his laws; though, in most of the world, they turn his enemies, and he carrieth on his work without them, and against their cruel persecuting opposition.

8. His light detecteth the nakedness of the devil's cause, and among the sons of light, it is odious, and a common shame. And as "wisdom is justified of her children," so the judgment of holy men condemning sin, doth much to keep it under in the world.

9. His providence usually casteth the sinner that he will do good to, into the bosom and communion of his holy church, and the familiar company and acquaintance of the godly, who may help him by instruction, affection, and example.

10. His providence fitteth all conditions to their good; but especially helpeth them by seasonable, quickening afflictions. These are the means which ordinarily he useth. But the powerful inward operations of his Spirit, give efficacy to them all.

Temptations to particular Sins, with Directions for Preservation and Remedy.

In chap. i. part 2, I have opened the temptations which hinder sinners from conversion to God: I shall now proceed to those which draw men to particular sins. Here Satan's art is exercised, 1. In fitting his baits to his particular use. 2. In applying them thereto.

Tempt. I. The devil fitteth his temptations to the sinner's age. The same bait is not suitable to all. Children he tempteth to excess of playfulness, lying, disobedience, unwillingness to learn the things that belong to their salvation, and a senselessness of the great concernment of their souls. He tempteth youth to wantonness, rudeness, gulosity, unruliness, and foolish inconsiderateness. In the beginning of manhood he tempteth to lust, voluptuousness, and luxury; or if these take not, to designs of worldliness and ambition. The aged he tempteth to covetousness, and unmovableness in their error, and unteachableness and obstinacy in their ignorance and sin. Thus every age hath its peculiar snare.

Direct. I. The remedy against this is, 1. To be distinctly acquainted with the temptations of your own age; and watch against them with a special heedfulness and fear. 2. To know the special duties and advantages of your own age, and turn your thoughts wholly unto those. Scripture hath various precepts for the various ages; study your own part. The young have more time to learn their duty, and less care and business to divert them; let them therefore be taken up in obedient learning. The middle age hath most vigour of body and mind; and therefore should do their Master's work with the greatest vigour, activity, and zeal. The aged should have most judgment, and experience, and acquaintedness with death and heaven; and therefore should teach the younger, both by word and holy life.

Tempt. II. The tempter also fitteth his temptations to men's several bodily tempers, (as I showed, p. 93.) The hot and strong he tempteth to lust. The sad and fearful he tempteth to discouragement and continual self-vexations; and to the fear of men and devils. Those that have strong appetites, to gluttony and drunkenness. Children, and women, and weak-headed people, to pride of apparel and trifling compliment. And masculine, wicked unbelievers, to pride of honour, parts, and grandeur, and to an ambitious seeking of rule and greatness. The meek and gentle he tempteth to a yieldingness unto the persuasions and will of erroneous

and tempting persons. And those that are more stiff, to a stubborn resistance of all that should do them good. He found it most suitable to tempt a Saul to malice; David by a surprise to lust; Absalom to ambition; Peter to fearfulness, and after to compliance and dissimulation, to avoid the offence and displeasure of the weak; Luther to rashness; Melancthon to fearfulness; Carolostadius to unsettledness; Illiricus to inordinate zeal; Osiander to self-esteem; (if historians have given them their due.) One shoe fitteth not every foot.

Direct. II. Let your strictest watch be upon the sins of your temperature. Far greater diligence and resolution is here necessary, than against other sins. And withdraw the fuel, and strive against the bodily distempers themselves. Fasting and labour will do much against lust, which idleness and fulness continually feed. And so the rest have their several cures. Know also what good your temper doth give you special advantage for; and let it be turned unto that, and still employed in it.

Tempt. III. The tempter suiteth his temptations to your estates, of poverty or riches. The poor he tempteth to murmur and be impatient under their wants, and distress themselves more with griefs and cares; and to think that their sufferings may save them without holiness, and that necessary labour for their bodies may excuse them from much minding the concernments of their souls; and either to censure and hate the rich through envy, or to flatter them for gain. The rich he tempteth to an idle, time-wasting, voluptuous, fleshly, brutish life; to excess in sleep, and meat, and drink, and sport, and apparel, and costly ways of pride, and idle discourse, and visits, and compliments; to love the wealth and honours of the world, and live in continual pleasing of the flesh, to fare deliciously every day, and to waste their time in unprofitableness, without a constant calling; and to be unmerciful to the poor, and to tyrannize over their inferiors; Prov. xxx. 8, 9; Luke xvi.

1 Tim. vi. 9.

Direct. III. Here also observe regardfully where your danger lieth, and there keep a continual watch. Let the poor remember, that if they be not rich in grace, it is long of themselves; and if they be, they have the chiefest riches, and have learnt in all estates to be content: and have great cause to be thankful to God that thus helpeth them against the love and pleasures of the world. Let the rich remember, that they have not less to do than the poor, because they have more committed to their trust; nor may they ever the more satisfy the inordinate desires of the flesh. But they have more to do, and more dangers to fear and watch against, as they have more of their Master's talents to employ, and give account for at the last.

Tempt. IV. The devil suiteth his temptations to men's daily work and business. If it be low, to be ashamed of it through pride; if it be high, to be proud of it; if it be hard, to be weary and unfaithful in it, or to make it take up all their minds and time; if it be about worldly things, he tempteth them to be tainted by it with a worldly mind; if they labour for themselves, he tempteth them to overdo; if for others, he tempteth them to deceitful, unfaithful negligence and sloth. If they are ministers, he tempteth them to be idle, and unfaithful, and senseless of the weight of truth, the worth of souls, the brevity of time, that so their sin may be the ruin or the loss of many. If rulers, the devil useth his utmost skill to cause them to espouse an interest contrary to the interest of truth and holiness; and to cast some quarrel against Christ

into their minds, and to persuade them that his interest is against theirs, and that his servants are their enemies.

Direct. IV. See that your work be lawful, and that God have called you to it, and then take it as the service which he himself assigneth to you, and do it as in his sight, and as passing to his judgment, in obedience to his will: and mind not so much whether it be hard or easy, low or high, as whether you are faithful in it. And if it be sanctified to you, by your intending all to the pleasing of God, remember that he loveth and rewardeth that servant that stoopeth to the lowest work at his command, as much as him that is employed in the highest. Do all for God, and walk in holiness with him, and keep out selfishness, (the poison of your callings,) and observe the proper danger of your places, and keep a constant watch against them.

Tempt. V. The devil suiteth his temptations to our several relations. Parents he tempteth to be cold and regardless of the great work of a wise and holy education of their children. Children he tempteth to be disobedient, unthankful, void of natural affection, unreverent dishonourers of their parents. Husbands he tempteth to be unloving, unkind, impatient with the weaknesses of their wives; and wives to be peevish, self-willed, proud, clamorous, passionate, and disobedient. Masters he tempteth to use their servants only as their beasts, for their own commodity, without any care of their salvation and God's service; and servants he tempteth to be carnal, untrusty, false, slothful, eye-servants, that take more care to hide a fault, than not to commit it. Ministers and magistrates he tempteth to seek themselves, and neglect their charge, and set up their own ends instead of the common good; or to mistake the common good, or the means that tendeth to it. Subjects and people he tempteth to dishonour and murmur against their governors, and to censure them unjustly, and to disobey them, and rebel; or else to honour, and fear, and serve them more than God, and against God.

Direct. V. Here learn well the duties and dangers of your own relations, and remember that it is much of your work to be faithful and excellent in your relations. And mind not so much what other men owe to you, as what you owe to God and them. Let masters, and ministers, and magistrates first study and carefully practise their own duties, and yet they must next see that their inferiors do their duties, because that is their office: but they must be more desirous that God be first served, and more careful to procure obedience to him, than that they be honoured or obeyed themselves. Children, servants, and subjects must be taken up in the well-doing of their proper work; remembering that their good or hurt lieth far more upon that, than upon their superiors' dealings with them, or usage of them. As it is your own body, and not your superior's, which your soul doth animate, nourish, and use, and which you have the continual sense and charge of; so it is your own duty, and not your superiors', which you have to do and to answer for, and therefore most to mind and talk of.

Tempt. VI. The tempter also suiteth his temptations to our advantages, and hopes of rising or thriving in the world: he seeth which is our rising or thriving way; and there he layeth his snares, accommodated to our designs and ends, making some sinful omission or commission seem necessary thereto. Either Balaam must prophesy against the people of God, or else God must keep him from honour, by keeping him from sin, Numb. xxiv. 11. If once Judas be set on, What will you give me? the devil will teach him the way to gain: his way is necessary to such sinful ends.

Direct. VI. Take heed therefore of overvaluing the world, and being taken with its honour, pleasure, or prosperity; take heed, lest the love of earthly things engage you in eager desires and designs to grow great or rich. For if once your heart have such a design, you are gone from God: the heart is gone, and then all will follow as occasion calls for it. Understand these scriptures: Prov. xxiii. 4, "Labour not to be rich." Prov. xxviii. 20, 22, "He that maketh haste to be rich shall not be innocent.—He that hasteth to be rich hath an evil eye." 1 Tim. vi. 6, 9, "But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil. But godliness with contentment is great gain." Jer. xlv. 5, "Seek not great matters for yourselves." Be dead, to the world: fear more the rising than the falling way. Love that condition best, which fitteth thee for communion with God, or maketh thee the most profitable servant to him; and hate that most, which is thy greatest hinderance from these, and would most enslave thee to the world.

Tempt. VII. The tempter suiteth his temptations to our company: if they have any error or sin, or are engaged in any carnal enterprise, he will make them snares to us, and restless until they have insnared us. If they love us not, he will make them continual provocations, and set before us all their wrongs, and provoke us to uncharitableness and revenge. If they love us, he will endeavour to make their love to us to be the shoeing-horn or harbinger of their errors and evil ways, to draw us to their imitation. He findeth something in all our company, to make the matter of some temptation.

Direct. VII. Converse most with God: let faith make Christ and angels your most regarded and observed company; that their mind and presence may more affect you than the mind and presence of mortal men. Look not at any man's mind, or will, or actions, without respect to God who governeth, and to the rule by which they should all be suited, and to the judgment which will open and reward them as they are. Never see man without seeing God: see man only as a creature dependent on his Maker's will. And then you will lament and not imitate him when he sinneth; and you will oppose (and Christ saith "hate," Luke xiv. 26) and not be seduced by him, when he would draw you with him to sin and hell: had Adam more observed God than Eve he had not been seduced by his helper. Then you will look on the proud, and worldly, and sensual, as Solomon on the slothful man's vineyard, Prov. xxiv. 30-32, "I saw and considered it well, I looked on it, and received instruction." You would not long for the plague or leprosy, because it is your friend's disease.

Tempt. VIII. The tempter maketh advantage of other men's opinions or speeches of you, or dealings by you; and by every one of them would insnare you in some sin. If they have mean thoughts of you, or speak despising or dishonouring words of you, he tempteth you by it to hate them, or love them less, or to speak contemptuously of them. If they applaud you, he tempteth you by it to be proud; if they wrong you, he tempteth you to revenge; if they enrich you, or are your benefactors, he would make their benefits a price to hire you to some sin, and make you pay as dear for them as your salvation cometh to. If they scorn you for religion, he would make you ashamed of Christ and his cause; if they admire you, he would draw you by it to hypocrisy. If they threaten you, he would draw you to sin by fear, as he did Peter; if they deal rudely with you, he tempteth you to passion, and to requite them with the like, and

even to distaste religion itself, if men professing religion be against you, or seem to do you any wrong. Thus is every man a danger to his brother.

Direct. VIII. Discern in all men what there is of God to be your help, and that make use of; and what there is of Satan, sin, and self, and that take heed of. Look upon every man as a helper and a tempter; and be prepared still, to draw forth his help, and resist his temptation. And remember, that man is but the instrument; it is Satan that tempteth you, and God that trieth you, by that man! Saith David of Shimei, "The Lord hath bidden him;" that is, he is but God's rod to scourge me for my sin, as my son himself is. As Satan was his instrument in trying Job, not by God's effecting, but permitting the sin: observe God and Satan in it, more than men.

Tempt. IX. His temptations also are suited to our fore-received opinions and thoughts. If you have but let in one lustful thought, or one malicious thought, he can make great advantage of that nest-egg to gather in more; as a little leaven to leaven the whole lump: he can roll it up and down, and do much to hatch it into a multitude. If you are but tainted with any false opinion, or prejudice against your teacher, your ruler, or your brother, he can improve it to such increase, and raise such conclusions from it, and more from them, and reduce them all to practice, as shall make observers with astonishment say, Behold, how great a matter a little fire kindleth!

Direct. IX. Take heed what thoughts you first admit into your mind; and especially cherish and approve none but upon very good trial and examination. And if they prove corrupt, sweep clean your fantasy and memory of them, that they prove not inhabitants, and take not up their lodgings in you, or have not time to spawn and breed. And fill up the room with contrary thoughts, and useful truth, and cherish them daily, that they may increase and multiply; and then your hearts will be like a well-peopled kingdom, able to keep their possession against all enemies.

Tempt. X. Also he fitteth his temptations to your natural and acquired parts. That if you are weak, he may either discourage you; or (which is more usual and dangerous) make you think better of them than they are, and to think you know much, when it is next to nothing; and to make you wise in your own eyes, and easily to receive an error, and then to be confident in it: not to discern between things that differ; but to be deceived into false zeal, and false ways, by the specious pretences and shows of truth; and then to be zealous for the deceiving of others. Also that you may be a dishonour to truth and godliness, by your weakness and ill management of good causes; and may give them away through your unskilfulness to the adversary. If you are of stronger wits and parts, the tempter will draw you to despise the weak; to take common gifts for special grace; or to undervalue holiness and humility, and overvalue learning and acuteness: he will tempt you (dangerously) to loathe the simplicity of christianity and of the Scriptures, as to style and method; and to be offended at the cross of Christ. So that such persons are usually in greater danger of infidelity, heresy, pride, and insolent domineering over the flock of Christ, than vulgar christians that have lower parts.

Direct. X. Labour to be well acquainted with yourselves. If you are weak, know your weakness, that you may be humble, and fearful, and seek for strength and help. If you are

comparatively strong, remember how weak the strongest are; and how little it is that the wisest know. And study well the ends and use of knowledge; that all you know may be concocted into love and holiness; and use it as remembering that you have much to give account of.

Tempt. XI. Moreover the tempter will fetch advantage against you, from your former life and actions. If you have gone out of the way to heaven, he would harden you by custom, and make you think it such a disgrace or trouble to return, as that it is as good go on, and put it to the venture. If you have done any work materially good, while your heart and course of life is carnal and worldly, he would quiet you in your sinful, miserable state, by applauding the little good that you have done. If a good man have erred or done ill, he will engage his honour in it, and make him study to defend it, or excuse it, lest it prove his shame; and tempt men, as he did David, to hide one sin with another. If he get hold of one link, he will draw on all the chain of sin.

Direct. XI. Take heed therefore what you do; and foresee the end. Let not the devil get in one foot: try your way, before you enter it. But if you have erred, come off, and that thoroughly and betimes, whatever it cost; for be sure it will cost more to go on. And if he would make a snare of the good that you have done, remember that this is to turn it into the greatest evil; and that there must be a concurrence and integrity of good to make you acceptable, and to save you: heart and life must be good to the end.

Tempt. XII. Lastly, he fitteth his temptations to the season. He will take the season just when an evil thought is likest to take with you; and when the winds and tide do serve him: that will take at one time (when a man hath his wits and heart to seek) which would be abhorred at another. In afflicting times he will draw you to deny Christ, with Peter, or shift for yourselves by sinful means; in prosperous times he will tempt you to security, worldliness, and forgetfulness of the night and winter which approacheth: the timing his temptations is his great advantage.

Direct. XII. Dwell as with God, and you dwell as in eternity, and will see still that as time, so all the pleasure, and advantages, and dangers, and sufferings of time, are things of themselves of little moment. Keep your eye upon judgment and eternity, where all the errors of time will be rectified, and all the inequalities of time will be levelled, and the sorrows and joys that are transitory will be no more; and then no reasons from the frowns or flatteries of the times will seem of any force to you. And be still employed for God, and still armed and on your watch, that Satan may never find you disposed to take the bait.

The Tempter's Method in applying his prepared Baits.

Tempt. I. The devil's first work is, to present the tempting bait in all its alluring, deceiving properties; to make it seem as true as may be to the understanding, and as good and amiable as may be to the will. To say as much as can be said for an evil cause; he maketh his image of truth and goodness as beautiful as he can: sin shall be sugared, and its pleasure shall be its strength, Heb. xi. 25. Sin shall have its wages paid down in hand, 2 Pet. ii. 15. He will set it out

with full-mouthed praises: O what a fine thing it is to be rich, and please the flesh continually! to have command, and honour, and lusts, and sports, and what you desire! Who would refuse such a condition that may have it? All this will I give thee, was the temptation which he thought fit to assault Christ himself with. And he will corrupt the history of time past, and tell you that it went well with those that took his way, Jer. xliv. 17. And for the future, he will promise them, that they shall be gainers by it (as he did Eve) and shall have peace, though they please their flesh in sinning: see Deut. xxix. 19.

Direct. I. In this case, first inquire what God saith of that which Satan so commendeth. The commendations and motions of an enemy are to be suspected. God is most to be believed. 2. Then consider not only whether it be good, but how long it will be good; and what it will prove at the end; and how we shall judge of it at the parting; and withal consider what it tendeth to; whether it tend to good or evil; and whether it be the greatest good that we are capable of. And then you will see, that if there were no good, or appearance of good in it, it could do a voluntary agent no hurt, and were not fit to be the matter of a temptation: and you will see that it is temporal good set up to deceive you of the eternal good, and to entice you into the greatest evil and misery. Doth the devil show thee the world, and say, "All this will I give thee?" Look to Christ, who showeth thee the glory of the world to come, with all things good for thee in this world, and saith more truly, "All this will I give thee." The world and hell are in one end of the balance, and pardon, holiness, and heaven are in the other. Which now wilt thou prefer? If the devil have more to give thee and bid for thee than Christ, let him take thee.

Tempt. II. The tempter laboureth to keep God, and Christ, and heaven out of sight, that they darken not the splendour of his bait; and to hide those potent reasons from them, by which they might easily repel the temptation; so that though they are well known and sure, and Scripture be full of them, they shall none of them be ready at hand to use, when the temptation cometh; so that to them they shall be all as nothing: and this he doth by unbelief and inconsiderateness.

Direct. II. Live by faith. See that God the Father, the Redeemer, and the Holy Spirit, dwell within you, and take up your hearts, and your hopes be placed all on heaven, and that these be your very life and business; and then you will always have that at hand which may repel the tempter. A heart taken up with God and Christ, conversing in heaven, is always fortified, and prepared to meet every temptation with abhorrence. Let your souls be still possessed with as constant apprehensions of the evil of sin, the danger of sinning, the presence, authority, and holiness of God, the wrong that sin doth him, the hurt it doth ourselves and others, and what it did to Jesus Christ, as you have of the danger of fire, and water, and poison; and then the tempter will not speed.

Tempt. III. It is the great care of the devil to keep out of sight, that he be not seen himself in the temptation. As the angler keepeth himself behind the bush, and the fowler hideth himself from the birds, or else they would fear, and fly, and escape; so doth the devil use all his art, to hide himself from the sinner's observation; that the deluded soul shall little think that the

devil is so near him, and hath so great a hand in the business. If the ambitious or covetous worldling saw the devil offer him the bait, and heard him say, "All this will I give thee;" he would have the smaller list to take the bait. If the devil appeared to the whoremonger, and brought him his whore, and encouraged him to his filthiness, it would cool his lust: or if he appeared to the drunkard, and presented him the cup, he would have but little list to drink. If the proud and the malicious saw the devil at their backs, rejoicing in their sin, and putting them on, it might affright them half into their wits. Therefore the great endeavour of the devil is, to persuade men that it is not he that makes the motion to them: it is such a friend, or such a neighbour, or gentleman, or minister, or wise man; it is not the devil! till the fish is caught, and the bird is in the net, and then the author of all appeareth, to kill them, and carry them away without any concealment.

Direct. III. Mark but the tendency and the manner of the temptations, and you may perceive the author. Who else is it that is so much against God, and against your everlasting happiness? Who else is it that would so abuse your reason, to prefer things temporal before things eternal, and the brutish pleasures of a corruptible flesh before the interest of immortal souls? Who else so contradicteth all the word of God? Read God's warnings, and he will tell you who it is. Take every temptation then (whoever be the messenger) as if thou sawest the devil standing by, and making the motion to thee, and heardest himself exhort thee to the sin. Suppose you saw him conducting you to the whore-house, the play-house, the ale-house, and making you entertainment as the master of the game. How then would you take it? and what would you do? Would you go, and be angry at the precise preacher that would hinder you? and would you take the devil's part? No, nature hath possessed you with a fear of him, and an enmity to him: use it for your safety. It cannot be good for you that comes from him. He hath a fouler face to appear to you in, than ever yet you saw, when you have done his work, and are where he would have you. O know with whom you have to do.

Tempt. IV. The tempter is most careful also to hide from men the nature and tendency of the temptation itself; that they shall not know that it is a temptation when they are tempted, but shall have nothing in sight but the bait which they desire. The angler doth not only hide himself from the fish, but also his rod, and line, and hook, as much as he can. The fowler covereth his nets, so that either the fish and bird shall not see the snare, or shall not know what it is, and what it is there laid for: so when the bait of pleasure, and honour, and wealth is presented by the devil, to the fornicator, gamester, proud, or covetous, they shall not see what the devil is doing now, and what a game he is playing for their souls! They shall not perceive the connexion that there is between the pleasure and the sin, and the sin and the threatening, and the threatening and the judgment, and the judgment and the everlasting punishment. When Judas was bargaining with the Pharisees, he knew not that the devil was in him driving on the match.

Direct. IV. Be wise and suspicious: blindness or fool-hardiness will lead you into the snare. Be wise, that you may know the tendency of every thing that is presented to your thoughts, and may be able to perceive a danger. Be suspicious and cautelous, that you make a sufficient trial, and go upon sure grounds, and avoid the very appearance of evil: when it is hell that you fear, come not too near. Play not as the fly about the candle: salvation is necessary; but preferment, or wealth, or liberty, or credit, or life itself are not necessary to you! Prove all

things. Flatter not yourselves into the snares by foolish hopes, and judging of things as the flesh would have them to be, rather than as they are. If no danger appear, turn up all coverings, and search and see that none be hidden. The devil hath his gunpowder plots, and mines, which may blow you up before you are aware. Not only lawfulness and indifferency, but great good is the pretence for greatest evil.

Tempt. V. It is the tempter's care to bring the tempting object near enough, or draw the sinner near enough to it. The net must come to the fish, or the fish to the net. The distant fire will not burn the wood. The devil's chief confidence is in the sensitive appetite, which worketh strongliest at hand. If he get the drunkard into the ale-house, and show him the cup, he hath half conquered him already; but if he be scrupulous and modest, some one shall drink a health, or importune him, and put the cup into his hand. The thief, with Achan, shall see the bait, and the sight will work a covetous desire. The glutton shall have the tempting dishes before him, and be at a table which by variety of delicious food is fitted to become his snare; whereas if he had nothing set before him, but the poor man's simple food which hath nothing in it fit to tempt him, he might easily have escaped. The fornicator shall have his beautiful dirt brought near him, and presented to him in a tempting dress; for at a sufficient distance there had been little danger. The ambitious person shall have preferment offered him, or brought so fair to his hand, that with a little seeking it may be attained. The fearful coward shall be threatened with the loss of estate or life, and hear the report of the cannons, guns, and drums of Satan. Peter is half conquered when he is got among questioning company in the high priest's hall. Thus David, thus Lot, thus ordinarily sinners are drawn into the snare.

Direct. V. As ever you would preserve your innocency and your souls, fly as far from tempting objects as you can: I say, as you can, without distrusting God in the neglect of a certain duty. A wife, or a servant, that are bound, cannot fly; nor must we leave undone our certain duty upon an uncertain danger, which may otherwise be avoided; but keep off from the temptation at as great a distance as you can: the safest course is the best when your souls lie at the stake: if it be not necessary, plead not the lawfulness of what you do, when it is a temptation to that which is unlawful. You say, it is lawful to wear such curious ornaments, and set out yourselves in the neatest dress; but is it lawful to be proud or lustful, or to consume your time unprofitably? If not, tempt not yourselves or others to it. Keep away from the place where the snare is laid. Look first to the end before thou meddle with the beginning. Why should I eat that which I know I cannot digest, but must cast it up again? And why should I taste that which I must not eat? And why should I desire to have that set before me, and to look upon that which I must not taste? Come not near if thou wouldst not be taken. What dost thou at the ale-house with a cup before thee, if thou wouldst not be drawn to excess of drink? If thou be subject to excess in eating, make not thy own table thy temptation. Fly from the temptation as thou wouldst do from hell, or from the devil himself. See not the bait of lust, or come not near, if thou be inclinable to lust: saith Solomon, "Remove thy way far from her, and come not near the door of her house," Prov. v. 8. "For her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell," ver. 4, 5. "Her house inclineth to death, and her paths unto the dead. None that go to her return again, neither take they hold of the paths of life," chap. ii. 18, 19. "Her house is the way to hell, going down to the chambers of death," chap. vii. 27. "Whoso is simple, let him turn in hither:

and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there: and that her guests are in the depths of hell," chap. ix. 16-18. "Lust not after her beauty in thy heart, neither let her take thee with her eye-lids.—Can a man take fire in his bosom and his clothes not be burnt? Can one go upon hot coals and his feet not be burnt?" chap. vi. 25, 27, 28. Remember that you pray daily, "Lead us not into temptation:" and if you will run into it yourselves, are not your prayers hypocritical and an abuse of God? If you would be saved from sin, you must be saved in God's way; and that is, by flying from temptations; and not drawing near, and gazing on forbidden objects, and tempting yourselves: even as God's holy means must be used by all that would come to holiness and heaven; so the devil's must be avoided by him that would escape sin and hell. But if you cannot remove far enough from the snare, then double your fear, and watchfulness, and resolution: fly with Joseph, Gen. xxxix. 12, from the sin, if you cannot go out of the house. How carefully should every foot be placed, when we know that every step we tread is among snares! Rule your senses if you cannot remove the bait: make Job's covenant with your eyes, that you look not on that which would allure, Job xxxi. 1. Let every sense have a constant watch.

Tempt. VI. The next great work of the tempter is, to give us the fairest opportunities to sin, and to remove all impediments, and show men encouraging hopes and invitations. He will show the thief which way he may steal; and show the covetous man which way he may thrive, and deceive, and overreach; and the ambitious man which way he may rise; and the fornicator how he may obtain his desire, and sin unknown; and then he tells them how easy it is; now no one seeth you; you may do it without fear or shame. It is the devil's great care to take all things out of the way that would affright, or hinder sinners; that they may have full opportunity to invite them. Therefore he is very desirous that public impediments should be all removed; especially in a godly magistrate and minister, and that the common disgrace of sinning may be taken off, and if it may be, turned against religion, or fall on them that are the greatest adversaries to sin.

Direct. VI. It is therefore a principal part of your wisdom and watchfulness, to avoid the opportunities of sinning, and keep out as many impediments as may be in your own way. It is a most foolish and sinful thing in some men, who think it a brave thing to have power to do hurt, though they pretend that they abhor the doing of it. He that saith he hateth oppression, yet would have a power to oppress; to have all men at his will and mercy he thinks is brave: so they that would not be gluttonous would have a tempting table still before them, presuming that their own will is a sufficient preservative against the sin: so they that would not be insnared with lust, have yet a desire to appear as comely, and lovely, and desirable as may be, and to be as much beloved, that they may have other affections at command; and also to have opportunity offered them, that they may sin if they will. And is thy will so well established, mortified, and unchangeable, as to be so far trusted? O foolish sinner! that no better knowest thyself; nor observest thy danger; nor perceivest that this very desire to have the power to do evil showeth a degree of the evil in thy heart, and that thou art not yet so far from it as thou must be, if thou wouldst be safe. Contrive thyself (if thou be wise and love thyself) into the greatest difficulty of sinning that thou canst. Make it impossible, if it may be done. The power is for

Psal. ci. 3.

the act. Desire not to be able to sin, if thou wouldst not sin; not that natural power to do good should be destroyed because it is also a power to do evil, but cast as many blocks in the way of thy sinning as thou canst, till it amount to a moral impossibility. Desire the strictest laws and governors, and to be still in the eye of others, and contrive it that thou mayst have no hope of secrecy. Contrive it so that it may be utter shame and loss to thee if thou sin. If thou be tempted to fornication, never be private with her or him that is thy snare. If thou be tempted to deceive and rob those that trust thee, avoid the trust; or if ever thou have done it, restore and confess, that shame may preserve thee.

Tempt. VII. Next the tempter importunately soliciteth our thoughts or fantasies to feed upon the tempting thing: that the lustful person may be thinking on the objects of his lusts; and the ambitious man thinking on his desired honour; and the covetous man of his desired wealth, his house, or lands, or gainful bargains; and the malicious man be thinking of all the real or imaginary wrongs which kindle malice.

Direct. VII. Keep a continual watch upon your thoughts. Remember that this is the common entrance of the greatest sins; and if they go no further, the Searcher of hearts will judge thee for the adultery, murder, and other sins of thy heart. But especially see that your thoughts be so employed on better things, that sin may never find them vacant.

Tempt. VIII. The tempter also is diligent to keep the end from the sinner's eye, and to persuade him that there is no danger in it, and that it will be as good at last as at first. He cannot endure a thought, a word of death or judgment, unless he can first fortify the sinner by some presumptuous hope, that his sins are pardoned, and his case is good: either he will make them believe him, that there is no such danger to the soul as should deter them; or else he keepeth them from thinking of that danger. He is loth a sinner should so much as look into a grave, or go to the house of mourning, and see the end of all the living, lest he should lay it to heart, and thence perceive what worldly pleasure, wealth, and greatness is, by seeing where it leaveth sinners. If one do but talk of death or judgment, and the life to come, the devil will stir up some scorn, or weariness, or opposition against such discourse. If a sinner do but bethink himself in secret, what will become of him after death, the devil will either allure him, or trouble him, and never let him rest, till he have cast away all such thoughts as tend to his salvation. He cannot endure when you see the pomp and pleasure of the world, that you should think or ask, How long will this endure? and what will it prove in the latter end?

Direct. VIII. Go to the holy Scriptures, and see what they foretell concerning the end of godliness and sin: God knoweth better than the devil, and is more to be believed. You may see in the word of God, what will become of saints and sinners, godly and ungodly, at the last, and what they will think and say when they review their present life; and what Christ will say to them, and how he will judge them, and what will be their reward for ever. This is the infallible prognostication where you may foresee your endless state. In this glass continually foresee the end. Never judge of any thing by the present gust alone. Ask not only how it tasteth, but how it worketh, and what will be the effects: remember that God's law hath inseparably conjoined holiness and heaven, and sin unrepented of and hell; and seeing these cannot be separated indeed, let

Psal. i.; xv.; Matt. xxv.

them never be separated from each other in your thoughts. Otherwise you will never understand Christ or Satan. When Christ saith, "Wilt thou deny thyself, and take up the cross and follow me?" his meaning is, shall I heal thy carnal, worldly heart and life, and bring thee by grace to the sight of God in endless glory? You will never understand what prayer, and obedience, and holy living mean, if you see not the end, even heaven conjoined to them. When the devil saith to the glutton, Eat also of this pleasant dish; and to the drunkard, Take the other cup; and to the fornicator, Take thy pleasure in the dark; and to the voluptuous, Go to the play-house, or the gaming-house; come, play at cards or dice; his meaning is, Come, venture upon sin, and fear not God's threatenings, and refuse his word, and Spirit, and grace, that I may have thy company among the damned, in the fire which never shall be quenched. This is the true English of every temptation. Open thy ears then, and whenever the devil or any sinner tempteth thee to sin, hear him as if he said, I pray thee, leap into the flames of hell.

Tempt. IX. If the tempter cannot quickly draw men to the sin, he will move them at least to abate their resolution against it, and to deliberate about it, and hear what can be said, and enter into a dispute with Satan or some of his instruments; telling them, that it is a sign of falsehood which will not endure the trial, and that we must prove all things. And while the sinner is deliberating and disputing, the venom is working itself into his veins, and sense is secretly undermining and betraying him, and deceiving his mind, bribing his reason, and seducing his will: just as an enemy will treat with those that keep a garrison, that, during the treaty, he may send in spies, and find out their weakness, and corrupt the soldiers; so doth the devil with the sinner.

Direct. IX. Remember that it is Christ, and not Satan, that you are to hear. Truth is strong, and can bear the trial, before any competent judge; but you are weak, and not so able to judge as you may imagine. Ignorant, unskilful, and unsettled persons are easily deceived, be the cause never so clear. If it be a cause untried by you, it is not untried by all the godly, nor unknown to him that gave you the holy Scriptures. If it be fit to be called in question and disputed, take the help of able godly teachers or friends, and hear what they can say: matters of endless life or death are not rashly to be ventured on. But if it be a thing past dispute, in which you have been already convinced and resolved, reject the tempter, and tell him, that you owe him not so much service, as to dispute with him whether you should care for your salvation? Else there will be no end, till you are betrayed and undone: innocent Eve is deceived when once it comes to a dispute. Be not like Balaam, that tempted God, and would not be satisfied with his answer.

Gal. i. 16.

Tempt. X. Also the tempter overcometh very many, by making them presumptuously confident of their own strength: saying, Thou art not so weak as not to be able to bear a greater temptation than this. Canst thou not gaze on beauty, or go among vain and tempting company, and yet choose whether thou wilt sin? It is a child indeed that hath no more government of themselves. Cannot thy table, thy cup, thy house, thy lands, be pleasing and delectable, but thou must needs over-love them, and turn them to sin?

Direct. X. O know thy own weakness, the treacherous enemy which thou still carriest about thee, who is ready to open the back-door to the devil! Remember that flesh is on the tempter's side, and how much it can do with thee before thou art aware. Remember what an

unsettled wretch thou art, and how many a good purpose formerly hath come to nothing, and how oft thou hast sinned by as small a temptation. Remember that without the Spirit of Christ, thou canst do nothing, nor stand against any assault of Satan; and that Christ giveth his Spirit and help in his own way, and not to those that tempt him to forsake them, by thrusting themselves into temptations. Shall ever mortal man presume upon his own strength, after the falls of an Adam, a Noah, a Lot, a David, a Solomon, a Hezekiah, a Josiah, a Peter? and after such ruins of multitudes of professors, as our eyes have seen? "All these things happened unto them for ensamples, and they are written for our admonition, on whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall," 1 Cor. x. 11, 12.

Tempt. XI. It is a great project of the devil, and successful with many, to draw them to venture on the sin, by showing them first the effectual remedy, the abundant mercy of God, the sufficient satisfaction made by Christ, the full, and free, and universal promise; that these are sufficient to cleanse the soul of any sin, therefore you need not fear.

Direct. XI. But God is just, as well as merciful; and there are "vessels of wrath," as well as vessels of mercy. Judge how God will use his mercy, and who shall have it, by his own word: for he knoweth better than you, to whom, and how far to show mercy. Is the tempter himself saved, for all God is merciful? And the gospel hath far sorer punishment than the law, to the abusers of grace. Christ is the most dreadful Judge to the wicked, as well as the tenderest Saviour to his own. There is enough in his grace to save the penitent: but if you will sin upon presumption that grace will save you, you have small reason to think that you are penitent, or ever will be, without a very merciful change. How many can you name that ever were converted and forgiven, that lived wilfully in sin, because the remedy was sufficient? I doubt not but many such have been recalled; but this is not the way to hope: it is a terrible thing to sin deliberately and wilfully, because of the greatness of mercy, or the sufficiency of the death of Christ! No man but the penitent convert is saved by Christ; and this is clean contrary to penitence and conversion. Christ doth not as mountebanks, that wound a man, to show people how quickly their balsams can cure him; or make a man drink a toad, to show the power of their antidotes: but he cureth the diseases which he findeth, (in believers,) but causeth none.

Rom. ix.
Heb. x. 26-29. 2 Thess. i. 10.

Tempt. XII. Also the tempter telleth the sinner, how certain, and easy, and speedy a remedy he hath in his own power: it is but repenting, and all sin is pardoned.

Direct. XII. 1. Is it in thy power? If so, the greater is thy sin, that sinnest more when thou shouldst repent: if it be easy, what an inexcusable wretch art thou that wilt not do it, but go on! 2. But repentance is the gift of God, 2 Tim. ii. 25, 26; and is he like to give it to them that wilfully abuse him in expectation of it? 3. As easy as it is, it is but a few that truly repent and are forgiven, in comparison of those that go on and perish. 4. The easiest repentance is so bitter, that it is far easier to forbear the sin: it is better not wound yourselves, than have the best salve, if you were sure of it. 5. The repentance which is caused by mere fears of death and hell, without the power of heavenly love to God and holiness, is but the repentance of the damned, and never procureth pardon of sin: the devil hath such a repentance, as well as such a faith, which will not save him.

James ii. 19.

Tempt. XIII. Satan also imboldeneth the sinner, by telling him how many have repented and sped well, that sinned as bad or worse than this. He tells him of Noah, and Lot, and David, and Peter, and the thief on the cross, and Paul a persecutor, yea, and Manasseh, &c.

Direct. XIII. But consider whether any of those did thus sin, because that others had escaped that sinned before them. And think of the millions that never repented, and are condemned, as well as of the few that have repented. Is repentance better than sin? Why then will you sin? Is sin better than repentance? Why then do you purpose to repent? Is it not base ingratitude to offend God wilfully, because he hath pardoned many offenders, and is ready to forgive the penitent? And should a man of reason wilfully make work for his own repentance, and do that which he knoweth he shall wish with grief that he had never done? If some have been saved that fell into the sea, or that fell from the top of steeples, or that

drunk poison, or were dangerously wounded, will you therefore cast yourself into the same case, in hope of being saved?

Tempt. XIV. The tempter persuadeth the sinner that it cannot be that God should make so great a matter of sin, because the thoughts of a man's heart, or his words or deeds, are matter of no great moment, when man himself is so poor a worm; and whatever he doth, it is no hurt to God: therefore you need not make such a matter of it.

Direct. XIV. If God so much regard us as to make us, and preserve us continually, and to become our Governor, and make a law for us, and judge us, and reward his servants with no less than heaven, then you may easily see that he so much regardeth us, as to observe whether we obey or break his laws. He that so far careth for a clock or watch, as to make it and wind it up, doth care whether it go true or false. What do these men make of God, who think he cares not what men do? Then he cares not if men beat you, or rob you, or kill you, for none of this hurteth God. And the king may say, if any murder your friends, or children, why should I punish him? he hurt not me. But justice is to keep order in the world, and not only to preserve the governor from hurt. God may be wronged, though he be not hurt. And he will make you pay for it, if you hurt others; and smart for it, if you hurt yourself.

Tempt. XV. The tempter laboureth to extenuate the sin, and make it seem a little one; and if every little sin must be made such a matter of, you will never be quiet.

Direct. XV. But still remember, 1. There is deadly poison in the very nature of sin, as there is in a serpent, be he never so small. The least sin is worse than the greatest pain that ever man felt; and would you choose and say, it is little? The least sin is odious to God, and had a hand in the death of Christ, and will damn you if it be not pardoned; and should such a thing be made light of? And many sins counted small may have great aggravations, such as the knowing, deliberate, wilful committing of them is. To love a small sin, is a great sin; especially to love it so well, that the remembrance of God's will and love, of Christ, and heaven, and hell, will not suffice to resolve you against it. Besides, a small sin is the common way to greater: "When lust hath conceived, it brings forth sin, and sin, when it is finished, brings forth death," James i. 14, 15. "Behold how great a matter a little fire kindleth," chap. iii. 5. The horrid sins of David and Peter had small beginnings. Mortal sicknesses seem little matters at the first. Many a thousand have sinned themselves to hell, that began with that which is accounted small.

Tempt. XVI. Also the devil draweth on the sinner, by promising him that he shall sin but once, or but a very few times, and then do so no more: he tells the thief, and the fornicator, that if they will do it but this once, they shall be quiet.

Direct. XVI. But, O consider, 1. That one stab at the heart may prove incurable. God may deny thee time or grace to repent. 2. That it is easier to forbear the first time than the second; for one sin disposeth the heart unto another. If you cannot deny the first temptation, how will you deny the next? When you have lost your strength, and grieved your helper, and strengthened your enemy and your snare, will you then resist better wounded, than now when you are whole?

Tempt. XVII. But when the devil hath prevailed for once with the sinner, he makes that an argument for a second: he saith to the thief, and drunkard, and fornicator, it is but the same thing that thou hast done once already; and if once may be pardoned, twice may be pardoned; and if twice, why not thrice; and so on.

Direct. XVII. This is to let the devil get in a foot. A spark is easier quenched than a flame; but yet remember that the longer the worse: the oftener you sin, the greater is the abuse of the Spirit of God, and the contempt of grace, and the wrong to Christ, and the harder is repentance; and the sharper if you do repent, because the deeper is your wound. Repent therefore speedily, and go no further, unless you would have the devil tell you next, It is now too late.

Tempt. XVIII. The tempter maketh use of the greater sins of others, to persuade men to venture upon less. Thou hearest other men curse, and swear, and rail, and dost thou stick at idle talk? How many in the world are enemies to Christ, and persecute his ministers and servants, and dost thou make so great a matter of omitting a sermon, or a prayer, or other holy duty?

Direct. XVIII. As there are degrees of sin, so there are degrees of punishment: and wilt thou rather choose the easiest place in hell than heaven? How small soever the matter of sin be, thy wilfulness, and sinning against conscience, and mercies, and warnings, may make it great to thee. Are great sinners so happy in thy eyes, that thou wouldst be as like them as thou darest?

Tempt. XIX. Also he would imbolden the sinner, because of the commonness of the sin, and the multitude that commit either that or worse, as if it were not, therefore, so bad or dangerous.

Direct. XIX. But remember, that the more examples you have to take warning by, the more inexcusable is your fall. It was not the number of angels that fell, that could keep them from being devils and damned for their sin: God will do justice on many as well as on one. The sin is the greater, and therefore the punishment shall not be the less. Make the case your own: will you think it a good reason for any one to abuse you, beat you, rob you, because that many have done so before? He should rather think, that you are abused too much already, and therefore he should not add to your wrongs. If when many had spit in Christ's face or buffeted him, some one should have given him another spit or blow, as if he had not enough before, would you not have taken him to be the worst and cruellest of them all? If you do as the most, you will speed as the most.

Tempt. XX. It is a dangerous temptation when the devil proposeth some very good end, and maketh sin seem the fittest, or the necessary means to accomplish it: when he blindeth men so far as to think that it is necessary to their salvation, or to other men's, or to the welfare of the church, or progress of the gospel, or the pleasing of God, then sin will be committed without regret, and continued in without repentance; on this account it is that heresy, and will-worship, and superstition are kept up: Col. ii. 18, 21-23, "Having a show of wisdom in will-worship, and humility, and neglecting the body." It is for God that much of the

wickedness of the world is done against God: it is for the church and truth that papists have murdered and persecuted so many.

Direct. XX. Remember that God needeth no sinful means to attain his ends: he will not be beholden to the devil to do his work; he would not have forbad it, if he would have had you done it. He is never at such a loss, but he can find right means enough to perform his work by: it is a great part of our wisdom which our salvation lieth on, to choose and use right means, when we are resolved on a right end. It is a horrible injury against God to entitle him to sin, and make it seem necessary to his ends and honour. Good ends will not justify evil actions. What sin so odious that hath not had good ends pretended for it? Even Christ was murdered as a malefactor for good ends, at least pretended, even to vindicate God's honour from blasphemy, and Cæsar from injury, and the nation from calamity. And his disciples were killed that God might be served by it, and pestilent troublers of the world taken away, John xvi. 2; Acts xxiv. 5; xvii. 6.

Tempt. XXI. He would make us presume because we are God's children, and special grace cannot be wholly lost, and we have found that once we had grace, therefore we may venture as being safe.

Direct. XXI. But many thousands shall be damned, that once thought they had the truth of grace. It is a hard controversy among learned and godly men, whether some in a state of saving grace do not fall from it and perish; but it is past controversy, that they shall perish that live and die impenitently in wilful sin. To plead truth of grace for encouragement in sin, is so much against the nature and use of grace, as may make you question the truth of it. You can be no surer that you have true grace, than you are sure that you hate all known sin, and desire to be free from it. Christ teacheth you how to answer such a horrid temptation, Matt. iv. 6, 7, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge over thee"—"Thou shalt not tempt the Lord thy God." Sonship, and promises, and truth of grace, are incongruous arguments to draw you to sin, and heinous aggravations of sin so committed.

Tempt. XXII. The devil oft most dangerously imitateth the Holy Ghost, and comes in the shape of an angel of light: he will be for knowledge in the gnostics; for unity and government in the papists; for mortification in the friars; for free grace and tenderness of our brethren's consciences in the libertines; for peace and mutual forbearance in the Socinians; for zeal, self-denial, and fearlessness of men, and pretended revelations and spirituality, in the quakers. He will be against heresy, schism, error, disobedience, hypocrisy, pretendedly, in haters and persecutors of holiness and reformation; and when he will seem religious, he will be superstitious, and seem to outgo Christ himself.

Direct. XXII. Keep close to Christ, that you may know his voice from the voice of strangers; and get holy wisdom to try the spirits, and to discern between the things that differ: let the whole frame of truth and godliness be in your head and heart, that you may perceive when any would make a breach in any part of it. The devil setteth up no good but in order to some evil. Therefore, examine whither it tendeth; and not only what it is, but what use he would have you make of it. And love no evil, because of any good that is pretended for it; and dislike

or reject no good, because of any evil use that is by others made of it. And whatever doctrine is brought you, try it thus: 1. Receive none that is against the certain nature, attributes, and honour of God. 2. Nor any that is against the light or law of nature. 3. Nor any that is against the Scripture. 4. Nor any that is against holiness of heart and life. 5. Nor any against charity and justice to men. 6. Nor any (about matters to be ordered by men) that is against order; nor any against government and the peace of church and state. 7. Nor any that is against the true unity, peace, and communion of saints. 8. Nor any that is certainly inconsistent with great and certain truths. Thus try the spirits, whether they be of God.

Tempt. XXIII. The tempter usually draweth men to one extreme, under pretence of avoiding another; causing men to be so fearful of the danger on one side, as to take no heed of that on the other side.

Direct. XXIII. Understand all your danger; and mark the latitude or extent of God's commands; and watch on every side: and you must know in what duties you are in danger of extremes and in what not. In those acts of the soul that are purely rational, about your ultimate end, you cannot do too much; as in knowing God, and loving him, and being willing and resolved to please him. But passions may possibly go too far, even about God, especially fear and grief; for they may be such as nature cannot bear without distraction, death, or hinderance of duty: but few are guilty of this. But towards the creature, passions may easily exceed: and in external actions towards God or man there may be excess. But especially in point of judgment, it is easy to slide from extreme into extreme. And you must know in every duty you do, and every sin which you avoid, and every truth you receive, what is the contrary or extreme to that particular truth, or sin, or duty; and keep it in your eye. If you do not thus watch, you will reel like a drunken man from side to side, and never walk uprightly with God. You will turn from prodigality to covetousness, from cruel persecution to libertinism, or from libertinism to persecuting cruelty; from hypocritical formality to hypocritical pretended spirituality, or from enthusiasms and faction to dead formality. But of this I have spoken at large, chap. v. part II. "Direction to Students."

Tempt. XXIV. On the contrary, the tempter usually pleadeth moderation and prudence against a holy life, and accurate zealous obedience to God; and would make you believe that to be so diligent in duty and scrupulously afraid of sin, is to run into an extreme, and to be righteous over-much, and to make religion a vexatious or distracting thing, and that it is more ado than needs.

Direct. XXIV. This I have answered so oft, that I shall here say but this: that God cannot be too much loved; nor heaven too much valued, nor too diligently sought or obeyed; nor sin and hell be too much avoided: nor doth any man need to fear doing too much, where he is sure when he hath done his best to do too little. Hearken what men say of this at death.

Tempt. XXV. The tempter would persuade us that one sin is necessary to avoid another; and that of two evils you must choose the less, as if there were no other way. Thus James and John did by sinful, uncharitable zeal, desire to punish sin, Luke ix. 54. Peter would sinfully fight against the sinful Jews, Matt. xxvi. 52. Thus he bids men lie, to avoid some dishonour to

God and religion; and persecute, to preserve the unity of the church, and keep out sin; and commit a lesser sin themselves to escape a greater.

Direct. XXV. This is to abuse God, as if he had made that necessary which he forbids, and had not provided you lawful means enough to use against every sin. This is wilfully to do that which you pretend you are unwilling to do, even to sin. Of two evils avoid both, but be sure you consent to neither.

Tempt. XXVI. He pleadeth christian liberty to entice to sin, especially to sensuality. Hath not Christ purchased you liberty to use the creatures? all things are yours. No men but the godly have just title to them.

Direct. XXVI. He never purchased us liberty to abuse the creature, as poison to hurt ourselves; to hinder mortification, and strengthen our enemy, and our snare, and to steal away our hearts from God. It is a liberty from sin, and not a liberty to sin, that Christ hath purchased us.

Tempt. XXVII. He pleadeth the necessity of wife, children, estate, life, &c. Necessity makes it lawful.

Direct. XXVII. There is no necessity of sinning. He cannot be Christ's disciple, that thinks it more necessary to save his life, or provide for wife and children, than to obey his Lord, Luke xiv. 26, 33. God must be trusted with these.

Tempt. XXVIII. But, saith the tempter, it is natural to lust, to love honour, ease, pleasure, &c.; therefore it is no sin.

Direct. XXVIII. Nature is corrupted and sinful; and it is natural to you to be rational, and to rule your sense and appetite by reason, and not to do what lust or appetite desireth. Else man is but a beast.

Tempt. XXIX. But, saith the tempter, authority commandeth it; it is your parent's or master's will, and you must obey.

Direct. XXIX. There is no power, but from God; therefore none against him or above him. They must be obeyed in all things lawful, but not in sin. They cannot save you nor themselves from the wrath of God.

Tempt. XXX. But, saith the tempter, you have promised or vowed that you will do it, and are not at liberty.

Direct. XXX. The vow of a lawful thing must be kept; but if you vow to sin, it is another sin to perform it, and to wrong God or man because you have vowed to wrong him.

Tempt. XXXI. But, saith the tempter, it is a controversy, and many learned and good men think it is no sin.

Direct. XXXI. You have the more reason to be fearful and cautelous, when you see that the case is so obscure, and the snare so subtle, and are sure that many learned and good men on

one side or other are deceived before you. Remember God is your King and Judge; who will not take it for an excuse for sin, that learned or good men did it, or defended it. Consult not with flesh and blood, but with God.

Tempt. XXXII. But, saith the tempter, will you be singular, and be pointed or hooted at by all.

Direct. XXXII. In doctrine I will not be singular from the holy catholic church of God; in worship I will not in singularity or schism separate from the communion of saints: but in doctrine I will be singular from infidels and heretics; and in a holy life I will be singular from the ungodly, and profane, and sensual; lest if I do as they, to avoid their scorns, I speed as they.

Tempt. XXXIII. But you are weak, and you cannot help it, till God will give you grace to do it.

Direct. XXXIII. Therefore I must not be wilful, and negligent, and rash, and do that evil which I may forbear, nor resist and refuse that grace, and help, and mercy without which I can do nothing.

Tempt. XXXIV. But you repent, and ask God forgiveness through Christ, every night, for the sins of the day.

Direct. XXXIV. Repenting is a sorrowful turning of the heart from sin to God. You repent not if you turn not. To mock God with such hypocritical praying and repenting is itself a heinous sin. Will you take it for repenting, if a man that spits in your face and beateth you, shall do it every day, and ask you forgiveness at night, and purpose to do it still, because he asked forgiveness.

Tempt. XXXV. But every man sinneth daily: you do but as the best men in the world do.

Direct. XXXV. No true christian that is justified hath any sin but what he hateth more than loveth, and would fain be rid of, and striveth against in the use of holy means. He hath no beloved sin which he would not part with, but had rather keep than leave.

Tempt. XXXVI. But those that seem strict and godly are hypocrites, and secretly as bad as you.

Direct. XXXVI. This is just like the devil, the accuser of those that are sanctified and justified by Christ, the father of malice and lies; to charge that on them, which he confesseth is secret and he cannot prove. So he said of Job, that if he were touched in his estate or body, he would forsake his godliness; but he was found a liar. But be it how it will, I am sure I must be holy or I shall not see God, and if "I live after the flesh I shall die," Heb. xii. 14; Rom. viii. 9, 13; and other men's misery will be no ease to me.

Tempt. XXXVII. But, saith the tempter, if you will not sin, come but near it, and do that which is lawful.

Direct. XXXVII. Indeed we must not run into a contrary extreme, under pretence of flying far enough from sin; but if you keep out of other sin, you cannot go too far from any. To be near sin, is to be near God's wrath, and near that which tendeth to hell fire. And to come near it is

the common way of coming to it. He that could wish he might do it, is infected at the heart already. Keep a tender conscience, and a constant sense of the danger of sinning.

Tempt. XXXVIII. It is a great snare, when sin is got into credit, 1. By putting fair names upon it, calling luxury and gluttony keeping a good house, and a good table; tippling is called drinking a cup with a friend; lust and filthiness are called love; worldliness is called thriftiness and good husbandry; idleness and loss of time are called the leisure of a gentleman; slothfulness is called a not being too worldly; time-wasting sports are called recreations; pride is called decency and handsomeness; proud revenge is called honour and gallantry; Romish cruelty, and persecution, and wasting the church, are called keeping up order, obedience, and unity; disobedience to superiors is called not fearing man; church divisions are called strictness and zeal. 2. Especially if a sin be not in disgrace among the stricter sort, it greatly prepareth men to commit it: as breaking the Lord's day, beyond sea, in many reformed churches: and at home, spiritual pride, censoriousness, backbiting, disobedience, and church divisions are not in half that disgrace among many professors of strictness, as they deserve, and as swearing, &c. are.

Direct. XXXVIII. Remember, that whatever be the name or cloak, God judgeth righteously, according to the truth; names may deceive us, but not our Judge. And sin is still in disgrace with God, however it be with men. Remember, the comelier the paint and cover are, the greater is the danger, and the more watchful and cautelous we should be. It is not imperfect man, but the perfect law of God, which must be our rule. The great success of this temptation should deter us from entertaining it. What abundance of mischief hath it done in the world!

Tempt. XXXIX. Sometimes, the devil tempteth men to some heinous sin, that, if he prevail not, at least he may draw them into a less. As cheating charterers will ask twice the price of their commodity, that, by abating much, they may make you willing to give too much. He that would get a little, must ask a great deal. He will tempt you to drunkenness, and if he draw you but to tippling or time-wasting, he hath got something. If he tempt you to fornication, and he get you but to some filthy thoughts, or immodest, lascivious talk or actions, he hath done much of that which he intended. If he tempt you to some horrid cruelty, and you yield but to some less degree, or to some unjust or uncharitable censures, you think you have conquered, when it is he that conquereth.

Direct. XXXIX. Remember, that the least degree of sin is sin, and "death the wages of it," Rom. vi. 23. Think not that you have escaped well, if your hearts have taken any of the infection, or if you have been wounded any where, though it might have been worse. If the tempter had tempted you no further but to a lustful, malicious, or proud thought or word, you would perceive that if he prevail, he conquereth: so may you when he getteth this much, by a shameless asking more.

Tempt. XL. He tempteth us sometimes, to be so fearful and careful against one sin, or about some one danger, as to be mindless of some other, and lie open to his temptation. Like a fencer, that will seem to aim all at one place, that he may strike you in another while you are guarding that. Or like an enemy, that giveth all the alarm at one end of the city, that he may draw the people thither, while he stormeth in another place. So Satan makes some so afraid

of worldliness, that they watch not against idleness; or so fearful of hardheartedness, and deadness, and hypocrisy, that they watch not against passion, neglect of their callings, or dejectedness; or so fearful of sinning or being deceived about their salvation, that they fear not the want of love, and joy, and thankfulness for all the mercy they have received, nor the neglect of holy praise to God.

Direct. XL. Remember, that as obedience must be entire and universal, so is Satan's temptation against all parts of our obedience; and our care must extend to all if we will escape. It would cure your inordinate fear in some one point, if you extended it to all the rest.

Tempt. XLI. Sometimes, by the suddenness of a temptation, he surpriseth men before they are aware.

Direct. XLI. Be never unarmed nor from your watch; especially as to thoughts, or sudden passions, or rash words, which are used to be committed for want of deliberation.

Tempt. XLII. Sometimes, he useth a violent earnestness, especially when he getteth passion on his side. So that reason is borne down; and the sinner saith, I could not forbear.

Direct. XLII. But remember, that the very eager unruliness of your passion is a sin itself: and that none can compel you to sin: and that reason must deliberate and rule; or else any murder or wickedness may have the excuse of urgent passions.

Tempt. XLIII. Sometimes he useth the violence of men: they threaten men, to frighten them into sin.

Direct. XLIII. But are not God and his threatenings more to be feared? Do men threaten imprisonment, or death, or ruin? And doth not God threaten everlasting misery? And can he not defend you from all that man shall threaten, if it be best for you? See the portion of the fearful, Rev. xxi. 8.

Tempt. XLIV. Sometimes variety of temptations distracteth men, that they do not look to all at once.

Direct. XLIV. Remember, that one part of the city unguarded, may lose the whole in a general assault.

Tempt. XLV. Sometimes he ceaseth, to make us secure, and lay by our arms, and then surpriseth us.

Direct. XLV. Take heed of security, and Satan's ambushments. Distinguish between cessation and conquest. You conquer not every time that you have rest and quietness from temptation. Till the sin be hated, and the contrary grace or duty in practice, you have not at all overcome: and when that is done, yet trust not the devil or the flesh; nor think the war will be shorter than your lives, for one assault will begin where the former ended. Make use of every cessation but to prepare for the next encounter.

Tempt. XLVI. He will tempt you to take striving for overcoming; and to think, because you pray and make some resistance, that sin is conquered; and because your desires are good, all is well.

Direct. XLVI. But all that fight do not overcome. "If a man strive for masteries, yet is he not crowned, except he strive lawfully," 1 Tim. ii. 5. "Many will seek to enter and shall not be able," Luke xiii. 24.

Tempt. XLVII. He followeth the sinner with frequency and importunity, till he weary him, and make him yield.

Direct. XLVII. 1. Remember that Christ is as importunate with thee to save thee, as the devil can be to damn thee; and which then should prevail? 2. Be you as constant in resistance; be as oft in prayer and other confirming means. Do as Paul, 2 Cor. xii. 7, 8, who prayed thrice, (as Christ did in his agony,) when the prick in the flesh was not removed. 3. Tempt not the tempter, by giving him encouragement. A faint denial is an invitation to ask again. Give him quickly a flat denial, and put him out of hope, if you would shorten the temptation.

Tempt. XLVIII. Lastly, the devil would sink the sinner in despair, and persuade him now it is too late.

Direct. XLVIII. Observe his design, that it is but to take off that hope which is the weight to set the wheels of the soul a going. In all he is against God and you. In other sins he is against God's authority: in this he is against his love and mercy. Read the gospel, and you will find that Christ's death is sufficient; the promise is universal, full, and free; and that the day of grace is so far continued till the day of death, and no man shall be denied it that truly desireth it. And that the same God that forbiddeth thy presumption, forbiddeth also thy despair.

Temptations to draw us off from Duty.

Tempt. I. The greatest temptation against duty is, by persuading men that it is no duty. Thus in our days we have seen almost all duty cast off by this erroneous fancy. One saith, That the holy observation of the Lord's day is not commanded of God in Scripture. Another saith, What Scripture have you for family prayer, or singing psalms, or baptizing infants, or praying before and after sermon, or for your office, ordination, tithes, churches, &c. Another saith, That church government and discipline are not of divine institution. Another saith, That baptism and the Lord's supper were but for that age. And thus all duty is taken down, instead of doing it.

Direct. I. Read and fear, Matt. v. 19, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Denying duty is too easy a way of evading obedience to serve turn. Denying the laws that bind you to public payments will not save you from them; but for all that, if you deny, you must be distrained on. And God will make it dearer to you, if you put him to distrain on you for duty. Must he go to law with you for it? He will quickly show you law for it, and prove

that it was your duty. Open your doubts to able men, and you will hear more evidence than you know; but if pride and false-heartedness blind you, you must bear your punishment.

Tempt. II. Saith the tempter, It is a duty to weak ones, but not for you: you must not be still under ordinances, in the lower form: every day must be a sabbath to you, and every bit a sacrament, and every place as a church: you must live above ordinances in Christ.

Direct. II. We must live above Mosaical ordinances, Col. ii. 18, 21; but not above Christ's ordinances: unless you will live above obedience and above the government of Christ.[109] Hath not Christ appointed the ministry, and church helps, "till we all come to a perfect man?" Eph. iv. 13; and promised to "be with them to the end of the world?" Matt. xxviii. 20. It is befooling pride that can make you think you have no need of Christ's instituted means.

Tempt. III. But thou art unworthy to pray or receive the sacrament: it is not for dogs.

Direct. III. The wilful, impenitent refusers of grace, are unworthy. The willing soul, that fain would be what God would have him, hath an accepted worthiness in Christ.

Tempt. IV. But while you doubt, you do it not in faith; and therefore to you it is sin.

Direct. IV. But is it not a greater sin to leave it undone? Will doubting of all duty excuse you from it? Then you have an easy way to be free from all! Do but doubt whether you should believe in God, or Christ, or love him, or live a godly life, and it seems you think it will excuse you. But if you doubt whether you should feed your child, you deserve to be hanged for murdering it, if you famish it. If you doubt of duty, it is duty still, and you are first bound to lay by your doubts. But things indifferent, left to your choice, must not be done with a doubting conscience: it was of such things that Paul spake.

Tempt. V. The devil puts somewhat still in the way, that seemeth necessary, to thrust out duty.

Direct. V. God hath not set you work which he alloweth you no time for. Is all your time spent in better things? Is it not your carnal mind that makes you think carnal things most needful? Christ saith, "One thing is needful," Luke x. 42. "Seek first the kingdom of God and his righteousness, and all these things shall be added to you," Matt. vi. 33. Had you that love and delight in holiness as you should, you would find time for it. An unwelcome guest is put off with any excuse. Others, as poor as you, can find time for duty, because they are willing. Set your business in order, and let every thing keep its proper place, and you may have time for every duty.

Tempt. VI. But you are so unable and unskilful to pray, to learn, that it is as good never meddle with it.

Direct. VI. Set yourselves to learn, and mark those that have skill; and do what you can. You must learn by practice. The unskilfullest duty is better than none. Unworded groans come oft from the Spirit of God, and God understandeth and accepteth them, Rom. viii. 26, 27.

Tempt. VII. It will be so hard and long to learn, that you will never overcome it.

Direct. VII. Willingness and diligence have the promise of God's help. Remember, it is a thing that must be done. When your own disuse and sin hath made it hard, will you put God and your souls off with that as an excuse? If you had neglected to teach your child to speak or go when it is young, should he therefore never learn? Will you despair, and let go all your hope on this pretence? or will you hope to be saved without prayer and other holy duty? How foolish are both these! Sick men must eat, though their stomachs be against it; they cannot live else.

Tempt. VIII. But thou findest thou art but the worse for duty, and never the better for it.

Direct. VIII. Satan will do what he can to make it go worse with you after than before. He will discourage you if he can, by hindering your success, that he may make you think it is to no purpose: so, many preachers, because they have fished long and catched nothing, grow cold and heartless, and ready to sit down and say, as Jer. xx. 9, "I will not make mention of him, nor speak any more in his name." So in prayer, sacrament, reproof, &c. the devil makes great use of this, What good hath it done thee? But patience and perseverance win the crown. The beginning is seldom a time to perceive success: the carpenter is long at work before he rear a house; nature brings not forth the plant or birth the first day. Your life-time is your working time. Do your part, and God will not fail on his part. It is his part to give success; and dare you accuse him, or suspect him? There is more of the success of prayer to be believed than to be felt. If God have promised to hear he doth hear, and we must believe it whether we feel it or not. Prayers are often heard long before the thing is sent us that we prayed for: we pray for heaven, but shall not be there till death. If Moses's message to Pharaoh ten times seem lost, it is not lost for all that. What work would ever have been done, if on the first conceit of unsuccessfulness it had been given off? Be glad that thou hast time to plough and sow, to do thy part, and if God will give thee fruit at last.

Tempt. IX. But, saith the tempter, it goeth worse with thee in the world, since thou settest thyself to read, and pray, and live obediently; thou hast been poorer, and sicker, and more despised since, than ever before: Jer. xx. 8, Thou art "a derision daily, every one mocketh thee." This thou gettest by it.

Direct. IX. He began not well, that counted not that it might cost him more than this to be a holy christian. If God in heaven be not enough to be thy portion, never serve him, but find something better if thou canst. He that cannot lose the world cannot use it as he ought. If thou hadst rather be at the devil's finding and usage than at God's, thou art worthy to speed accordingly. Nay, if thou think thy soul itself worse, remember that we are not worst when we are troubled most: physic makes sick, when it works aright.

Tempt. X. Satan filleth many with abundance of scruples about every duty, that they come to it as sick persons to their meat, with a peevish, quarrelling disposition. This aileth, and that aileth it; something is still amiss, that they cannot get it down; this fault the minister hath in praying or preaching; or the other circumstance is amiss, or the other fault is in the company that join with them: and all is to turn them off from all.

Direct. X. But do you mend the matter by casting off all, or by running into greater inconveniences? Is not their imperfect prayer and communion better than your idle neglect

of all, or unwarrantable division? It is a sign of an upright heart to be most about heart-observation, and quarrelsome with themselves; and the mark of hypocrites to be most quarrelsome against the manner of other men's performances, and to be easily driven by any pretences from the worship of God and communion of saints.

Tempt. XI. The devil will set one duty against another: reading against hearing; praying against preaching; private against public; outward and inward worship against each other; mercy and justice, piety and charity, against each other; and still labour to eject the greater.

Direct. XI. The work of God is an harmonious and well-composed frame: if you leave out a part you spoil the whole, and disadvantage yourselves in all the rest; place them aright, and each part helpeth and not hindereth another; plead one for another, but cast by none.

Tempt. XII. The commonest and sorest temptation is by taking away our appetite to holy duties, by abating our feeling of our own necessity: when the soul is sleepy and feeleth no need of prayer, or reading, or hearing, or meditating, but thinks itself tolerably well without it; or else grows sick and is against it, and troubled to use it; so that every duty is like eating to a sick stomach, then it is easy to tempt it to neglect or omit many a duty: a little thing will serve to put it by, when men feel no need of it.

Direct. XII. O keep up a lively sense of your necessities: remember still that time is short, and death is near, and you are too unready. Keep acquaintance with your hearts and lives, and every day will tell you of your necessities, which are greatest when they are least perceived.

Tempt. XIII. The tempter gets much by ascribing the success of holy means to our own endeavour, or to chance, or something else, and making us overlook that present benefit, which would greatly encourage us: as when we are delivered from sickness or danger upon prayer, he tells you so you might have been delivered if you had never prayed. Was it not by the physician's care and skill, and by such an excellent medicine? If you prosper in any business, Was it not by your own contrivance and diligence?

Direct. XIII. This separating God and means, when God worketh by means, is the folly of atheists. When God heareth thy prayer in sickness or other danger, he showeth it by directing the physician or thyself to the fittest means, and blessing that means; and he is as really the cause, and prayer the first means, as if he wrought thy deliverance by a miracle. Do not many use the same physician, and medicine, and labour, and diligence, who yet miscarry? Just observation of the answers of prayer might do much to cure this. All our industry may say as Peter and John, Acts iii. 12, "Why look ye so earnestly on us, as if by our own power or holiness we had done this?" when God is glorifying his grace, and owning his appointed means.

Tempt. XIV. Lastly, the devil setteth up something else in opposition to holy duty, to make it seem unnecessary. In some he sets up their good desires, and saith, God knoweth thy heart without expressing it; and thou mayst have as good a heart at home as at church. In some he sets up superstitious fopperies of man's devising, instead of God's institution. In some he pretendeth the Spirit against external duty, and saith, The Spirit is all; the flesh profiteth

nothing. Yea, in some he sets up Christ himself against Christ's ordinances, and saith, It is not these, but Christ, that profits you.

Direct. XIV. This is distracted contradiction: to set Christ against Christ, and the Spirit against the ordinances of the Spirit. Is it not Christ and the Spirit that appointed them? Doth he not best know in what way he will give his grace? Can you not preserve the soul and life, without killing the body? Cannot you have the water, and value the cistern or spring, without cutting off the pipes that must convey it? O wonderful! that Satan could make men so mad, as this reasoning hath showed us that many are in our days. And to set up superstition or pretend a good heart against God's worship, is to accuse him that appointed it of doing he knew not what, and to think that we are wiser than he! and to show a good heart by disobedience, pride, contempt of God and of his mercies!

Temptations to frustrate holy Duties, and make them ineffectual.

The devil is exceeding diligent in this: 1. That he may make the soul despair, and say, Now I have used all means in vain, there is no hope. 2. To double the sinner's misery by turning the very remedy into a disease. 3. To show his malice against Christ, and say, I have turned thy own means to thy dishonour.

Consider, therefore, how greatly we are concerned to do the work of God effectually. Means well used are the way to more grace, to communion with God, and to salvation; but ill used, they dishonour and provoke him, and destroy ourselves, like children that cut their fingers with the knife, when they should cut their meat with it.

Tempt. I. Duty is frustrated by false ends: as, 1. To procure God to bear with them in their sin (whereas it is the use of duty to destroy sin). 2. To make God satisfaction for sin (which is the work of Christ). 3. To merit grace (when the imperfection merits wrath). 4. To prosper in the world and escape affliction, Jam. iv. 3 (and so they are but serving their flesh, and desiring God to serve it). 5. To quiet conscience in a course of sin (by sinning more in offering the sacrifice of fools, Eccles. v. 1, 2). 6. To be approved of men (and verily they have their reward, Matt. vi. 5). 7. To be saved when they can keep the world and sin no longer (that is, to obtain that the gospel may all be false and God unjust).

Direct. I. First see that the heart be honest, and God, and heaven, and holiness most desired, else all that you do will want right ends.

Tempt. II. When ignorance or error make men take God for what he is not, thinking blasphemously of him, as if he were like them, and liked their sins, or were no lover of holiness, they frustrate all their worship of him.

Direct. II. Study God in his Son, in his word, in his saints, in his works: know him as described before, chap. iii. direct. iv. And see that your wicked corrupted hearts, or wilful forgetting him, blind not your understandings.

Tempt. III. To come to God in ourselves and out of Christ, and use his name but customarily, and not in faith and confidence.

Direct. III. Know well your sin, and vileness, and desert, and the justice and holiness of God; and then you will see that if Christ reconcile you not, and justify you not by his blood, and do not sanctify and help you by his Spirit, and make you sons of God, and intercede not for you, there is no access to God, nor standing in his sight.

Tempt. IV. The tempter would have you pray hypocritically, with the tongue only, without the heart: to put off God in a few customary words, with seeming to pray (as they do the poor, James ii. with a few empty words) either in a form of words not understood, or not considered, or not felt and much regarded; or in more gross hypocrisy, praying for the holiness which they will not have, and against the sin which they will not part with.

Direct. IV. O fear the holy, jealous, heart-searching God, that hateth hypocrisy, and will be worshipped seriously in spirit and truth, and will be sanctified of all that draw near him, Lev. x. 3; and saith, they "worship him in vain, that draw nigh him with the lips, when the heart is far from him," Matt. xv. 8, 9. See God by faith, as present with thee, and know thyself, and it will awaken thee to seriousness. See Heb. iv. 13; Hos. viii. 12, 13.

Tempt. V. He would destroy faith and hope, and make you doubt whether you shall get any thing by duty.

Direct. V. But, 1. Why should God command it, and promise us his blessing if he meant not to perform it? 2. Remember God's infiniteness, and omnipresence, and all-sufficiency: he is as verily with thee, as thou art there: he upholdeth thee: he showeth by his mercies, that he regardeth thee; and by his regarding lower things: and if he regard thee, he doth regard thy duties. It is all one with him to hear thy prayers, as if he had never another creature to regard and hear. Believe then, and hope and wait upon him.

Tempt. VI. Sometimes the tempter will promise you more by holy duty, than God doth, and make you expect deliverance from every enemy, want, and sickness, and speedier deliverance of soul, than ever God promised; and all this is, to make you cast away all as vain, and think God faileth you, when you miss your expectations.

Direct. VI. But God will do all that he promiseth, but not all that the devil or yourselves promise. See what God promiseth in his word. That is enough for you. Make that and no more the end of duties.

Tempt. VII. The tempter usually would draw you from the heart and life of duty, by too much ascribing to the outside: laying too much on the bare doing of the work, the giving of the alms, the hearing of the sermons, the saying the words, the handsome expression, order, manner; which in their places are all good, if animated with spirit, life, and seriousness.

Direct. VII. Look most and first to the soul in duty, and the soul of duty. The picture of meat feedeth not; the picture of fire warmeth not; fire and shadows will not nourish us: God loveth not dead carcasses instead of spiritual worship: we regard not words ourselves, further than they express the heart. Let the outer part have but its due.

Tempt. VIII. He tempteth you to rest in a forced, affected, counterfeit fervency, stirred up by a desire to take with others.

Direct. VIII. Look principally at God and holy motives, and less at men, that all your fire be holy, fetched from heaven.

Tempt. IX. He would keep you in a lazy, sluggish coldness, to read, and hear, and pray as asleep, as if you did it not.

Direct. IX. Awake yourselves with the presence of God, and the great concernment of what you are about, and yield not to your sloth.

Tempt. X. He would make you bring a divided, distracted heart to duty, that is half about your worldly business.

Direct. X. Remember God is jealous, your business with him is great, much lieth on it; call off your hearts, and let them not stay behind: all the powers of your souls are little enough in such a work, Ezek. xxxiii. 31.

Tempt. XI. Ignorance, unskilfulness, and unacquaintedness with duty, is a great impediment to most.

Direct. XI. Learn by study joined with practice. Be not weary, and difficulties will be overcome.

Tempt. XII. Putting duty out of its place, and neglecting the season that is fittest, makes it oft done slightly.

Direct. XII. Redeem time, and despatch other business, that idleness deprive you not of leisure; and do all in order.

Tempt. XIII. Neglecting one duty is the tempter's snare to spoil another. If he can keep you from reading, you will not understand well what you hear. If he keep you from meditating, you will not digest what you hear or read. If he keep you from hearing, you will want both matter and life for prayer, and meditation, and conference. If he keep you from godly company, you will be hindered in all, and in the practice: no one is omitted, but you are disadvantaged by it in all the rest.

Direct. XIII. Observe how one duty helpeth another, and take all together each one in its place.

Tempt. XIV. Sometimes the tempter doth call you off to other duty, and puts in unseasonable motions to that which in its time is good; he interrupts prayer by meditation, he sets seeming truth against love, and peace, and concord.

Direct. XIV. Still know which duties are greatest, and which is the due season for each, and do all in order.

Tempt. XV. He spoileth duty, by causing you to do it only as a duty, and not as a means for the good of your own souls; or only as a means, and not as a duty. If you do it only as duty, then you will not be quickened to it by the ends and benefits, nor carried by hope, nor fit all to the end, nor be so fervent or vigorous in it, as the sense of your own good would make you be. And if you do it only as a means, and not as a duty, then you will give over or faint, when you want or question the success: whereas, the sense of both would make you vigorous and constant.

Direct. XV. Keep under the sense of God's authority, that you may feel yourselves bound to obey him, whatever be the success; and may resolve to wait in an obedient way. And withal, admire his wisdom in fitting all duties to your benefit, and commanding you nothing but what is for your own or others' good, or to his honour: and mark the reason and tendency of all, and your own necessity.

Tempt. XVI. The tempter hindereth you in duty, as well as from duty, by setting you a quarrelling with the minister, the words, the company, the manner, the circumstances; that these things may divert your thoughts from the matter, or distract your mind with causeless scruples.

Direct. XVI. Pray and labour for a clear judgment, and an upright, self-judging, humble heart, which dwelleth most at home, and looketh most at the spiritual part, and affecteth not singularity.

Tempt. XVII. The tempter spoileth duty by your inconstancy; while you read or pray so seldom, that you have lost the benefit of one duty, before you come to another, and cool by intermissions.

Direct. XVII. Remember that it is not your divertisement, but your calling, and is to your soul as eating to your bodies.

Tempt. XVIII. Sometimes Satan corrupteth duty by men's private passions, interest, and opinions, making men, in preaching and praying, to vent their own conceits and spleen, and inveigh against those that differ from them, or offend them, and profane the name and work of God; or proudly to seek the praise of men.

Direct. XVIII. Remember that God is most jealous in his worship, and hateth hypocritical profaneness above all profaneness. Search your hearts, and mortify your passions; and especially selfishness, remembering that it is a poisonous and insinuating sin, and will easily hide itself with a cloak of zeal.

Tempt. XIX. False-hearted reservedness is a most accursed corrupter of holy duty; when the soul is not wholly given up to God, but sets upon duty from some common motive; as, because it is in credit, or to please some friend, purposing to try it awhile, and leave it if they like it not.

Direct. XIX. Fear God, thou hypocrite, and halt not between two opinions. If the Lord be God, obey and serve him with all thy heart; but if the devil and the flesh be better masters, follow them, and let him go.

Tempt. XX. Lastly, The tempter hindereth holy duty much, by wandering thoughts, and melancholy perplexities, and a hurry of temptations, which torment and distract some christians, so that they cry out, I cannot pray, I cannot meditate; and are weary of duty, and even of their lives.

Direct. XX. This showeth the malice of the tempter, and thy weakness; but, if thou hadst rather be delivered from it, it hindereth not thy acceptance with God. Read for this, what I have said chap. v. part 2. at large; especially in my Directions to the Melancholy.

I have been forced to put off many things briefly here, which deserved a larger handling; and I must now omit the discovery of those temptations, by which Satan keepeth men in sin, when he hath drawn them into it. 2. And those by which he causeth declining in grace, and apostasy. 3. And those by which he discomforteth true believers; because else this direction would swell to a treatise; and most will think it too long and tedious already, though the brevity which I use, to avoid prolixity, doth wrong the matter through the whole. Acquaintance with temptations is needful to our overcoming them.

For serving Christ our Master in good works.

Grand Direct. X. Your lives must be laid out in doing God service, and doing all the good you can, in works of piety, justice, and charity, with prudence, fidelity, industry, zeal, and delight; remembering that you are engaged to God, as servants to their lord and master; and are intrusted with his talents, of the improvement whereof you must give account.

The next relation between Christ and us, which we are to speak of, (subordinate to that of King and subjects,) is this of Master and servants. Though Christ saith to the apostles, John xv. 15, "Henceforth I call you not servants, but friends;" the meaning is not that he calleth them not servants at all, but not mere servants, they being more than servants, having such acquaintance with his counsels as his friends. For he presently, verse 20, bids them "Remember that the servant is not greater than his lord." And John xiii. 13, "Ye call me Master and Lord: and ye say well; for so I am." And Matt. xxiii. 8, "One is your Master, Christ; and all ye are brethren:" so ver. 10. And the apostles called themselves the "servants of Jesus Christ," Rom. i. 1; and 1 Cor. iv. 1; Phil. i. 1: and "of God," Tit. i. 1, &c.

What it is to be Christ's servants.

He is called our Master, and we his servants, because he is our Rector, *ex pleno dominio*, with absolute propriety; and doth not give us laws to obey, while we do our own work, but giveth us his work to do, and laws for the right doing of it: and it is a service under his eye, and in dependence on him for our daily provisions, as servants on their lord. God hath work for us to do in the world; and the performance of it he will require. God biddeth his sons "Go work to day in my vineyard," Matt. xxi. 28; and expecteth that they do it, ver. 31. His "servants" are as "husbandmen," to whom "he intrusteth his vineyard, that he may receive the fruit," ver.

33, 34, 41, 43. "Faithful servants shall be made rulers over his household," Matt. xxiv. 45, 46. Christ delivereth to his servants his talents to improve, and will require an account of the improvement at his coming, Matt. xxv. 14. Good works, in the proper, comprehensive sense, are all actions internal and external, that are morally good; but in the narrower acceptation, they are works, not only formally good, as acts of obedience in general, but also materially good, such as a servant doth for his master, that tend to his advantage, or the profit of some other, whose welfare he regardeth. Because the doctrine of good works is controverted in these times, I shall first open it briefly, and then give you the directions.

1. Nothing is more certain, than that God doth not need the service of any creature; and that he receiveth no addition to his perfection or felicity from it; and, consequently, that on terms of commutative justice, (which giveth one thing for another, as in selling and buying,) no creature is capable of meriting at his hands.

2. It is certain, that on the terms of the law of works, (which required perfect obedience as the condition of life,) no sinner can do any work so good, as in point of distributive, governing justice, shall merit at his hands.

3. It is certain, that Christ hath so fulfilled the law of works, as to merit for us.

4. The redeemed are not masterless, but have still a Lord, who hath now a double right to govern them. And this Governor giveth them a law: and this law requireth us to do good works, as much as we are able, (though not so terribly, yet) as obligingly as the law of works: and by this (of Christ) we must be judged: and thus we must be judged according to our works: and to be judged is nothing else but to be justified or condemned. Such works therefore are rewardable according to the distributive justice of the law of grace, by which we must be judged. And the ancient fathers, who (without any opposition) spoke of good works as meritorious with God, meant no more, but that they were such as the righteous Judge of the world will reward according to the law of grace, by which he judgeth us. And this doctrine being agreed on as certain truth, there is no controversy with them, but whether the word merit was properly or improperly used: and that both Scripture and our common speech alloweth the fathers' use of the word, I have showed at large in my "Confession."

5. Christ is so far from redeeming us from a necessity of good works, that he died to restore us to a capacity and ability to perform them, and hath new-made us for that end. Tit. ii. 14, "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." Eph. ii. 10, "For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them."

6. Good works opposed to Christ, or his satisfaction, merit, righteousness, mercy, or free grace in the matter of justification or salvation, are not good works, but proud self-confidence and sin. But good works, in their due subordination to God's mercy, and Christ's merits and grace, are necessary and rewardable.

7. Though God need none of our works, yet that which is good materially pleaseth him, as it tendeth to his glory, and to our own and others' benefit, which he delighteth in.

8. It is the communicating of his goodness and excellencies to the creature, by which God doth glorify himself in the world; and in heaven, where is the fullest communication, he is most glorified. Therefore the praise which is given to the creature, who receiveth all from him, is his own praise. And it is no dishonour to God, that his creature be honoured, by being good, and being esteemed good: otherwise God would never have created any thing, lest it should derogate from himself; or he would have made them bad, lest their goodness were his dishonour; and he would be most pleased with the wicked, and least pleased with the best, as most dishonouring him. But madness itself abhorreth these conceits.

9. Therefore, as an act of mercy to us, and for his own glory, (as at first he made all things very good, so) he will make the new creature according to his image, which is holy, and just, and good, and will use us in good works; and it is our honour, and gain, and happiness to be so used by him. As he will not communicate light to the world without the sun (whose glory derogateth not from his honour); so will he not do good works in the world immediately by himself only, but by his servants, whose calling and daily business it must be, as that which they are made for, as the sun is made to give light and heat to inferior things, Eph. ii. 10. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt, v. 16. Christ was far from their opinion that think all good works that are attributed to good men are dishonourable to God.[110]

10. He is most beholden to God, that is most exercised in good works. The more we do, the more we receive from him: and our very doing itself is our receiving; for it is he that "giveth us both to will and to do," by his operation in us, Phil. ii. 13; even "he, without whom we can do nothing," John xv. 5.

11. The obligation to good works, that is, to works of piety, justice, and charity, is essential to us as servants of the Lord. We are practical atheists, if we do not works of piety to God: we are rebels against God, and enemies to ourselves, and unmeet for human society, if we do not the works which are good for ourselves, and for others, if we have ability and opportunity. This is our fruit which God expecteth; and if we bear it not, he will hew us down, and cast us into the fire.

12. Though doing no hurt will not serve turn, without doing good, yet it is not the same works that are required of all, nor in the same degree, but according to every man's talent and opportunities, Matt. xxv. 14, 15, &c.

13. God looketh not only nor principally at the external part of the work, but much more to the heart of him that doth it; nor at the length of time, but at the sincerity and diligence of his servants. And therefore, though he is so just, as not to deny the reward which was promised them, to those that have borne the burden and heat of the day; yet he is so gracious and bountiful, that he will give as much to those that he findeth as willing and diligent, and would have done more if they had had opportunity, Matt. xx. 12-15. You see in all this, what our doctrine is about good works, and how far those papists are to be believed, who persuade their ignorant disciples, that we account them vain and needless things.

Directions for faithful serving Christ, and doing good.

Direct. I. Be sure that you have that holiness, justice, and charity within, which are the necessary principles of good works.—For "a good tree will bring forth good fruit, and an evil tree evil fruit. Make the tree good, and the fruit good. A good man out of the good treasure of his heart, bringeth forth good things, and an evil man out of the evil treasure of his heart, bringeth forth evil things." As out of the heart proceed evil works, Matt. xv. 19, 20, so out of the heart must good works come, Matt. vii. 16-20. Can the dead do the works of the living? or the unholy do the works of holiness? or the unrighteous do the works of justice? or the uncharitable do the works of charity? Will he do good to Christ in his members on earth, who hateth them? Or will he not rather imprison them, than visit them in prison; and rather strip them of all they have, than feed and clothe them? Or if a man should do that which materially is good, from pride, or other sinful principles, God doth not accept it, but taketh all sacrifice but as carrion that is offered to him without the heart.

Direct. II. Content not yourselves to do some good extraordinarily on the by, or when you are urged to it; but study to do good, and make it the trade or business of your lives.—Having so many obligations, and so great encouragements, do what you do with all your might. If you would know whether you are servants to Christ, or to the flesh, the question must be, which of these have the main care and diligence of our lives; for as every carnal act will not prove you servants to the flesh, so every good action will not prove you the servants of Christ.

Direct. III. Before you do any work, consider whether you can truly say, it is a service of God, and will be accepted by him. See therefore that it be done, 1. To his glory, or to please him. 2. And in obedience to his command.—Mere natural actions, that have no moral good or evil in them, and so belong not to morality, these belong not to our present subject; as being not the matter of rational (or at least of obediential) choice. Such as the winking of the eye, the setting of this foot forward first, the taking of this or that meat, or drink, or instrument, or company, or action, when they are equal, and it is no matter of rational (or obediential) choice, &c. But every act that is to be done deliberately and rationally, as matter of choice, must be moralized, or made good, by doing it, 1. To a right end; and, 2. According to the rule. "Whether we eat, or drink, or whatsoever we do, (that is matter of rational choice,) must be done by us to the glory of God," 1 Cor. x. 31. All works tend not alike to his glory; but some more immediately and directly, and others remotely; but all must ultimately have this end. Even servants that labour in their painful work, must "do it as to the Lord, and not (only, or ultimately) to men; not with eye-service as men-pleasers, but as the servants of Christ," from whom they must have their greatest reward or punishment, Eph. vi. 5-8; Col. iii. 22-25. All the comforts of food, or rest, or recreation, or pleasure which we take, should be intended to fit us for our Master's work, or strengthen, cheer, and help us in it. Do nothing, deliberately, that belongs to the government of reason, but God's service in the world; which you can say, he set you on.

Direct. IV. Set not duties of piety, justice, or charity against each other, as if they had an enmity to each other; but take them as inseparable, as God hath made them.—Think not to offer God a sacrifice of injury, bribery, fraud, oppression, or any uncharitable work. And pretend not the benefit of men, or the safety of societies or kingdoms, for impiety against the Lord.[111]

Direct. V. Acquaint yourselves with all the talents which you receive from God, and what is the use to which they should be improved.—Keep thus a just account of your receivings, and what goods of your Master's is put into your hands. And make it a principal part of your study, to know what every thing in your hand is good for to your Master's use; and how it is that he would have you use it.

Direct. VI. Keep an account of your expenses; at least, of all your most considerable talents; and bring yourselves daily or frequently to a reckoning, what good you have done, or endeavoured to do. Every day is given you for some good work. Keep therefore accounts of every day (I mean, in your conscience, not in papers). Every mercy must be used to some good: call yourselves therefore, to account for every mercy, what you have done with it for your Master's use. And think not hours and minutes, and little mercies, may be past without coming into the account. The servant that thinks he may do what he list with shillings and pence, and that he is only to lay out greater sums for his master's use, and lesser for his own, will prove unfaithful, and come short in his accounts. Less sums than pounds must be in our reckonings.

Direct. VII. Take special heed that the common thief, your carnal self, either personal or in your relations, do not rob God of his expected due, and devour that which he requireth.—It is not for nothing that God calleth for the first-fruits. "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine," Prov. iii. 9, 10. So Exod. xxiii. 16, 19; xxxiv. 22, 26; Lev. ii. 12, 14; Nehem. x. 35; Ezek. xx. 40; xliv. 30; xlviii. 14. For if carnal self might first be served, its devouring greediness would leave God nothing. Though he that hath godliness with contentment hath enough, if he have but food and raiment, yet there will be but enough for themselves and children, where men have many hundreds or thousands a year, if once it fall into this gulf. And indeed, as he that begins with God hath the promise of his bountiful supplies, so he whose flesh must first be served, doth catch such an hydropic thirst for more, that all will but serve it: and the devil contriveth such necessities to these men, and such uses for all they have, that they have no more to spare than poorer men; and they can allow God no more but the leavings of the flesh, and what it can spare, which commonly is next to nothing.) Indeed though holy uses in particular were satisfied with first-fruits and limited parts, yet God must have all, and the flesh (inordinately or finally) have none. Every penny which is laid out upon yourselves, and children, and friends, must be done as by God's own appointment, and to serve and please him. Watch narrowly, or else this thievish carnal self will leave God nothing.

Direct. VIII. Prefer greater duties (*cæteris paribus*) before lesser; and labour to understand which is the greater, and to be preferred.—Not that any real duty is to be neglected: but we call that by the name of duty which is materially good, and a duty in its season; but formally, indeed, it is no duty at all, when it cannot be done without the omission of a greater. As for a minister to be praying with his family, or comforting one afflicted soul, when he should be preaching publicly, is to do that which is a duty in its season, but at that time is his sin. It is an unfaithful servant that is doing some little char, when he should be saving a beast from drowning, or the house from burning, or doing the greater part of his work.

Direct. IX. Prudence is exceeding necessary in doing good, that you may discern good from evil, discerning the season, and measure, and manner, and among divers duties, which must be preferred.—Therefore labour much for wisdom, and if you want it yourself, be sure to make use of theirs that have it, and ask their counsel in every great and difficult case. Zeal without judgment hath not only entangled souls in many heinous sins, but hath ruined churches and kingdoms, and under pretence of exceeding others in doing good, it makes men the greatest instruments of evil. There is scarce a sin so great and odious, but ignorant zeal will make men do it as a good work. Christ told his apostles, that those that killed them, should think they did God service. And Paul bare record to the murderous, persecuting Jews, "that they had a zeal of God, but not according to knowledge," Rom. x. 2. The papists' murders of christians under the name of heretics, hath recorded it to the world, in the blood of many hundred thousands, how ignorant, carnal zeal will do good, and what sacrifice it will offer up to God.[112]

Direct. X. In doing good, prefer the souls of men before the body, *cæteris paribus*. To convert a sinner from the error of his way is to save a soul from death, and to cover a multitude of sins, Jam. v. 20.—And this is greater than to give a man an alms. As cruelty to souls is the most heinous cruelty, (as persecutors and soul-betraying pastors will one day know to their remediless woe,) so mercy to souls is the greatest mercy. Yet sometimes mercy to the body is in that season to be preferred (for every thing is excellent in its season). As if a man be drowning or famishing, you must not delay the relief of his body, while you are preaching to him for his conversion; but first relieve him, and then you may in season afterwards instruct him. The greatest duty is not always to go first in time; sometimes some lesser work is a necessary preparatory to a greater; and sometimes a corporal benefit may tend more to the good of souls than some spiritual work may. Therefore I say still, that prudence and an honest heart are instead of many directions: they will not only look at the immediate benefit of a work, but to its utmost tendency and remote effects.

Direct. XI. In doing good, prefer the good of many, especially of the church or commonwealth, before the good of one or few.[113]—For many are more worth than one; and many will honour God and serve him more than one: and therefore both piety and charity require it. Yet this also must be understood with a *cæteris paribus*; for it is possible some cases of exception may be found. Paul's is a high instance, that "could have wished himself accursed from Christ" for the sake of the Jews, as judging God's honour more concerned in all them than in him alone.

Direct. XII. Prefer a durable good that will extend to posterity, before a short and transitory good.—As to build an alms-house is a greater work than to give an alms, and to erect a school than to teach a scholar; so to promote the settlement of the gospel and a faithful ministry is the greatest of all, as tending to the good of many, even to their everlasting good. This is the pre-eminence of good books before a transient speech, that they may be a more durable help and benefit. Look before you with a judicious foresight; and as you must not do that present good to a particular person, which bringeth greater hurt to many; so you must not do that present good to one or many, which is like to produce a greater and more lasting hurt. Such blind reformers have used the church, as ignorant physicians use their patients, who give them a little present ease, and cast them into a greater misery, and seem to cure them with a

dose of opium or the Jesuit's powder, when they are bringing them into a worse disease than that which they pretend to cure. Oh when shall the poor church have wiser and foreseeing helpers!

Direct. XIII. Let all that you do for the church's good be sure to tend to holiness and peace; and do nothing under the name of a good work, which hath an enmity to either of these.—For these are to the church as life and health are to the body; and the increase of its welfare is nothing else but the increase of these. Whatever they pretend, believe none that say they seek the good and welfare of the church, if they seek not the promoting of holiness and peace: if they hinder the powerful preaching of the gospel, and the means that tendeth to the saving of souls, and the serious, spiritual worshipping of God, and the unity and peace of all the faithful; and if they either divide the faithful into sects and parties, or worry all that differ from them, and humour them not in their conceits;—take all these for such benefactors to the church, as the wolf is to the flock, and as the plague is to the city, or the fever to the body, or the fire in the thatch is to the house. "The wisdom from above is first pure, then peaceable, gentle," &c. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work," Jam. iii. 14-18.

Direct. XIV. If you will do the good which God accepteth, do that which he requireth; and put not the name of good works upon your sins, nor upon unnecessary things of your own invention; nor think that any good must be accomplished by forbidden means.—None know what pleaseth God so well as himself. Our ways may be right in our own eyes, and carnal wisdom may think it hath devised the fittest means to honour God, when he may abominate it, and say, Who required this at your hand? And if we will do good by sinning, we must do it in despite of God, who is engaged against our sins and us, Rom. iii. 8. God needeth not our lie to his glory: if papists think to find at the last day their foppish ceremonies, and superstition, and will-worship, their "touch not, taste not, handle not," to be reckoned to them as good works; or if Jesuits or enthusiasts think to find their perjury, treasons, rebellions, or conspiracies numbered with good works; or the persecuting of the preachers and faithful professors of godliness to be good works; how lamentably will they find their expectations disappointed!

Direct. XV. Keep in the way of your place and calling, and take not other men's works upon you without a call, under any pretence of doing good.—Magistrates must do good in the place and work of magistrates; and ministers in the place and work of ministers; and private men in their private place and work; and not one man step into another's place, and take his work out of his hand, and say, I can do it better: for if you should do it better, the disorder will do more harm than you did good by bettering his work. One judge must not step into another's court and seat, and say I will pass more righteous judgment. You must not go into another man's school, and say, I can teach your scholars better; nor into another's charge or pulpit, and say, I can preach better. The servant may not rule the master, because he can do it best; no more than you may take another man's wife, or house, or lands, or goods, because you can use them better than he. Do the good that you are called to.

Direct. XVI. Where God hath prescribed you some particular good work or way of service, you must prefer that before another which is greater in itself.—This is explicatory or limiting of Direct. viii. The reason is, because God knoweth best what is pleasing to him, and "obedience is better than sacrifice." You must not neglect the necessary maintenance of wife and children, under pretence of doing a work of piety or greater good; because God hath prescribed you this order of your duty, that you begin at home (though not to stop there). Another minister may have a greater or more needy flock; but yet you must first do good in your own, and not step without a call into his charge. If God have called you to serve him in a low and mean employment, he will better accept you in that work, than if you undertook the work of another man's place, to do him greater service.

Direct. XVII. Lose not your resolutions or opportunities of doing good by unnecessary delays.—Prov. iii. 27, 28, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."—Prov. xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." It is two to one, but delay will take away thine opportunity, and raise such unexpected diversions or difficulties as will frustrate thine intent, and destroy the work. Take thy time, if thou wilt do thy service: it is beautiful in its season.

Direct. XVIII. Yet present necessity may make a lesser work to be thy duty, when the greater may better bear delay.—As to save a man's life in sickness or danger, when you may after have time to seek the saving of his soul. Not only works of mercy may be thus preferred before sacrifice, but the ordinary conveniences of our lives; as to rise, and dress us, and do other business, may go before prayer, when prayer may afterwards be done as well or better, and would be hindered if these did not go before.

Direct. XIX. Though, *cæteris paribus*, the duties of the first table are to be preferred before those of the second, yet the greater duties of the second table must be preferred before the lesser duties of the first.—The love of God is a greater duty than the love of man (and they must never be separated); but yet we must prefer the saving a man's life, or the quenching a fire in the town, before a prayer, or sacrament, or observation of a sabbath. David ate the shew-bread, and the disciples rubbed out the corn on the sabbath day, because the preserving of life was a greater duty than the observing of a sabbath, or a positive ceremonial law. And Christ bids the Pharisees, "Go, learn what this meaneth,—I will have mercy, and not sacrifice:" the blood of our brethren is an unacceptable means of pleasing God, and maintaining piety, or promoting men's several opinions in religion.

Direct. XX. Choose that employment or calling (so far as you have your choice) in which you may be most serviceable to God.—Choose not that in which you may be most rich or honourable in the world; but that in which you may do most good, and best escape sinning.

Is doing good or avoiding sin to be most looked at in our choice of callings.

Quest. But what if in one calling I am most serviceable to the church, but yet have most temptations to sin? And in another I have least temptations to sin, but am least serviceable to the church, (which is the

ordinary difference between men in public places and men in solitude,) which of these should I choose?

Answ. 1. Either you are already engaged in your calling, or not; if you are, you must have greater reasons to desert it than such as might require you at first not to choose it. 2. Either the temptations to sin are such as good men ordinarily overcome, or they are extraordinarily great. You may more warrantably avoid such great ones as you are not like to overcome than small or ordinary ones. 3. Either you are well furnished against these temptations, or not: if not, you must be more cautelous in approaching them; but if you are, you may trust God the boldlier to help you out. 4. Either they are temptations to ordinary human frailties in the manner of duty, or temptations to more dangerous sin: the first will not so much warrant you to avoid doing good for to escape them as the latter will. 5. The service that you are called to (being supposed great and necessary to be done by somebody) is either such as others will do better, or as well, if you avoid it, or not. If the church or common good receive no detriment by your refusal, you may the more insist on your own preservation; but if the necessities of the church or state, and the want of fitter instruments, or any apparent call of God, do single you out for that service, you must obey God, whatever the difficulties and temptations are: for no temptations can necessitate you to sin; and God that calleth you, can easily preserve you: but take heed what you thrust yourselves upon.

A calling may be changed.

Quest. But may I change my calling for the service of the church, when the apostle bids every man abide in the calling in which he was called? 1 Cor. vii. 20.

Answ. The apostle only requireth men to make no unlawful change (such as is the forsaking of a wife or husband) nor no unnecessary change, as if it were necessary (as in the case of uncircumcision): but in the next words he saith, "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather." He bids every man abide with God in the place he is called to, but forbids them not to change their state when they are called to change it, ver. 24. He speaks more of relations (of single persons and married, servants and free, &c.) than of trades or offices: and yet no doubt but a single person may be married, and the married must be separated; and servants may be free. No man must take up or change any calling without sufficient cause to call him to it; but when he hath such cause, he sinneth if he change it not. The apostles changed their callings, when they became apostles; and so did multitudes of the pastors of the church in every age. God no where forbids men to change their employment for the better, upon a sufficient cause or call.

Who excused from a calling.

Direct. XXI. Especially be sure that you live not out of a calling, that is, such a stated course of employment, in which you may best be serviceable to God.—Disability indeed is an unresistible impediment. Otherwise no man must either live idly, or content himself with doing some little chars, as a recreation, or on the by; but every one that is able, must be statedly and ordinarily employed in such work, as is serviceable to God, and the common good. *Quest.* But will not wealth excuse us? *Answ.* It may excuse you from some sordid sort of work, by making you more serviceable in other; but you are no more excused from service and work of one kind or other, than the poorest man; unless you think that God requireth least where

he giveth most. *Quest.* Will not age excuse us? *Answ.* Yes, so far as it disableth you; but no further. *Object.* But I am turned out of my calling. *Answ.* You are not turned out of the service of God: he calleth you to that, or to another. *Quest.* But may not I cast off the world, that I may only think of my salvation? *Answ.* You may cast off all such excess of worldly cares or business as unnecessarily hinder you in spiritual things; but you may not cast off all bodily employment and mental labour in which you may serve the common good. Every one that is a member of church or commonwealth, must employ their parts to the utmost for the good of the church and commonwealth: public service is God's greatest service. To neglect this, and say, I will pray and meditate, is as if your servant should refuse your greatest work, and tie himself to some lesser, easy part. And God hath commanded you some way or other to labour for your daily bread, and not live as drones on the sweat of others only. Innocent Adam was put into the garden of Eden to dress it; and fallen man must "eat his bread in the sweat of his brow," Gen. iii. 19; and he that "will not work must be forbidden to eat," 2 Thess. iii. 6, 10, 12. And indeed it is necessary to ourselves, for the health of our bodies, which will grow diseased with idleness; and for the help of our souls, which will fail if the body fail: and man in flesh must have work for his body as well as for his soul. And he that will do nothing but pray and meditate, it is like will (by sickness or melancholy) be disabled ere long either to pray or meditate: unless he have a body extraordinarily strong.

Direct. XXII. Be very watchful redeemers of your time, and make conscience of every hour and minute, that you lose it not, but spend it in the best and most serviceable manner that you can.—Of this I intend to speak more particularly anon; and therefore shall here add no more.

Direct. XXIII. Watchfully and resolutely avoid the entanglements and diverting occasions by which the tempter will be still endeavouring to waste your time and hinder you from your work.—Know what is the principal service that you are called to, and avoid avocations: especially magistrates and ministers, and those that have great and public work, must here take heed. For if you be not very wise and watchful, the tempter will draw you, before you are aware, into such a multitude of diverting care or business, that shall seem to be your duties, as shall make you almost unprofitable in the world: you shall have this or that little thing that must be done, and this or that friend that must be visited or spoken to, and this or that civility that must be performed: so that trifles shall detain you from all considerable works. I confess friends must not be neglected, nor civilities be denied; but our greatest duties having the greatest necessity, all things must give place to them in their proper season. And therefore, that you may avoid the offence of friends, avoid the place or occasions of such impediments; and where that cannot be done, whatever they judge of you, neglect not your most necessary work; else it will be at the will of men and Satan, whether you shall be serviceable to God or not.

Direct. XXIV. Ask yourselves seriously, how you would wish at death and judgment that you had used all your wits, and time, and wealth; and resolve accordingly to use them now.—This is an excellent direction and motive to you for doing good, and preventing the condemnation which will pass upon unprofitable servants. Ask yourselves, Will it comfort me more at death or judgment, to think, or hear, that I spent this hour in plays or idleness, or in doing good to myself or others? How shall I wish then I had laid out my estate, and every

part of it? Reason itself condemneth him that will not now choose the course which then he shall wish that he had chosen, when we foresee the consequence of that day.

Direct. XXV. Understand how much you are beholden to God, (and not he to you,) in that he will employ you in doing any good; and how it is the way of your own receiving; and know the excellency of your work and end, that you may do it all with love and pleasure.—Unacquaintedness with our Master, and with the nature and tendency of our work, is it that maketh it seem tedious and unpleasant to us: and we shall never do it well, when we do it with an ill will, as merely forced. God loveth a cheerful servant, that loveth his Master and his work. It is the main policy of the devil to make our duty seem grievous, unprofitable, undesirable, and wearisome to us: for a little thing will stop him that goeth unwillingly and in continual pain.

Direct. XXVI. Expect your reward from God alone, and look for unthankfulness and abuse from men, or wonder not if it befall you.—If you are not the servants of men, but of God, expect your recompence from him you serve. You serve not God indeed, if his reward alone will not content you, unless you have also man's reward. "Verily you have your reward," if, with the hypocrite, you work for man's approbation, Matt. vi. 2, 5. Expect, especially if you are ministers or others that labour directly for the good of souls, that many prove your enemies for your telling them the truth; and that if you were as good as Paul, and as unwearied in seeking men's salvation, yet the more you love, the less you will (by many) be loved: and those that he could have wished himself accursed from Christ to save, did hate him, and persecute him, as if he had been the most accursed wretch: a pestilent fellow, and a mover of sedition among the people, and one that turned the world upside down, were the names they gave him; and wherever he came, "bonds and imprisonment did attend him;" and slandering, and reviling, and whipping, and stocks, and vowing his death, are the thanks and requital which he hath from those, for whose salvation he spared no pains, but did spend and was spent. If you cannot do good upon such terms as these, and for those that will thus requite you, and be contented to expect a reward in heaven, you are not fit to follow Christ, who was worse used than all this, by those to whom he showed more love than any of his servants have to show. "Take up your cross, and do good to the unthankful, and bless them that curse you, and love them that hate you, and pray for them that despitefully use you and persecute you, if you will be the children of God," Matt. v.

Direct. XXVII. Make not your own judgments or consciences your law, or the maker of your duty; which is but the discerner of the law of God, and of the duty which he maketh you, and of your own obedience or disobedience to him.—There is a dangerous error grown too common in the world, that a man is bound to do every thing which his conscience telleth him is the will of God; and that every man must obey his conscience, as if it were the lawgiver of the world; whereas, indeed, it is not ourselves, but God, that is our lawgiver. And conscience is not appointed or authorized to make us any duty, which God hath not made us; but only to discern the law of God, and call upon us to observe it: and an erring conscience is not to be obeyed, but to be better informed, and brought to a righter performance of its office.

In prosecution of this direction, I shall here answer several cases about doubting.

Quest. I. What if I doubt whether a thing be a duty and good work or not? must I do it while I doubt? Nay, what if I am uncertain whether it be duty or sin?

Answ. I. In all these cases about an erring or doubting conscience, forget not to distinguish between the being of a duty and the knowledge of a duty: and remember, that the first question is, Whether this be my duty? and the next, How I may discern it to be my duty? And that God giveth it the being by his law, and conscience is but to know and use it: and that God changeth not his law, and our duty, as oft as our opinions change about it. The obligation of the law is still the same, though our consciences err in apprehending it otherwise. Therefore, if God command you a duty, and your opinion be that he doth not command it, or that he forbids it, and so that it is no duty, or that it is a sin, it doth not follow that indeed God commands it not because you think so: else it were no error in you; nor could it be possible to err, if the thing become true, because you think it to be true. God commandeth you to love him, and to worship him, and to nourish your children, and to obey the higher powers, &c. And do you think you shall be discharged from all these duties, and allowed to be profane, or sensual, or to resist authority, or to famish your children, if you can but be blind enough to think that God would have it so? 2. Your error is a sin itself: and do you think that one sin must warrant another? or that sin can discharge you from your duty, and disannul the law? 3. You are a subject to God, and not a king to yourself; and therefore, you must obey his laws, and not make new ones.

Quest. II. But is it not every man's duty to obey his conscience?

Answ. No: it is no man's duty to obey his conscience in an error, when it contradicteth the command of God. Conscience is but a discerner of God's command, and not at all to be obeyed strictly as a commander; but it is to be obeyed in a larger sense, that is, to be followed wherever it truly discerneth the command of God. It is our duty to lay by our error, and seek the cure of it, till we attain it, and not to obey it.

Quest. III. But is it not a sin for a man to go against his conscience?

Answ. Yes: not because conscience hath any authority to make laws for you; but because interpretatively you go against God. For you are bound to obey God in all things; and when you think that God commandeth you a thing, and yet you will not do it, you disobey formally, though not materially. The matter of obedience is the thing commanded: the form of obedience is our doing the thing, because it is commanded; when the authority of the commander causeth us to do it. Now you reject the authority of God, when you reject that which you think he commandeth, though he did not.

Quest. IV. Seeing the form of obedience is the being of it, and denominateth, which the matter doth not without the form, and there can be no sin which is not against the authority of God, which is the formal cause of obedience, is it not then my duty to follow my conscience?

Answ. 1. There must be an integrity of causes, or concurrence of all necessaries to make up obedience, though the want of any one will make a sin. If you will be called obedient, you must have the matter and form, because the true form is found in no other matter; you must do the thing commanded, because of his authority that commandeth it. If it may be called

really and formally obedience, when you err, yet it is not that obedience which is acceptable; for it is not any kind of obedience, but obedience in the thing commanded, that God requireth. 2. But indeed as long as you err sinfully, you are also wanting in the form as well as the matter of your obedience, though you intend obedience in the particular act. It is not only a wilful opposing, and positive rejecting the authority of the commander, which is formal disobedience; but it is any privation of due subjection to it; when his authority is not so regarded as it ought to be; and doth not so powerfully and effectually move us to our duty as it ought. Now this formal disobedience is found in your erroneous conscience; for if God's authority had moved you as it should have done, to diligent inquiry and use of all appointed means, and to the avoiding of all the causes of error, you had never erred about your duty. For if the error had been perfectly involuntary and blameless, the thing could not have been your particular duty, which you could not possibly come to know.

Quest. V. But if it be a sin to go against my conscience, must I not avoid that sin by obeying it? Would you have me sin?

Answ. You must avoid the sin, by changing your judgment, and not by obeying it; for that is but to avoid one sin by committing another. An erring judgment is neither obeyed nor disobeyed without sin; it can make you sin, though it cannot make you duty; it doth insnare, though not oblige. If you follow it, you break the law of God in doing that which he forbids you. If you forsake it and go against it, you reject the authority of God, in doing that which you think he forbids you. So that there is no attaining to innocence any other way, but by coming first to know your duty, and then to do it. If you command your servant to weed your corn, and he mistake you, and verily think, that you bid him pull up the corn, and not the weeds; what now should he do? Shall he follow his judgment, or go against it? Neither, but change it, and then follow it; and to that end inquire further of your mind, till he be better informed: and no way else will serve the turn.

Quest. VI. Seeing no man that erreth doth know or think that he erreth, (for that is a contradiction,) how can I lay by that opinion, or strive against it, which I take to be the truth?

Answ. It is your sin, that you take a falsehood to be a truth. God hath appointed means for the cure of blindness and error, as well as other sins; or else the world were in a miserable case. Come into the light, with due self-suspicion, and impartiality, and diligently use all God's means, and avoid the causes of deceit and error, and the light of truth will at once show you the truth, and show you that before you erred. In the mean time sin will be sin, though you take it to be duty, or no sin.

Quest. VII. But seeing he that knoweth his master's will and doth it not, shall be beaten with many stripes; and he that knoweth it not, with few; is it not my duty chiefly to avoid the many stripes, by avoiding sinning against my conscience or knowledge?

Answ. 1. Your duty is to avoid both; and if both were not sinful, they would not both be punished with stripes. 2. Your conscience is not your knowledge when you err, but your ignorance. Conscience, as it signifieth the faculty of knowing, may be said to be conscience when it erreth; as reason is reason, in the faculty, when we err. And conscience, as to an erring act, may be called conscience, so far as there is any true knowledge in the act: as a man

is said to see, when he misjudgeth of colours, or to reason, when he argueth amiss. But, so far as it erreth, it is no conscience in act at all; for conscience is science, and not nescience. You sin against your knowledge when you sin against a well-informed conscience, but you sin in ignorance when you sin against an erring conscience. 3. And if the question be not, what is your duty, but, which is the smaller sin, then it is true, that, *cæteris paribus*, it is a greater sin to go against your judgment, than to follow it. But yet, other imparities in matter and circumstances may be an exception against this rule.

Quest. VIII. But it is not possible for every man presently to know all his duty, and to avoid all error about his duty. Knowledge must be got in time. All men are ignorant in many things: should I not then in the mean time follow my conscience?

Answ. 1. Your ignorance is culpable, or not culpable. If it be not culpable, the thing which you are ignorant of is not your duty. If culpable, (which is the case supposed,) as you brought yourself to that difficulty of knowing, so it will remain your sin till it be cured; and one sin will not warrant another. And all that time you are under a double command; the one is, to know, and use the means of knowledge; and the other is, to do the thing commanded. So that how long soever you remain in error you remain in sin, and are not under an obligation to follow your error, but first to know, and then to do the contrary duty. 2. And as long as you keep yourselves in a necessity, or way of sinning, you must call it sin as it is, and not call it duty. It is not your duty to choose a lesser sin before a greater; but to refuse and avoid both the lesser and the greater. And if you say you cannot, yet, remember, that it is only your sin that is your impotency, or your impotency is sinful. But it is true, that you are most obliged to avoid the greatest sin: therefore, all that remaineth in the resolving of all such cases, is but to know, of two sins, which is the greatest.

Quest. IX. What if there be a great duty, which I cannot perform without committing a little sin? or, a very great good, which I cannot do but by an unlawful means; as, to save the lives of many by a lie?

Answ. 1. It is no duty to you, when you cannot do it without wilful sin, be it never so little. Deliberately to choose a sin, that I may perform some service to God, or do some good to others, is to run before we are called, and to make work for ourselves which God never made for us; and to offer sin for a sacrifice to God; and to do evil that good may come of it; and abuse God, and reject his government, under pretence of serving him. "The sacrifice of the wicked is an abomination to the Lord: how much more, when he bringeth it with a wicked mind?" Prov. xxi. 27; xv. 8. "He that turneth away his ear from hearing the law, even his prayer shall be abomination," Prov. xxviii. 9. "Be more ready to hear, than to offer the sacrifice of fools: for they consider not that they do evil," Eccles. v. 1. 2. If you will do good by sinning, you must do good in opposition to God: and how easily can he disappoint you, and turn it into evil! It is not good indeed, which must be accomplished by sin. The final good is never promoted by it; and all other good is to be estimated by its tendency to the end. You think that good which is not so, because you judge by the present feeling of your flesh, and do not foresee how it stands related to the everlasting good.

Quest. X. Seeing then that I am sure beforehand that I cannot preach, or hear, or pray, or do any good action without sin, must I not, by this rule, forbear them all?

Answ. No; because your infirmities in the performance of your duty, which you would avoid and cannot, are not made the condition of your action, but are the diseases of it. They are not chosen and approved of. The duty is your duty notwithstanding your infirmities, and may be accepted of; for you cannot serve God in perfection till you are perfect; and to cast away his service is a far greater sin, than to do it imperfectly. But you may serve him without such wilful, chosen sin, if not in one way, yet in another. The imperfection of your service is repented of while it is committed; but so is not your approved, chosen sin. For a man to make a bargain against God, that he will commit a sin against him, though the action be the same which he hath often done before in pardonable weakness; this is to turn it to a presumptuous, heinous sin. If he do it for worldly gain or safety, he selleth his obedience to God for trifles. If he do it to serve God by, he blasphemeth God; declaring him to be evil, and a lover of sin, or so impotent as not to be able to do good, or attain his ends by lawful means. It is most dangerous to give it under our hands to the devil, that we will sin, on what pretence soever.

Quest. XI. What if I am certain that the duty is great, and uncertain whether the thing annexed to it be a sin or not? Must I forbear a certain duty for an uncertain sin? or forbear doing a great and certain good, for fear of a small, uncertain evil?

Answ. 1. The question *de esse* must go before the question *de apparere*. Either that which you say you are uncertain of is indeed a sin, or it is none. If it be no sin, then you are bound both to search till you know that it is no sin, and not to forbear your duty for it. But if really it be a sin, then your uncertainty of it is another sin; and that which God bindeth you to, is to forsake them both. 2. Your question containeth a contradiction: you cannot be certain that it is a duty at all to you, any further than you are certain whether the condition or means be lawful or a sin. What if an auditor in Spain or Italy say, I am certain that it is a duty to obey my teachers; but I am uncertain whether their doctrines of the mass, purgatory, and the rest, have any untruth or sin in them; therefore, I must not forbear certain obedience for uncertain sin. Or if a priest among them say, I am certain that it is a duty to preach God's word, but I am not certain that the Trent Articles, which I must swear or subscribe, are sinful or false; therefore I must not leave a great and certain duty for an uncertain sin. The answer to them both is easy. 1. It is your sin that you are uncertain of the sinfulness of those things, which God hath forbidden: and God biddeth you first to search the Scriptures, and cure that error. He made his law before your doubts arose, and will not change it because you doubt. 2. You contradict yourselves by a mistake. You have no more certainty that you should obey your teachers in these particulars, than you have that the things which they teach or command you are not against that law of God. You are certain that you must obey them in all things not forbidden by God, and within the reach of their office to require. And you are as certain that it is unlawful to obey them against the law of God, and that God must be obeyed before man. But whether you must obey them in this particular case, you cannot be certain, while you are uncertain whether it be forbidden of God. And the priest must be as uncertain whether it be any duty of his at all, to preach God's word, as he is uncertain of the lawfulness of the Trent oath or subscription, unless he can do it without. If a subject say, I am certain, that to govern the kingdom well is a great, good work and duty, but I am uncertain whether to depose the

king if he govern not well, and set up myself, be a sin; therefore, the certain good must overrule the uncertain evil. I give him the same answer: 1. It is your sin to be uncertain whether rebellion be a sin; and God bindeth you to lay by the sin of your judgment, and not to make it a shoeing-horn to more. 2. You are sure that governing well is a good work; but you should be as sure, that it is no duty of yours, nor good work for you to do, as you are sure that you are but a private man and a subject, and never called to do the good of another's office. A private man may say, I am sure preaching is a good work; but I am not sure that a private, unordained man may not statedly separate himself to do it. But he can be no surer that it is a duty to him, than he is that he is called to it.

Quest. XII. Well, suppose my ignorance be my sin, and suppose that I am equally uncertain of the duty and of the sin annexed, yet if I have done all that I am able, and remain still unresolved, and after my most diligent inquiry am as much in doubt as ever, what should I then do?

Answ. 1. If you had by any former sin so forfeited God's assistance, as that he will leave you to your blindness, this altereth not his law and your obligations, which are still the same (to learn, understand, and practise). 2. But if you are truly willing to understand, and practise, and use his means, you have no cause to imagine that he will thus forsake you; undoubtedly he appointeth you no means in vain. If you attain not sufficient resolution to guide you in your duty, it is either because your hearts are false in the inquiry, and biassed, or unwilling to know the truth, or do it; or because you use not the true appointed means for resolution, but in partiality or laziness neglect it.

Quest. XIII. Suppose still my ignorance be my sin; which is the greater sin, to neglect the good work, or to venture on the feared evil that is annexed? I am not conscious of any unfaithfulness, but human frailty, that keepeth me from certainty. And no man is so perfect as to have no culpable ignorance, and to be certain in every point of duty. Therefore I must with greatest caution avoid the greatest sin, when I am out of hope of avoiding all. On one side, it is a common rule that I must do nothing against conscience, (no, not a doubting conscience,) though I must not always do what it biddeth me. "For he that doubteth is condemned if he eat: for whatsoever is not of faith is sin," Rom. xiv. 23. On the other side, if all duty be omitted which conscience doubteth of, I may be kept from almost every duty.

Answ. The heart is so deceitful that you have great cause to watch, lest human frailty be pretended, for that error, which a corrupted, biassed, partial mind, or wilful laziness, is the cause of. Diligent study, and inquiry, and prayer, with a sincere desire to know the truth, may succeed, at least, to so much satisfaction, as may keep your minds in quietness and peace, and give you comfort in your way, and preserve you from all such sin as is inconsistent with this your safety and acceptance with God. But yet it is true that human frailty will occasion in the best uncertainties in some particular cases; and though God make it not our duty of two sins to choose the less, but to refuse both, yet he maketh it our duty more diligently to avoid the greater than the less. And ofttimes the case is so sudden that no inquiry can be made: and therefore I confess a christian should know which sins are greatest and to be most avoided. At present I shall lay down these following rules, premising this, that where accidents and circumstances which make sins great or small are to be compared, they are

ofttimes so numerous and various, that no rules can be laid down beforehand, that will serve all turns, no more than in law and physic, any law books or physic books will serve all cases without a present experienced judicious counsellor: present prudence and sincerity must do most.

Rule I. In things altogether indifferent, nothing must be done that conscience doubteth of, because there is a possibility or fear of sinning on the one side, but none on the other; and in that case it is a certain sin to venture on a feared sin. But then it is supposed that the thing be indifferent as clothed with all its circumstances, and that there be no accident that taketh away its indifferency.

Rule II. In case the thing be really unlawful, and I think it to be lawful, but with some doubting, but am clear that the forbearing it is no sin; there the sin is only in the doing it; because all is clear and safe on the other side.

Rule III. There are many sins which are always and to all persons in all cases sins, and not doubted of by any without gross unfaithfulness or negligence; and here there is no room for any doubting whether we must do that good which cannot be done without that sin, it being certain that no such good can be a duty. As, to commit idolatry, to blaspheme God, to deny Christ, to deny the Scriptures, to hate, or reproach, or oppose a holy life, to be perjured, to approve or justify the sin of others, &c. It can be no duty which cannot be done without the wilful yielding to or committing these or any known sin.

Rule IV. There are some duties so great, and clear, and constant to all, that none but a profligate or graceless conscience (or one that is fearfully poisoned with sin) can make a doubt of it deliberately: these therefore come not within the case before us.

Rule V. If moral evil be compared only with natural good, or moral good with natural evil, there is no doubt to be made of the case: the least sin having more evil in it than the prosperity or lives of millions of men have good (considered in themselves as natural good); and the least duty to God having more good in it than the death of millions of men (as such) hath evil. For the good of duty and the evil of sin are greatened by their respect to God, and the other lessened as being good or evil only unto men, and with respect to them.

Rule VI. Where I am in an equal degree uncertain of the duty to be omitted, and of the sin to be committed, it is a greater sin to venture doubtfully upon the committing of a positive sin that is great, (in case it prove a sin,) than upon the omitting a duty which (in case it prove a duty) is less; and on the contrary, it is worse to venture on the omitting of a great duty, than on the committing of a small, positive sin. As, suppose my own or my neighbour's house be on fire, and I am in doubt whether I may take another man's water to quench it against his will; or if my own, or my child's, or neighbour's life be in danger by famine, and I doubt whether I may take another man's apples, or pears, or ears of corn, or his bread, against his will, to save my own life or another's. Really, the thing is already made lawful or unlawful (which I now determine not) by the law of God; but in my unavoidable uncertainty, (if I be equally doubtful on both sides,) it is a far greater sin (if it prove a sin) to omit the saving of the house or life, than to take another man's water, or fruit, or bread, that hath plenty (if this prove the sin). So if king and nobles were in a ship, which would be taken and all destroyed

by pirates, unless I told a lie, and said, they are other persons; if I were equally in doubt which course to take, to lie or not, (though sin have more evil than all our lives have good,) yet a sinful omitting to save all their lives is a greater sin than a sinful telling of such a lie. Suppose I am in doubt, whether I may lawfully save an ox, or ass, or a man's life, by labour on the sabbath day? or David had doubted, whether he might eat the consecrated shew-bread in his necessity? it is clear, that the sinful neglect of a man's life is worse than the sinful violation of a sabbath, or the sinful use of the consecrated bread. If I equally doubt, whether I may use a ceremony, or disorderly, defective form of prayer, and whether I should preach the gospel to save men's souls, where there are not others enough to do it; it is clear, that sinfully to use a ceremony, or disorderly form of prayer, is, *cæteris paribus*, a lesser sin than sinfully to neglect to preach the gospel and to save men's souls. On the other side, suppose I dwelt in Italy, and could not have leave to preach the gospel there, unless I would subscribe to the Trent Confession, or the canon 3d of Concil. Lateran sub Innocent III.; one of which requireth men to swear for transubstantiation, and to interpret the Scriptures only according to the unanimous consent of the fathers (who never unanimously consented in any exposition of the greatest part of the Scriptures at all); the other decreeth the pope's deposing temporal lords, and disobliging their subjects from their allegiance. On the one side, I doubt, whether by subscribing I become not guilty of justifying idolatry, perjury, and rebellion, and making myself guilty of the perjury of many thousand others: on the other side, I doubt, whether I may disobey my superiors who command me this subscription, and may forbear preaching the gospel, when yet I apprehend that there are others to preach it, and that my worth is not so considerable as that there should be any great loss in putting me out and putting in another; and God needeth not me to do him service, but hath instruments at command; and that I know not how soon he may restore my liberty, or that I may serve him in another country, or else in sufferings at home; in such a case the sinful justifying of perjury or rebellion in whole countries is a far greater sin than the sinful omission of my preaching: for he that justifieth perjury destroyeth the bonds of all societies, and turneth loose the subjects against their sovereigns. Or if I, being a minister, were forbidden to preach the gospel where there is necessity, unless I will commit some sin; if I doubt on one side whether I should disobey my superiors, and on the other whether I should forbear my calling, and neglect the souls of sinners; it is a lesser sin, *cæteris paribus*, to disobey a man sinfully, than to disobey God, and to be cruel to the souls of men to their perdition sinfully. Or if I have made a vow, and sworn that I will cast away a penny or a shilling, and I am in doubt on one side whether I be not bound to keep it as a vow, and on the other whether it be not a sin to keep it, because to cast away any of my talents is a sin; in this case, the sinful casting away of a penny or a shilling is not so great a sin as sinful perjury. If Daniel and the three witnesses had been in equal doubt, whether they should obey the king or pray to God, (as Dan. vi.) and renounce the bowing to his idol, (Dan. iii.) the sinful forbearance of prayer as then commanded, and the sinful bowing to the idol had been a greater sin than a sinful disobeying the king's command in such a case, if they had mistaken.

Rule VII. If I cannot discern whether the duty to be omitted, or the sin to be committed, be materially and in other respects the greater, then that will be to me the greater of the sins which my doubting conscience doth most strongly suspect to be sin, in its most impartial deliberation. For if other things be equal, certainly the sinning against more or less

conviction or doubting must make an inequality. As, if I could not discern whether my subscription to the Trent Confession, or my forbearing to preach, or my preaching though prohibited, were the greater sin, in case they were all sinful; but yet I am most strongly suspicious of sinfulness in the subscription, and less suspicious of sinfulness in my forbearing in such a case to preach, and least of all suspicious of sinfulness in my preaching though prohibited: in this case to subscribe sinfully is the greatest sin, and to forbear sinfully to exercise my office is the next, and to preach unwarrantably is the least.

Rule VIII. If I could perceive no difference in the degrees of evil in the omission and the commission, nor yet in the degrees of my suspicion or doubting, then that is the greater sin which I had greater helps and evidence to have known, and did not.

Rule IX. If both greater material evil be on one side than on the other, and greater suspicion or evidence of the sinfulness also, then that must needs be the greater sin.

Rule X. If the greatness of the material evil be on one side, and the greatness of the suspicion and evidence be on the other, then the former (if sin) will be materially and in itself considered the worst; but the latter will be formally the greater disobedience to God. But the comparison will be very difficult. As, suppose that I swear to God that I will cast away a shilling, or that I will forbear to pray for a week together; here I take perjury to be a greater sin than my casting away a shilling, or forbearing to pray a week: but when I question whether the oath should be kept or not, I have greater suspicion that it should not than that it should, because no oath must be the bond of the least iniquity. Here, if the not keeping it prove a sin, I shall do that which is the greater sin in itself if I keep it not; but I shall show more disobedience in keeping it, if it be not to be kept.

Rule XI. If it be a double sin that I suspect on one side, and but a single one on the other, it maketh an inequality in the case. As, suppose that in my father's family there are heretics and drunkards, and I swear that in my place and calling I will endeavour to cast them out. My mother approveth my vow; my father is against it, and dischargeth me of it because I did it not by his advice. On one side, I doubt whether I am bound, or may act against my father's will: on the other side, I as much doubt whether I am not perjured, and disobedient to my mother, if I do it not, and whether I disobey not God, that made it my duty to endeavour the thing in my place and calling before I vowed it.

Rule XII. There is a great deal of difference between omitting the substance of a duty for ever, and the delaying it, or altering the time, and place, and manner. For instance, that which will justify or excuse me for shortening my prayer, or for praying but once a day, or at noon rather than in the morning, or for defect in method, or fervency, or expressions, may not justify or excuse me for denying, renouncing, or long forbearing prayer. And that which may excuse an apostle for not preaching in the temple or synagogues, or not having the emperor's or the high priest's allowance or consent, or for not continuing in one city or country; would not excuse them if they had renounced their callings, or totally, as to all times, and places, and manner of performance, have ceased their work for fear of men.

Rule XIII. If the duty to be omitted and the sin to be committed seem equal in greatness, and our doubt be equal as to both, it is commonly held safer to avoid the commission more studiously than the omission. For which there are many reasons given.

Rule XIV. There is usually much more matter for fear and suspicion, *cæteris paribus*, of sins to be committed, than of duties to be omitted, when the commission is made necessary to the doing of the duty. Both because it is there that the fear beginneth: for I am certain that the good work is no duty to me, if the act be a sin which is its necessary condition. Therefore, so far as I suspect the act to be sinful, I must needs suspect the duty to be no duty to me at that time: it is not possible I should be rationally more persuaded that the duty is my duty, than that the condition is no sin. If it were the saving of the lives of all men in the country, I could no further take it to be my duty, than I take that to be no sin by which it must be done, it being a thing past controversy, that we must not sin for the accomplishment of any good whatsoever. And also because the sin is supposed to be always sin, but few duties are at all times duties: and the sin is a sin to every man, but the duty may be another man's duty, and not mine. For instance: Charles V. imposeth the Interim upon Germany: some pastors yielded to it; others refused it, and were cast out. Those that yielded pleaded the good of the churches, and the prevention of their utter desolation, but yet confessed that if the thing imposed were sinful, it was not their duty to do it for any good whatsoever, but to seek the good of the church as well as they could without it. The other that were cast out argued, that so far as they were confident the Interim was sinful, they must be confident that nothing was their duty that could not be done without it, and that God knew best what is good for his church, and there is no accomplishing its good by sin and God's displeasure; and that they did not therefore forsake their ministry, but only lose the ruler's licence; for they resolved to preach in one place or other till they were imprisoned, and God can serve himself by their imprisonment or death, as well as by their preaching. And while others took their places that thought the Interim lawful, the churches were not wholly destitute; and if God saw it meet, he could restore their fuller liberties again: in the mean time, to serve him, as all pastors did for three hundred years after Christ, without the licence of the civil magistrate, was not to cast away their office. Another instance: the zealous papists in the reign of Henry III. in France, thought that there was a necessity of entering the League, and warring against the king, because religion was in danger, the preservation whereof is an unquestionable duty. The learned and moderate lawyers that were against them said, that there being no question but the king had the total sovereignty over them, they were sure it was a sin to resist the higher powers, and therefore no preservation of religion could be a duty or lawful to them which must be done by such a certain sin: sin is not the means to save religion or the commonwealth.

Rule XV. When a thing is not prohibited and sinful simply in itself, but because of some accidental or consequential evil that it tendeth to, there a greater accidental or consequential good may preponderate the evil, and make the thing become no sin, but a duty. It is a matter of exceeding difficulty to discern ofttimes whether a thing be simply and absolutely forbidden, or only by accident and alterably, and to discern which accident doth preponderate. There are so many observations that should here be taken in, and so much of a man's life and peace is concerned in it, that it deserveth a treatise by itself. And therefore I

shall not meddle with it any further here, lest an insufficient tractate be worse than none, in a case where error is so easy and perilous.

Rule XVI. As to the danger of the sinner himself, there is a great deal of difference between an error and sin of human frailty, when the service of God, and true obedience, and the common good, is sincerely intended, and an error and sin of false-heartedness and sloth, when selfishness is the secret spring of the error, and carnal interest the real end, though God and his service be pretended. And usually the concomitants will show something of this to others. For instance; two magistrates and two ministers submit to some questioned imposition, all pretend that the glory of God, and his service, is it that prevaileth with them to submit. The one of the magistrates faithfully serves God afterward with his authority, and showeth thereby that he meant sincerely: the other doth no good in his place, and showeth his hypocrisy. One of the ministers preacheth zealously, and privately laboureth as one that thirsteth for the saving of souls: the other preacheth formally, and coldly, and heartlessly, and never converteth a soul, and neglecteth the work which he pretended was his end.

For loving God as our Father, our Benefactor, and our end.

Grand Direct. XI. Let it be most deeply engraven on thy heart, that God is infinitely good and amiable; thy grand Benefactor and Father in Christ; the end of all that thou art and hast; and the everlasting rest and happiness of thy soul: see therefore that thy inflamed heart be entirely and absolutely offered up unto him by the mediation of his Son, to love him, to trust him, to delight in him, to be thankful to him, to glorify him, and through faith to long for the heavenly glory, where all this will be perfectly done for ever. And first let us speak of LOVE.

I did in the first direction persuade you to lay a good foundation in faith and knowledge. In the second I directed you how to live upon Christ. In the third, how to believe practically in the Holy Ghost. In the fourth I directed you to the orderly and practical knowledge of all the attributes of God. In the fifth, how to know God practically in his first grand relation, as he is your Owner. In the sixth, how to know him practically in his second grand relation, as he is your King or Governor; and in subordination to his governing relation. In the seventh I directed you in your relation of disciples to Christ your Teacher. And in the eighth I directed you in your relation of patients to Christ your Physician, and the Holy Ghost as your Sanctifier. In the ninth I directed you in your relation of soldiers to Christ the Captain of your salvation. In the tenth I directed you in the relation of servants to Christ your Master. And now being past those subordinate relations (to the second), I proceed to direct you in your third grand relation to God as your Benefactor, Father, and Felicity. And because there are divers great duties in this general, I shall first begin with this of love; and afterwards speak distinctly of the rest.

Directions for loving God as our Father and Felicity.

Here I shall first give you these general preparatives (and then give you directions for the exercise of holy love). 1. You must understand the nature of love to God. 2. You must understand the differences of this love. 3. You must understand the reasons of it. 4. And the contraries of it. 5. And the counterfeits of it.

God is not loved as a particular good, but as the universal good.

I. For the understanding its nature observe these things: 1. It is not the love of a particular good, but of the infinite, Universal Good. The creature is a particular good, and our love to it is a particular, limited love, confined as to a point. God is the Universal Good, and our love to him is not limited by the object, but by the narrowness and imperfection of our faculties themselves. As suppose you had variety of candles in your room, and you had diamonds and other refulgent things; you love each of these with a particular love, for their splendour and usefulness; and you more easily observe and feel the motion of this confined love. But light itself, as light, you love with a more universal love; which is greater, but not so sensibly observed. (Not as we speak of notional universals in logic, which have no existence but in particulars; but of the natural, transcendent, infinite good, eternally existent, and arbitrarily appearing in some created particles.) As the love of an infinite light would differ from the love of a candle, and the love of an infinite heat from the love of a fire, and the love of infinite wisdom itself from the love of a wise man, and the love of infinite goodness itself from the love of a good man; so doth the love of God from the love of a particular, created good.

Whether God may be the object of passionate love.

2. Our love to God is not ordinarily so passionate as our love to creatures; because the nearness and sensibleness of the creature promoteth such sensible operations. But God is not seen, or felt, or heard, but believed in by faith, and known by reason. And the narrowness of the creature making resistances, stops, and difficulties, occasioneth a turbulent passionateness of love; when the infiniteness of God hath no such occasion. Our love to creatures is like the running of a stream in a channel that is too narrow for it, where stops and banks do make it go on with a roaring violence; but our love to God is like the brook that slideth into the ocean, where it is insensibly devoured. Therefore our love to God must principally be perceived, not in violent passions, but in, 1. A high estimation of him. 2. In the will's adhering to him. 3. And in the effects (to be mentioned anon). Yet when a passionate love is added to these, it may be the most excellent significatively and effectively. Some philosophers think that God cannot at all be loved with a passionate love, because he is a pure, immaterial Being, and therefore cannot be the object of a material act or motion, such as our passions are; and, therefore, that it is some idol of the imagination that is so loved. But, 1. If they mean that his pure essence, in itself, is not the immediate object of a passion, they may say the same of the will itself; for man (at least in flesh) can have no other volition of God, but as he is apprehended by the intellect. And if by an idol they mean the image of God in the mind, gathered from the appearances of God in creatures, man in flesh hath no other knowledge of him; for here we know him but darkly, enigmatically, and as in a glass, and have no formal, proper conception of him in his essence. So that the rational

powers themselves do no otherwise know and will God's essence, but as represented to us in a glass. 2. And thus we may also love him passionately; it being God in his objective being as apprehended by the intellect that we both will and passionately love. The motion of the soul in flesh may raise passions, by the instrumentality of the corporeal spirits, towards an immaterial object; which is called the object of those passions, not merely as passions, but as the passions of a rational agent; it being more nearly or primarily the object of the intellect and will, and then of the passions, as first apprehended by these superior powers. A man may delight in God; or else, how is he our felicity? and yet, we know of no delight which is not passion. A man may love his own soul with a passionate love; and yet it is immaterial. When I passionately love my friend, it is his immaterial soul, and his wisdom, and holiness, which I chiefly love.

What of God is the object of our love.

3. It is not only for his excellencies and perfections in himself, nor only for his love and benefit to us, that grace doth cause a sinner to love God; but it is for both conjunctly; as he is good, and doth good, especially to us, in the greatest things.

What is the motive of our first love to God.

4. Our first special love to God, is orderly and rationally to be raised, the belief of his goodness in himself, and his common love and mercy to sinners, manifested in his giving of his Son for the world, and giving men the conditional promise of pardon and salvation, and offering them Christ and life eternal, and all this to us as well as others: and not to be caused by the belief or persuasion of his special, peculiar, electing, redeeming, or saving love to us above others, that have the same invitations and offers. It is the knowledge of common love and mercy, and not of special love and mercy, as already possessed, that is appointed to be the motive of our first special love to God. (Yet there is in it an apprehension that he is our only possible felicity, and that he will give us a special interest in his favour, if we return by faith in Christ unto him.) For, 1. Every man is bound to love God with a special love: but every man is not specially beloved by him: and no man is bound to love God as one that specially loveth him but those that indeed are so beloved by him; for else they were bound to believe a falsehood, and to love that which is not; and grace should be an error and deceit. The object is before the act. God's special love must in itself be before its revelations; and as revealed it must go before our belief of it; and as believed it must go before our loving it, or loving him as such, or for it. 2. The first saving faith is inseparably conjunct with special love; for Christ is believed in and willed, as the way or means to God as the end (otherwise it is no true faith). And the volition of the end (which is love) is in order of nature before the choice or use of the means as such: and if we must love God as one that specially loveth us, in our first love, then we must believe in him as such by our first faith: and if so, it must be to us a revealed truth. But (as it is false to most that are bound to believe, so) it is not revealed to the elect themselves: for if it be, it is either by ordinary or extraordinary revelation. If by ordinary, either by Scripture directly, or by evidences in ourselves which Scripture maketh the characters of his love. But neither of these; for Scripture promiseth not salvation to named, but described persons; and evidence of special love there is none, before faith, and repentance, and the first love to God. And extraordinary revelation from heaven, by inspiration or angel, is not the ordinary begetter of faith; for faith is the belief of God,

speaking to us (now) by his written word. So that where there is no object of love, there can be no love; and where there is no revelation of it to the understanding, there is no object for the will; and till a man first believe and love God, he hath no revelation that God doth specially love him. Search as long as you will, you will find no other. 3. If the wicked were condemned for not loving a false or feigned object, it would quiet their consciences in hell when they had detected the deceit, and seen the natural impossibility and contradiction. 4. The first love to God is more a love of desire, than of possession; and therefore it may suffice to raise it, that we see a possibility of being for ever happy in God, and enjoying him in special love, though yet we know not that we possess any such love. The nature of the thing proclaimeth it most rational and due, that we love the infinite Good, that hath done so much by the death of his Son, to remove the impediments of our salvation; and is so far reconciled to the world in his death, as by a message of reconciliation, to entreat them to accept of Christ, and pardon, and salvation freely offered them, 2 Cor. v. 19, 20; and is himself the offered happiness of the soul. He that dare say, that this much hath not an objective sufficiency to engage the soul in special love, is a blind undervaluer of wonderful mercy. 5. The first special grace bringeth no new object for faith or love, but causeth a new act upon the formerly revealed object.

5. But our love to God is greatly increased and advantaged afterwards by the assurance or persuasion of his peculiar, special love to us. And therefore all christians should greatly value such assurance, as the appointed means of advancing them to greater love to God.

6. As we know God here in the glass of his Son, and word, and creatures, so we most sensibly love him here, as his goodness appeareth in his works, and graces, and his word, and Son.

7. The nearer we come to perfection, the more we shall love God for himself and his infinite natural goodness and perfections, not casting away the respects of his goodness and love as to ourselves, but highliest regarding himself for himself, as carried to him above ourselves.

II. Though love in its own nature be still the same, and is nothing but the rational appetite of good; or the will's volition of good apprehended by the understanding; the first motion of the will to good, arising from that natural inclination to good, which is the nature of the will, and the *pondus animæ*, the poise of the soul; or from healing grace which repaireth the breach that is made in nature; yet love in regard of the state of the lover, and the way of its imperate acting, is thus differenced. 1. Either the lover is in the hopeful pursuit of the thing beloved, and then it is desiring, seeking love. 2. Or he is, or seemeth to be, denied, destitute, and deprived of his beloved (in whole or in part); and then it is a mourning, lamenting love. 3. Or he enjoyeth his beloved, and then it is enjoying, delighting love. 1. The ordinary love which grace causeth on earth is a predominancy of seeking, desiring love, encouraged by some little foretastes of enjoying, delighting love, and, in a great measure, attended with mourning, lamenting love. 2. The state of deserted, dark, declining, relapsing, and melancholy, tempted christians, is a predominance of mourning, lamenting love, assisted with some help of seeking, desiring love; but destitute of enjoying, delighting love. 3. The state of the glorified is perfection of enjoying, delighting love alone. And all the rest are to bring us unto this.[114]

III. The reasons why love to God is so great, and high, and necessary a thing, and so much esteemed above other graces, are: 1. It is the motion of the soul that tendeth to the end; and

the end is more excellent than all the means as such. 2. The love, or will, or heart is the man; where the heart or love is, there the man is: it is the fullest resignation of the whole man to God, to love him as God, or offer him the heart. God never hath his own fully till we love him. Love is the grand, significant, vital motion of the soul; such as the heart, or will, or love is, such you may boldly call the man. 3. The love of God is the perfection and highest improvement of all the faculties of the soul, and the end of all other graces, to which they tend, and to which they grow up, and in which they terminate their operations. 4. The love of God is that spirit or life of moral excellency in all other graces in which (though not their form, yet) their acceptableness doth consist, without which they are to God as a lifeless carrion is to us. And to prove any action sincere and acceptable to God, is to prove that it comes from a willing, loving mind, without which you can never prove it. 5. Love is the commander of the soul, and therefore God knoweth that if he have our hearts, he hath all, for all the rest are at its command; for it is, as it were, the nature of the will, which is the commanding faculty; and its object is the ultimate end which is the commanding object. Love setteth the mind on thinking, the tongue on speaking, the hands on working, the feet on going, and every faculty obeyeth its command. 6. The obedience which love commandeth, participateth of its nature, and is a ready, cheerful, sweet obedience, acceptable to God, and pleasant to ourselves. 7. Love is a pure, chaste, and cleansing grace; and most powerfully casteth out all creature pollution from the soul:[115] the love of God doth quench all carnal, sinful love; and most effectually carrieth up the soul to such high delights, as causeth it to contemn and forget the toys which it before admired. 8. The love of God is the true acknowledging and honouring him as good. That blessed attribute, his goodness, is denied, or despised, by those that love him not. The light of the sun would not be valued, honoured, or used by the world, if there were no eyes in the world to see it. And the goodness of God is to them that love him not, as the light to them that have no eyes. If God would have had his goodness to be thus unknown or neglected, he would never have made the intellectual creatures. Those only give him the glory of his goodness that truly love him. 9. Love (in its attainment) is the enjoying and delighting grace: it is the very content and felicity of the soul: both as it maketh us capable to receive the most delightful communications of God's love to us; and as it is the soul's delightful closure with its most amiable felicitating object. 10. Love is the everlasting grace, and the work which we must be doing in heaven for ever. These are the reasons of love's pre-eminence.

IV. The love of creatures hath its contraries on both extremes, in the excess and in the defect; but the love of God hath no contrary in excess: for Infinite Goodness cannot possibly be loved too much (unless as the passion may possibly be raised to a degree distracting or disturbing the brain). The odious vices contrary to the love of God are, 1. Privative; not loving him. 2. Positive; hating him. 3. Opposite; loving his creatures in his stead: all these concur in every unsanctified soul. That they are all void of the true love of God, and taken up with creature love, is past all doubt; but whether they are all haters of God, may seem more questionable. But it is as certain as the other; only the hatred of God in most doth not break out into that open opposition, persecution, or blasphemy, as it doth with some that are given up to desperate wickedness; nor do they think that they hate him. But the aversation of the will is the hatred of God; and if men had not a great aversation to him, they would not forsake him,

and refuse to be converted to him, notwithstanding all the arguments of love that can be used to allure them. Displacency, nolition, and aversation are hatred.

If you think it impossible that men can hate God, whom they confess to be infinitely good, consider for the true understanding of this hatred, 1. That it is not as good that they hate him; 2. and it is not God simply in himself considered; 3. and therefore it is not all in God; 4. and it is not the name of God; 5. but it is, 1. God as he seemeth unsuitable to them, and unfit for their delight and love: which seeming is caused by their carnal inclination to things of another nature, and the sinful perverting of their appetites, and the blindness and error of their minds. 2. And it is God as he is an enemy to their carnal concupiscence; whose holy nature is against their unholiness, and hateth their sin, and his laws forbid them the things which they most love and take delight in: and so they hate God, as a madman hateth his keeper and physician, and takes them for his enemies; and as a hungry dog doth hate him that keepeth him from the meat which he loveth, or would take it out of his mouth. 3. And they hate God, as one who by his holiness, justice, and truth is engaged to condemn them for their sin, and so (consequently to their sin) is their enemy that will destroy them (unless they forsake it): when their wills are enslaved to their sins, and they cannot endure to be forbidden them, and yet see that God will damn them in hell-fire if they cast them not away: this filleth them with displacency against God, as holy and just. 4. And then, consequently, they hate him in the rest of his attributes: as his omniscience, that he always seeth them; his omnipresence, that he is always with them; his omnipotency, that he is irresistible and able to punish them: his very mercy as expressed to others, when they must have no part in it; yea, his very immutability, eternity, and being, as he is to continue an avenger of their iniquity: so that the wicked in despair do wish that there were no God; and in prosperity, they wish he were not their Governor and Judge, or were unholy and unjust, allowing them to do what they list without account or punishment. Thus God is hated by the wicked according to the measure of their wickedness, and carnal interest, and concupiscence which he is against. Where you may note, 1. that the hatred of God beginneth at the sensual love of things temporal which he forbiddeth; 2. that the wicked great ones of the world, and those that have the strongest concupiscence, are usually the greatest haters of God, as having the greatest adverse interest, and being most in love with the things which he prohibiteth and will condemn.

V. The counterfeit of love to God is something that seemeth like it, and yet is consistent with prevalent hatred, or privation of true love, and maketh self-deceiving hypocrites. 1. One is when so much of God is loved as men think hath no opposition to their lusts and carnal interest (as his mercy and readiness to forgive); and then they think that they truly love God, though they hate his holiness and other attributes. 2. Another counterfeit is, to love God upon mistakes, imagining that he is of the sinner's mind, and will bear with him and not condemn him, though he continue sensual and ungodly: this is not indeed to love God, but something contrary to God. If men's fantasies will take God to be like the devil, a friend to sin, and no friend to holiness, and false in his threatenings, &c. and thus will love him; this is so far from being indeed the love of God, that it is an odious blaspheming of him. 3. Another counterfeit is, to love God only for his temporal mercies, as because he preserveth and maintaineth them, when yet he is resisted when he would give them things spiritual. 4. Another is, when the opinionative approbation of the mind, and honouring God with the lips and knee, are

mistaken for true love. In a word, whatever love of God respecteth him not as God indeed, and is not superlative, but is subservient to creature love, is but a counterfeit.

VI. The directions for the exercise of the love of God are these:

Direct. I. Consider well, that the love of our Creator, Redeemer, and Regenerator, is the very end for which we are created, redeemed, and regenerate; and how just it is that God should have the end of such excellent works, and that by neglecting or opposing the love of God, which is the end, we neglect or oppose the works of creation, redemption, and regeneration themselves.—Let us plead these works of God with our hearts, and say,—1. O sluggish soul! dost thou forget the use for which thou wast created, and for which thou wast endowed with rational faculties? Dost thou repent that thou art a man, and refuse the employment of a man? What is the means or instrument good for, but its proper end, and use, and action? God made the sun to shine, and it shineth; he made the earth to support us and bear fruit, and it doth accordingly: and he made thee to love him, and wilt thou refuse and disobey? How noble and excellent is thy employment in comparison of theirs! Is the fruit of the earth, or the labour of thy beast, or the service of any inferior creature, so sweet and honourable a work as thine, to know and love thy bountiful, glorious Creator? How happy is thy lot! how blessed is thy portion in comparison of theirs! And dost thou forsake thy place, and descend to more ignoble objects, as if thou hadst rather been some silly, sordid animal? If thou hadst not rather be a beast than a man, why choosest thou the love and pleasures of a beast, and refusest the love and pleasures of a man? Is creation, and the image of God in a rational, free soul, a thing thus to be contemned for nothing? What is the sun good for, if it should yield no light or heat? And what art thou good for more than the beasts that perish, if thou know not and love not thy Creator? If God should offer to unman thee, and turn thee into a horse or dog, thou wouldst think he thrust thee into misery; and yet thou canst voluntarily and wilfully unman thyself, and take it as thy ease and pleasure. If death came this night to dissolve thy nature, it would not please thee; and yet thou canst daily destroy thy nature, as to its use and end, and not lament it! It were better I had never been a man, nor never had a heart or love within me, if I use it not in the holy love of my Creator. It is true, I have a body that is made to eat, and drink, and sleep; but all this is but to serve my soul in the love of him that giveth me all. Life is not for meat, or drink, or play; but these are for life, and life for the higher ends of life.

2. Look unto thy Redeemer, drowsy soul! and consider for what end he did redeem thee: Was it to wander a few years about the earth, and to sleep, and sport awhile in flesh? Or was it to crucify thee to the world, and raise thee up to the love of God? He came down to earth from love itself, being full of love, to show the loveliness of God, and reconcile thee to him, and take away the enmity, and by love to teach thee the art of love. His love constrained him to offer himself a sacrifice for sin, to make thee a priest thyself to God, to offer up the sacrifice of an inflamed heart in love and praise; and wilt thou disappoint thy Redeemer, and disappoint thyself of the benefits of his love? The means is for the end; thou mayst as well say, I would not be redeemed, as to say, I would not love the Lord.

3. And bethink thyself, O drowsy soul, for what thou wast regenerated and sanctified by the Spirit? Was it not that thou mightst know and love the Lord? What is the Spirit of adoption

that is given to believers, but a Spirit of predominant love to God? Gal. iv. 6. Thou couldst have loved vanity, and doted on thy fleshly friends and pleasures, without the Spirit of God: it was not for these, but to destroy these, and kindle a more noble, heavenly fire in thy breast, that the Spirit did renew thee. Examine, search, and try thyself, whether the Spirit hath sanctified thee or not. Knowest thou not, that if "any man have not the Spirit of Christ, the same is none of his?" 2 Cor. xiii. 5; Rom. viii. 9. And if Christ and his Spirit be in thee, thy love is dead to earthly vanity, and quickened and raised to the most holy God. Live then in the Spirit, if thou have the Spirit: to walk in the Spirit is to walk in love. Hath the regenerating Spirit given thee on purpose a new principle of love, and done so much to excite it, and been blowing at the coals so oft, and shall thy carnality or sluggishness yet extinguish it? As thou wouldst not renounce or contemn thy creation, thy redemption, and regeneration, contemn not and neglect not the love of thy Creator, Redeemer, and Regenerator, which is the end of all.

Direct. II. Think of the perfect fitness of God to be the only object of thy superlative love; and how easy and necessary it should seem to us to do a work so agreeable to right reason and uncorrupted nature; and abhor all temptations which would make God seem unsuitable to thee.—O sluggish and unnatural soul! should not an object so admirably fit allure thee? Should not such attractive goodness draw thee? Should not perfect amiableness win thee wholly to itself? Do but know thyself and God, and then forbear to love him if thou canst! Where should the fish live, but in the water? And where should birds fly, but in the air? God is thy very element: thou diest and sinkest down to brutishness, if thou forsake him or be taken from him. What should delight the smell, but odours? or the appetite, but its delicious food? or the eye, but light, and what it showeth? and the ear, but harmony? and what should delight the soul, but God? If thou know thyself, thou knowest that the nature of thy mind inclineth to knowledge; and by the knowledge of effects, to rise up to the cause; and by the knowledge of lower and lesser matters, to ascend to the highest and greatest. And if thou know God, thou knowest that he is the cause of all things, the Maker, Preserver, and Orderer of all, the Being of beings, the most great, and wise, and good, and happy; so that to know him, is to know all; to know the most excellent, independent, glorious Being, that will leave no darkness nor unsatisfied desire in thy soul. And is he not then most suitable to thy mind? If thou know thyself, then thou knowest that thy will, as free as it is, hath a natural, necessary inclination to goodness. Thou canst not love evil as evil; nor canst thou choose but love apprehended goodness, especially the chiefest good, if rightly apprehended. And if thou know God, thou knowest that he is infinitely good in himself, and the cause of all the good that is in the world, and the giver of all the good thou hast received, and the only fit and suitable good to satisfy thy desires for the time to come. And yet, shall it be so hard to thee to love, so agreeably to perfect nature, so perfect, and full, and suitable a good? even Goodness and Love itself, which hath begun to love thee? Is any of the creatures which thou lovest so suitable to thee? Are they good, and only good, and perfectly good, and unchangeably and eternally good? Are they the spring of comfort, and the satisfying happiness of thy soul? Hast thou found them so? or dost thou look to find them best at last? Foolish soul! canst thou love the uneven, defective, troublesome creature, if to some one small, inferior use it seemeth suitable to thee? and canst thou not love Him, that is all that rational love can possibly desire to enjoy? What though the creature be near thee, and God

be infinitely above thee? He is nearer to thee than they. And though in glory he be distant, thou art passing to him in his glory, and wilt presently be there. Though the sun be distant from thee, it communicateth to thee its light, and heat, and is more suitable to thee than the candle that is nearer thee. What though God be most holy, and thou too earthly and unclean? is he not the fitter to purify thee, and make thee holy? Thou hadst rather, if thou be poor, have the company and favour of the rich that can relieve thee, than of beggars that will but complain with thee. And if thou be unlearned or ignorant, thou wouldst have the company of the wise and learned that can teach thee, and not of those that are as ignorant as thyself. Who is so suitable to thy desires, as he that hath all that thou canst wisely desire, and is willing and ready to satisfy thee to the full? Who is more suitable to thy love, than he that loveth thee most, and hath done most for thee, and must do all that ever will be done for thee, and is himself most lovely in his infinite perfections? O poor, diseased, lapsed soul! if sin had not corrupted, and distempered, and perverted thee, thou wouldst have thought God as suitable to thy love, as meat to thy hunger, and drink to thy thirst, and rest to thy weariness, and as the earth and water, the air and sun, are to the inhabitants of the world! O whither art thou fallen? and how far, how long, hast thou wandered from thy God, that thou now drawest back from him as a stranger to thee, and lookest away from him as an unsuitable good?

Direct. III. Imagine not God to be far away from thee, but think of him as always near thee and with thee, in whose present love and goodness thou dost subsist.—Nearness of objects doth excite the faculties: we hear no sound, nor smell any odour, nor taste any sweetness, nor see any colours, that are too distant from us. And the mind being limited in its activity, neglecteth, or reacheth not things too distant, and requireth some nearness of its object, as well as the sense; especially to the excitation of affections and bodily action. A distant danger stirreth not up such fears, nor a distant misery such grief, nor a distant benefit such pleasure, as that which is at hand. Death doth more deeply affect us, when it seemeth very near, than when we think we have yet many years to live. So, carnal minds are so drowned in flesh, and captivated to sense, that they take little notice of what they see not, and therefore think of God as absent, because they see him not: they think of him as confined to heaven, as we think of a friend that is in the East Indies, or at the antipodes, who is, if not out of mind as well as out of sight, yet too distant for us delightfully to converse with.—Remember always, O my soul, that none is so near thee as thy God. A Seneca could say, of good men, that God is with us, and in us. Nature taught heathens, that in him we live, and move, and have our being. Thy friend may be absent, but God is never absent from thee; he is with thee, when, as to men, thou art alone. The sun is sufficient to illuminate but one part of the earth at once; and therefore must leave the rest in darkness. But God is with thee night and day; and there is no night to the soul, so far as it enjoyeth him. Thy life, thy health, thy love, and joy, are not nearer to thee than thy God: he is now before thee, about thee, within thee, moving thee to good, restraining thee from evil, marking and accepting all that is well, disliking and opposing all that is ill. The light of the sun doth not more certainly fill the room, and compass thee about, than God doth with his goodness. He is as much at leisure to observe thee, to converse with thee, to hear and help thee, as if thou wert his only creature: as the sun can as well illuminate every bird and fly, as if it shined unto no other creature. Open the eye of faith and reason, and behold thy God! Do not forget him, or unbelievingly deny him, and then say, He is not here. Do not say, that the sun doth not shine, because thou winkest. O do not quench thy love

to God, by feigning him to be out of reach, and taken up with other converse! Turn not to inferior delights, by thinking that he hath turned thee off to these: and love him not as an absent friend; but as the friend that is always in thy sight, in thy bosom, and in thy heart; the fuel that is nearest to the flames of love.

Direct. IV. All other graces must do their part in assisting love, and all be exercised in subservience to it, and with an intention, directly or remotely, to promote it.—Fear and watchfulness must keep away the sin that would extinguish it, and preserve you from that guilt which would frighten away the soul from God. Repentance and mortification must keep away diverting and deceiving objects, which would steal away our love from God. Faith must show us God as present, in all his blessed attributes and perfections. Hope must depend on him, for nearer access and the promised felicity. Prudence must choose the fittest season, and means, and helps from our special approaches to him, and teach us how to avoid impediments. And obedience must keep us in a fit capacity for communion with him. The mind that is turned loose to wander after vanity the rest of the day, is unfit in an hour of prayer or meditation, to be taken up with the love of God. It must be the work of the day, and of our lives, to walk in a fitness for it, though we are not always in the immediate, lively exercise of it. To sin wilfully one hour, and be taken up with the love of God the next, is as unlikely, as one hour to abuse our parents, and provoke them to correct us, and the next to find the pleasure of their love; or one hour to fall and break one's bones, and the next to run and work as pleasantly as we did before.

And we must see that all other graces be exercised in a just subserviency to love; and none of them degenerate into noxious extremes, to the hinderance of this, which is their proper end. When you set yourselves to repent and mourn for sin, it must be from love, and for love: that by ingenuous lamentation of the injuries you have done to a gracious God, you may be cleansed from the filth that doth displease him, and being reconciled to him in Christ, may be fit to return to the exercises and delights of love. When you fear God, let it be with a filial fear, that comes from love, and is but a preservative or restorative for love. Avoid that slavish fear, as a sin, which tendeth to hatred, and would make you fly away from God. Love casteth out this tormenting fear, and freeth the soul from the spirit of bondage. The devil tempteth melancholy persons to live before God, as one that is still among bears or lions that are ready to devour him; for he knoweth how much such a fear is an enemy to love. Satan would never promote such fears, if they were of God, and tended to our good. You never found him promoting your love or delight in God! But he careth not how much he plungeth you into distracting terrors. If he can, he will frighten you out of your love, and out of your comforts, and out of your wits. A dull and sluggish sinner he will keep from fear, lest it should awaken him from his sin; but a poor, melancholy, penitent soul he would keep under perpetual terrors: it is so easy to such to fear, that they may know it is a sinful, inordinate fear; for gracious works are not so easy. And resist also all humiliation and grief, that do not, immediately or remotely, tend to help your love. A religion that tendeth but to grief, and terminateth in grief, and goeth no further, hath too much in it of the malice of the enemy, to be of God. No tears are desirable, but those that tend to clear the eyes from the filth of sin, that they may see the better the loveliness of God.

Direct. V. Esteem thy want of love to God (with the turning of it unto the creature) to be the heart of the old man; thy most comprehensive, odious sin: and observe this as the life of all thy particular sins, and hate it above all the rest.—This is the very death and greatest deformity of the soul; the absence of God's image, and Spirit, and objectively of himself.—I never loathe my heart so much, as when I observe how little it loveth the Lord. Methinks all the sins that ever I committed, are not so loathsome to me, as this want of love to God. And it is this that is the venom and malignity of every particular sin. I never so much hate myself, as when I observe how little of God is within me, and how far my heart is estranged from him. I never do so fully approve of the justice of God, if it should condemn me, and thrust me for ever from his presence, as when I observe how far I have thrust him from my heart. If there were any sin, which proceeded not from a want of love to God, I could easilier pardon it to myself, as knowing that God would easilier pardon it. But not to love the God of love, the fountain of love, the felicity of souls, is a sin, unfit to be pardoned to any till it be repented of, and partly cured; Christ will forgive it to none that keep it; and when it is incurable, it is the special sin of hell, the badge of devils and damned souls. If God will not give me a heart to love him, I would I had never had a heart. If he will give me this, he giveth me all. Happy are the poor, the despised, and the persecuted, that can but live in the love of God! O miserable emperors, kings, and lords, that are strangers to this heavenly love, and love their lusts above their Maker! Might I but live in the fervent love of God, what matter is it in what country, or what cottage, or what prison I live? If I live not in the love of God, my country would be worse than banishment, a palace would be a prison; a crown would be a miserable comfort, to one that hath cast away his comfort, and is going to everlasting shame and woe.—Were we but duly sensible of the worth of love, and the odiousness and malignity that is in the want of it, it would keep us from being quiet in the daily neglect of it, and would quicken us to seek it, and to stir it up.

Direct. VI. Improve the principle of self-love, to the promoting of the love of God, by considering what he hath done for thee, and what he is, and would be to thee.—I mean not carnal, inordinate self-love, which is the chiefest enemy of the love of God; but I mean that rational love of happiness, and self-preservation, which God did put into innocent Adam, and hath planted in man's nature as necessary to his government. This natural, innocent self-love, is that remaining principle in the heart of man, which God himself doth still presuppose in all his laws and exhortations; and which he taketh advantage of in his works and word, for the conversion of the wicked, and the persuading of his servants themselves to their obedience. This is the common principle in which we are agreed with all the wicked of the world, that all men should desire and seek to be happy, and choose and do that which is best for themselves; or else it were in vain for ministers to preach to them, if we were agreed in nothing, and we had not this ground in them to cast our seed into, and to work upon. And if self-love be but informed and guided by understanding, it will compel you to love God, and tell you that nothing should be so much loved. Every one that is a man must love himself; we will not entreat him, nor be beholden to him for this: and every one that loveth himself, will love that which he judgeth best for himself: and every wise man must know, that he never had nor can have any good at all, but what he had from God. Why do men love lust, or wealth, or honour, but because they think that these are good for them? And would they not love God, if they practically knew that he is the best of all for them, and instead of all?—Unnatural,

unthankful heart! canst thou love thyself, and not love him that gave thee thyself, and gives thee all things? Nature teacheth all men to love their most entire and necessary friends: do we deserve a reward by loving those that love us, when publicans will do the like? Matt. v. 46. Art thou not bound to love them that hate thee, and curse, and persecute thee? ver. 44, 45. What reward then is due to thy unnatural ingratitude, that canst not love thy chiefest Friend? All the friends that ever were kind to thee, and did thee good, were but his messengers to deliver what he sent thee. And canst thou love the bearer, and not the Giver? He made thee a man, and not a beast. He cast thy lot in his visible church, and not among deluded infidels, or miserable heathens, that never heard, unless in scorn, of the Redeemer's name. He brought thee forth in a land of light, in a reformed church, where knowledge and holiness have as great advantage as any where in all the world; and not among deluded, ignorant papists, where ambition must have been thy governor, and pride and tyranny have given thee laws, and a formal, ceremonious image of piety must have been thy religion. He gave thee parents that educated thee in his fear, and not such as were profane and ignorant, and would have restrained and persecuted thee from a holy life. He spoke to thy conscience early in thy childhood, and prevented the gross abominations which else thou hadst committed. He bore with the folly and frailties of thy youth. He seasonably gave thee those books, and teachers, and company, and helps, which were fittest for thee; and blest them to the further awakening and instructing of thee, when he passed by others, and left them in their sins. He taught thee to pray, and heard thy prayer. He turned all thy fears and groans to thy spiritual good. He pardoned all thy grievous sins: and since that, how much hath he endured and forgiven! He gave thee seasonable and necessary stripes, and brought thee up in the school of affliction; so moderating them, that they might not disable or discourage thee, but only correct thee, and keep thee from security, wantonness, stupidity, and contempt of holy things, and might spoil all temptations to ambition, worldliness, voluptuousness, and fleshly lust. By the threatenings of great calamities and death, he hath frequently awakened thee to cry to Heaven; and by as frequent and wonderful deliverances, he hath answered thy prayers, and encouraged thee still to wait upon him. He hath given thee the hearty prayers of many hundreds of his faithful servants, and heard them for thee in many a distress. He hath strangely preserved thee in manifold dangers. He hath not made thee of the basest of the people, whose poverty might tempt them to discontent; nor set thee upon the pinnacle of worldly honour, where giddiness might have been thy ruin, and where temptations to pride, and lust, and luxury, and enmity to a holy life, are so violent that few escape them. He hath not set thee out upon a sea of cares and vexations, worldly businesses and encumbrances; but fed thee with food convenient for thee, and given thee leisure to walk with God. He hath not chained thee to an unprofitable profession, nor used thee as those that live like their beasts, to eat, and drink, and sleep, and play, or live to live; but he hath called thee to the noblest and sweetest work; when that hath been thy business, which others were glad to taste of as a recreation and repast. He hath allowed thee to converse with books, and with the best and wisest men, and to spend thy days in sucking in delightful knowledge: and this is not only for thy pleasure, but thy use; and not only for thyself, but many others. O how many sweet and precious truths hath he allowed thee to feed on all the day, when others are diverted, and commonly look at them sometimes afar off! O how many precious hours hath he granted me, in his holy assemblies, and in his honourable and most pleasant work! How oft hath his day, and his holy uncorrupted ordinances, and the communion of his saints, and

the mentioning of his name and kingdom, and the pleading of his cause with sinners, and the celebrating of his praise, been my delight! O how many hundreds that he hath sent, have wanted the abundant encouragement which I have had! When he hath seen the disease of my despondent mind, he hath not tried me by denying me success, nor suffered me, with Jonah, according to my inclination to overrun his work; but hath enticed me on by continued encouragements, and strewed all the way with mercies: but his mercies to me in the souls of others, have been so great, that I shall secretly acknowledge them, rather than here record them, where I must have respect to those usual mercies of believers, which lie in the common road to heaven. And how endless would it be to mention all! All the good that friends and enemies have done me! All the wise and gracious disposals of his providence; in every condition, and change of life, and change of times, and in every place wherever he brought me! His every day's renewed mercies! His support under all my languishings and weakness; his plentiful supplies; his gracious helps; his daily pardons; and the glorious hopes of a blessed immortality which his Son hath purchased, and his covenant and Spirit sealed to me! O the mercies that are in one Christ, one Holy Spirit, one holy Scripture, and in the blessed God himself! These I have mentioned, unthankful heart, to shame thee for thy want of love to God. And these I will leave upon record, to be a witness for God against thy ingratitude, and to confound thee with shame, if thou deny thy love to such a God. Every one of all these mercies, and multitudes more, will rise up against thee, and shame thee, before God and all the world, as a monster of unkindness, if thou love not him that hath used thee thus.

Here also consider what God is for your future good, as well as what he hath been hitherto; how all-sufficient, how powerful, merciful, and good. But of this more anon.

Direct. VII. Improve the vanity and vexation of the creature, and all thy disappointments, and injuries, and afflictions, to the promoting of thy love to God.—And this by a double advantage: First, by observing that there is nothing meet to divert thy love, or rob God of it; unless thou wilt love thy trouble and distress! Secondly, that thy love to God is the comfort by which thou must be supported under the injuries and troubles which thou meetest with in the world; and therefore to neglect it, is but to give up thyself to misery.—Is it for nothing, O my soul, that God hath turned loose the world against thee? that devils rage against thee; and wicked men do reproach and slander thee, and seek thy ruin; and friends prove insufficient, and as broken reeds? It had been as easy to God, to have prospered thee in the world, and suited all things to thy own desires, and have strewed thy way with the flowers of worldly comforts and delights; but he knew thy proneness to undo thyself by carnal loves, and how easily thy heart is enticed from thy God; and therefore he hath wisely and mercifully ordered it, that thy temptations shall not be too strong, and no creature shall appear to thee in an over amiable, tempting dress. Therefore he hath suffered them to become thy enemies: and wilt thou love an enemy better than thy God? what! an envious and malicious world; a world of cares, and griefs, and pains; a weary, restless, empty world? How deep and piercing are its injuries! How superficial and deceitful is its friendship! How serious are its sorrows! What toyish shows and dreams are its delights! How constant are its cares and labours! How seldom and short are its flattering smiles! Its comforts are disgraced by the certain expectation of succeeding sorrows: its sorrows are heightened by the expectations of more: in the midst of its flatteries, I hear something within me saying, Thou must die: this is but the

way to rottenness and dust: I see a winding-sheet and a grave still before me: I foresee how I must lie in pains and groans, and then become a loathsome corpse. And is this a world to be more delighted in than God? What have I left me for my support and solace, in the midst of all this vanity and vexation, but to look to him that is the all-sufficient, sure, never-failing good? I must love him, or I have nothing to love but enmity or deceit. And is this the worst of God's design, in permitting and causing my pains and disappointments here? It is but to drive my foolish heart unto himself, that I may have the solid delights and happiness of his love. O then let his blessed will be done! Come home, my soul, my wandering, tired, grieved soul! Love, where thy love shall not be lost: love Him that will not reject thee, nor deceive thee; nor requite thee as the world doth, with injuries and abuse: despair not of entertainment, though the world deny it thee. The peaceable region is above. In the world thou must have trouble, that in Christ thou mayst have peace. Retire to the harbour, if thou wouldst be free from storms. God will receive thee, when the world doth cast thee off, if thou heartily cast off the world for him.—Oh what a solace is it to the soul, to be driven clearly from the world to God, and there to be exercised in that sacred love, which will accompany us to the world of love!

Direct. VIII. Labour for the truest and fullest conceptions of the goodness and excellencies of God, which are his amiableness; and abhor all misrepresentations of him as unlovely.—That which is apprehended as unlovely cannot be loved; and that which is apprehended as evil, is apprehended as unlovely. Therefore, it is the grand design of Satan to hide God's goodness, and misrepresent him as evil: not to deny him to be good in himself, for in that he hath no hope to be believed; but to persuade men that he is not good to them, or to make them forget or overlook his goodness. Not to persuade them that God is evil in himself; but that he is evil to them, by restraining them from their beloved sins, and hating them as sinners, and resolving to damn them if they go on impenitently. This, which is part of the goodness of God, he maketh them believe is evil, by engaging them in a way and interest, which he knoweth that God is engaged against, and enticing them under the strokes of his justice. And he tempteth believers themselves to poor, diminutive, unworthy thoughts of the goodness and mercifulness of God, and to continual apprehensions of his wrath and terrors. And if he can make them believe that God is their enemy, and think of him only as a consuming fire, how little are they like to love him! If christians knew how much of the devil's malice against God and them doth exercise itself in this, to make God appear to man unlovely, they would more studiously watch against such misrepresentations, and fly from them with greater hatred.[116] Not that we must first, by the advice of arrogant reason, and self-love, as some do, draw a false description of goodness and amiableness in our minds, and make that the measure of our judgment of God, his nature, attributes, and decrees; nor take his goodness to be only his suitableness to our opinions, wills, and interest. But we must take out from the word and works of God, that true description of his goodness which he hath given of himself, and expunge out of our conceits whatsoever is contrary to it. Think of God's goodness in proportion with his other attributes.—O my soul, how unequally hast thou thought of God! Thou easily believest that his power is omnipotence, and that, his knowledge is omniscience; but of his goodness, how narrow and poor are thy conceivings! as if it were nothing to his power and knowledge. How oft hast thou been amazed in the consideration of his greatness, and how seldom affected with the apprehensions of his goodness! Thou gratifiest him that

would have thee believe and tremble as he doth himself, and not him that would have thee believe and love. How oft hast thou suffered the malicious enemy to accuse God to thee, and make thee believe that he is a hater of man, and hateful to a man, or a hater of thee, that he might make thee hate him! How oft hast thou suffered him to draw in thy thoughts a false representation of thy dearest Lord, and show him to thee as in that unlovely shape! How oft have thy conceptions dishonoured and blasphemed his love and goodness, while thou hast seemed to magnify his knowledge and his power! Think of him now as love itself, as fuller of goodness than the sea of water, or the sun of light. Love freely and boldly, without the stops of suspicions and fears, where thou art sure thou canst never love enough; and if all the love of men and angels were united in one flame, they could never love too much, or come near the proportion of the glorious goodness which they love! Cast thyself boldly into this ocean of delights. Though the narrowness of thy own capacity confine thee, yet, as there are no bounds in the object of thy love, let not false, unbelieving thoughts confine thee. Oh that I were all eye, to see the glorious amiableness of my God! Oh that I were all love, that I might be filled with his goodness! Oh that all the passions of my soul were turned into this holy passion! Oh that all my fears, and cares, and sorrows, were turned into love! and that all the thoughts that confusedly crowd in upon me and molest me, were turned into this one incessant thought, of the infinite goodness of my God! Oh that all my tears and groanings, yea, and all my other mirth and pleasures, were turned into the melodious songs of love! and that the pulse, and voice, and operations of love, were all the motion of my soul! Surely in heaven it will be so, though it is not to be expected here.

Direct. IX. The great means of promoting love to God, is duly to behold him in his appearances to man, in the ways of nature, grace, and glory. First, therefore, learn to understand and improve his appearances in nature, and to see the Creator in all his works, and by the knowledge and love of them to be raised to the knowledge and love of him.—Though sin hath so disabled us to the due improvement of these appearances of God in nature, that grace must restore us, before we can do it effectually and acceptably; yet objectively nature is still the same in substance, and affordeth us much help to the knowledge and love of God. He knoweth nothing of the world aright, that knoweth not God in it, and by it. Some note that the greatest students in nature are not usually the best proficients in grace; and that philosophers and physicians are seldom great admirers of piety; but this is to judge of the wise by the foolish, and to impute the ignorance and impiety of some, to others that abhor it. Doubtless he is no philosopher, but a fool, that seeth not and admireth not the Creator in his works. Indeed if a man do wholly give himself to know the shape and form of letters, and to write them curiously, or cut them in brass or stone, or to print them, and not to understand their significations or use, no wonder if he be ignorant of the arts and sciences, which those letters well understood would teach him; such a man may be called an engraver, a scrivener, a printer, but not a scholar: and no better can the atheist be called a philosopher or learned man, that denieth the most wise Almighty Author, while he beholdeth his works, when the nature and name of God is so plainly engraven upon them all. It is a great part of a christian's daily business, to see and admire God in his works, and to use them as steps to ascend by to himself. Psal. cxi. 2-4, "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered." Psal. cxliii. 5, "I meditate on all

thy works; I muse on the work of thy hands." Psal. lxxvii. 12, "I will meditate also of all thy work, and talk of thy doings." Psal. xcii. 4, 6, "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. A brutish man knoweth not; neither doth a fool understand this." As the praising of God's works, so the observing of God in his works, is much of the work of a holy soul. Psal. cxlv. 3-7, 10, 17, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. All thy works shall praise thee, O Lord; and thy saints shall bless thee. The Lord is righteous in all his ways, and holy in all his works." Rom. i. 19, 20, "That which may be known of God is manifest to them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." If we converse in the world as believers or rational creatures ought, we should as oft as David repeat those words, Psal. cvii. "O that men would praise the Lord for his goodness, and for his wondrous works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," ver. 21-24. But this is a subject fitter for a volume (of physics theologically handled) than for so short a touch. What an excellent book is the visible world for the daily study of a holy soul! Light is not more visible to the eye in the sun, than the goodness of God is in it and all the creatures to the mind. If I love not God, when all the world revealeth his loveliness, and every creature telleth me that he is good, what a blind and wicked heart have I! O wonderful wisdom, and goodness, and power which appeareth in every thing we see! in every tree, and plant, and flower; in every bird, and beast, and fish; in every worm, and fly, and creeping thing; in every part of the body of man or beast, much more in the admirable composure of the whole; in the sun, and moon, and stars, and meteors; in the lightning and thunder, the air and winds, the rain and waters, the heat and cold, the fire and the earth, especially in the composed frame of all, so far as we can see them set together; in the admirable order and co-operation of all things; in their times and seasons, and the wonderful usefulness of all for man. O how glorious is the power, and wisdom, and goodness of God, in all the frame of nature! Every creature silently speaks his praise, declaring him to man, whose office is, as the world's high priest, to stand between them and the great Creator, and expressly offer him the praise of all. Psal. viii. 3-6, 9, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. O Lord, our Lord, how excellent is thy name in all the earth!" "Oh that men would praise the Lord for his goodness, and declare his wondrous works to the children of men!" "The earth is full of the goodness of the Lord," Psal. xxxiii. 5-9. Read Psal. lxv. Thus love God as appearing in the works of nature.

Direct. X. Study to know God as he appeareth more clearly to sinners in his goodness in the works of grace; especially in his Son, his covenant, and his saints, and there to love him, in the admiration of his love.—Here love hath made itself an advantage of our sin and unworthiness, of our necessities and miseries, of the law and justice, and the flames of hell. The abounding of sin and misery hath glorified abounding grace; that grace which fetcheth sons for God from among the voluntary vassals of the devil, which fetcheth children of light out of darkness, and living souls from among the dead, and heirs for heaven from the gates of hell; and brings us as from the gallows to the throne. 1. A believing view of the nature, undertaking, love, obedience, doctrine, example, sufferings, intercession, and kingdom of Jesus Christ, must needs inflame the believer's heart with an answerable degree of the love of God. To look on a Christ and not to love God, is to have eyes and not to see, and to overlook him while we seem to look on him. He is the liveliest image of Infinite Goodness, and the messenger of the most unsearchable, astonishing love, and the purchaser of the most invaluable benefits that ever were revealed to the sons of men. Our greatest love must he kindled by the greatest revelations and communications of the love of God. And "greater love hath no man than this, that a man lay down his life for his friends," John xv. 13. That is, men have no dearer and clearer a way to express their love to their friends; but that love is aggravated indeed, which will express itself as far for enemies. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. And if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 8, 10. Steep, then, that stiff and hardened heart in the blood of Christ, and it will melt: come near, with Thomas, and by the passage of his wounds get near unto his heart, and it will change thy unkind, unthankful heart into the very nature of love. Christ is the best teacher of the lesson of love that ever the world had; who taught it not only by his words, but by his blood, by his life, and by his death: if thou canst not learn it of him thou canst never learn it. Love is the greatest commander of love, and the most effectual argument that can insuperably constrain us to it: and none ever loved at the measure and rates that Christ hath loved. To stand by such a fire is the way for a congealed heart to melt, and the coldest affections to grow warm. A lively faith still holding Christ, the glass of infinite love and goodness, before our faces, is the greatest lesson in the art of love.

2. Behold God also in his covenant of grace, which he hath made in Christ. In that you may see such sure, such great and wonderful mercies, freely given out to a world of sinners, and to yourselves among the rest, as may afford abundant matter for love and thankfulness to feed on while you live. There you may see how loth God is that sinners should perish; how he delighteth in mercy; and how great and unspeakable that mercy is. There you may see an act of pardon and oblivion granted upon the reasonable condition of believing, penitent acceptance, to all mankind; the sins that men have been committing many years together, their wilful, heinous, aggravated sins, you may there see pardoned by more aggravated mercy; and the enemies of God reconciled to him, and condemned rebels saved from hell, and brought into his family, and made his sons. Oh what an image of the goodness of God is apparent in the tenor of his word and covenant! Holiness and mercy make up the whole—they are expressed in every leaf and line! The precepts, which seem too strict to sinners, are but the perfect rules of holiness and love, for the health and happiness of man. What loveliness did David find in the law itself! and so should we, if we read it with his eyes and

heart: it was sweeter to him than honey; he loved it above gold, Psal. cxix. 127; and, ver. 97, he crieth out, "O how I love thy law! it is my meditation all the day." And must not the Lawgiver then be much more lovely, whose goodness here appeareth to us? "Good and upright is the Lord; therefore will he teach sinners in the way," Psal. xxv. 8. "I will delight myself in thy commandments, which I have loved: my hands also will I lift up to thy commandments, which I have loved; and I will meditate in thy statutes," Psal. cxix. 47, 48. How delightfully then should I love and meditate on the blessed Author of this holy law! But how can I read the history of love, the strange design of grace in Christ, the mystery which the angels desirously pry into, the promises of life to lost and miserable sinners, and not feel the power of love transform me? "Behold, with what love the Father hath loved us, that we should be called the sons of God," 1 John iii. 1. How doth God shed abroad his love upon our hearts, but by opening to us the superabundance of it in his word, and opening our hearts by his Spirit to perceive it? Oh when a poor sinner that first had felt the load of sin, and the wrath of God, shall feelingly read or hear what mercy is tendered to him in the covenant of grace, and hear Christ's messengers tell him, from God, that all things are now ready; and therefore invite him to the heavenly feast, and even compel him to come in, what melting love must this affect the sinner's heart with! When we see the grant of life eternal sealed to us by the blood of Christ, and a pardoning, justifying, saving covenant, so freely made and surely confirmed to us, by that God whom we had so much offended, oh what an incentive is here for love!

When I mention the covenant I imply the sacraments, which are but its appendants or confirming seals, and the investing the believer solemnly with its benefits. But in these God is pleased to condescend to the most familiar communion with his church, that love and thankfulness might want no helps. There it is that the love of God in Christ applieth itself most closely to particular sinners; and the meat or drink will be sweet in the mouth, which was not sweet to us on the table at all. Oh how many a heart hath this affected! How many have felt the stirrings of that love, which before they felt not, when they have seen Christ crucified before their eyes, and have heard the minister, in his name and at his command, bid them "take," and "eat," and "drink;" commanding them not to refuse their Saviour, but take him and the benefits of his blood as their own; assuring them of his good-will and readiness to forgive and save them.

3. Behold also the loveliness of God in his holy ones, who bear his image, and are advanced by his love and mercy. If you are christians indeed, you are taught of God to love his servants, and to see an excellency in the saints on earth, and make them the people of your delight, Psal. xvi. 1, 2; 1 Thess. iv. 9. And this must needs acquaint you with the greater amiableness, in the most holy God, that made them holy. Oh how oft have the feeling and heavenly prayers of lively believers excited those affections in me which before I felt not! How oft have I been warmed with their heavenly discourse! How amiable is that holy, heavenly disposition and conversation which appeareth in them! Their faith, their love, their trust in God, their cheerful obedience, their hatred of sin, their desire of the good of all, their meekness and patience; how much do these advance them above the ignorant, sensual, proud, malignant, and ungodly world! How good then is that God that makes men good! And how little is the goodness of the best of men, compared to his unmeasurable goodness! Whenever your

converse with holy men stirs up your love to them, rise by it presently to the God of saints, and let all be turned to him that giveth all to them and to you.

And as the excellency of the saints, so their privilege and great advancement, should show you the goodness of God, that doth advance them. As oft as thou seest a saint, how poor and mean in the world soever, thou seest a living monument of the abundant kindness of the Lord. Thou seest a child of God, a member of Christ, an heir of heaven. Thou seest one that hath all his sins forgiven him, and is snatched as a brand out of the fire, and delivered from the power of Satan, and translated into the kingdom of Christ. Thou seest one for whom Christ hath conquered the powers of hell; and one that is freed from the bondage of the flesh; and one that, of the devil's slave, is made a priest, to offer up the sacrifices of praise to God. Thou seest one that hath the Spirit of God within him; and one that hath daily intercourse with heaven, and audience with God, and is dearly beloved by him in Christ. Thou seest in flesh a companion of angels, and one that hath the divine nature, and must shortly be above the stars in glory, and must be with Christ, and must love and magnify God for ever. And is not the amiableness of God apparent, in such mercy bestowed upon sinful man? And should we not now begin to admire him in his saints, and glorify him in believers, who will come with thousands of his angels, to be glorified and admired in them at the last? 2 Thess. 1. 10. Oh the abundant deliverances, preservations, provisions, encouragements, which all his servants receive from God! Who ever saw the just forsaken, even while they think themselves forsaken? "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever. The law of his God is in his heart; none of his steps shall slide. Mark the perfect man, and behold the upright; for the end of that man is peace," Psal. xxxvii. 25, 28, 31, 37. "Precious in the sight of the Lord is the death of his saints," Psal. cxvi. 15. "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart," Psal. xcvii. 10, 11. "O love the Lord all his saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer," Psal. xxxi. 23.

Direct. XI. Insist not so much on your desires after vision, as to undervalue the lower apprehensions of faith; but love God by the way of faith, as in order to the love of intuition.

We are exceeding apt to be over-desirous of sight; and to take nothing as an object fit to affect us, which sense perceiveth not. When we have the surest evidence of the truth of things unseen, it hardly satisfieth us, unless we may see or feel. And hereupon, our love to God is hindered; while we think of him as if he were not, or take the apprehensions of faith as if they were uncertain, and little differed from a dream. Yea, it proveth the ground of most dangerous temptations to infidelity itself. While we take that knowledge which we have of God, in the way of faith, the love and communion which is exercised thereby, to be as nothing; we are next tempted to think, that there is no true knowledge of God, and communion with him, to be attained. And when we have been searching and striving long, and find that we can reach no more, we are tempted to think, that the soul of man is made but as the beasts, for present things, and is incapable of those higher things which are revealed in the gospel; and that if it were indeed a life to come, and man were made to enjoy his God, we should get nearer to him than we are, and know him more, and love him better.—But is it nothing, O presumptuous soul, to see God in a glass, in order to a nearer sight? Is it nothing to have the

heavenly Jerusalem described and promised to thee, unless thou see it and possess it? Wilt thou travel to no place, but what thou seest all the way? Wouldst thou have no difference betwixt earth and heaven? What canst thou have more in heaven, than immediate intuition? Wouldst thou have no life of trial, in the obedience of faith, before the life of fruition and reward? Or canst thou think that a life of sight and sense is fit for trial and preparation, to show who is meet for the rewarding life? Unthankful soul! Compare thy state with that of brutes: is it nothing for thee to know thy Maker in the works of his creation and providence, and in the revelations of grace, and the belief of promised immortality, unless thou presently see him in his glory; when these thy fellow-creatures know him not at all? Compare thyself now, with thyself as heretofore, in the days of thy ignorance and carnality. Hadst thou then any such knowledge of God, as thou now undervaluest? or any such communion with him, as thou now accountest next to none? When the light first shined in thine eyes, and thou hadst first experience of the knowledge of God, thou thoughtest it something, and rejoicedst in the light: if then thou couldst have suddenly attained but to so much as thou hast now attained, wouldst thou have called it nothing? Would it not have seemed a greater treasure to thee, than to have known both the Indies as thine own? O be not unthankful for the little which thou hast received, when God might have shut thee out in that darkness which the greatest part of the world lieth in, and have left thee to thyself, to have desired no higher knowledge, than such as may feed thy fancy, and pride, and lust. Art thou so far drowned in flesh and sense, as to take intellectual apprehensions for dreams, unless thy sense may see and feel? Wilt thou take thy soul, thyself for nothing, because thou art not to be seen or felt? Shall no subjects honour and obey their king, but they that have seen his court and him? Desire the fullest and the nearest sight, the purest and the strongest love; and desire and spare not the life where all this will be had: but take heed of being too hasty with God, and unthankful for the mercies of the way. Know better the difference betwixt thy travel and thy home; and know what is fit for passengers to expect. Humbly submit to an obedient waiting in a life of faith; and make much of the testament of Christ, till thou be at age to possess the inheritance. Thou must live, and love, and run, and fight, and conquer, and suffer by faith, if ever thou wilt come to see and to possess the crown.

Direct. XII. It is a powerful means to kindle the love of God in a believer, to foresee by faith the glory of heaven, and what God will be there to his saints for ever.[117]—And thus to behold God in his glory, is the use of grace. Though the manner of knowing him thus by faith, be far short of what we there expect, yet it is the same God and glory that now we believe, which then we must more openly behold. And therefore, as that apprehension of love will inconceivably excel the highest which can be here attained; so the forethoughts of that doth excel all other arguments and means to affect us here; and will raise us as high as means can raise us. The greatest things, and greatest interest of our souls, being there, will greatly raise us to the love of God, if any thing will do it: to foresee how near him we shall be ere long; and what a glorious proof we shall have of his good will; and how our souls will be ravished everlastingly with his love! To think what hearts the blessed have that see his glory, and live with Christ! how full of love they are! and what a delight it is to them thus to love! must needs affect the heart of a believer.—Lift up thy head, poor drowsy sinner! look up to heaven, and think where thou must live for ever! Think what the holy ones of God are doing! Do they love God, or do they not? Must it not then be thy life and work for ever? And canst thou forbear to

love him now, that is bringing thee to such a world of love? Thou wouldst love him more, that would give thee security to possess a kingdom which thou never sawest, than him that giveth thee but some toy in the hand. And let it not seem too distant to affect thee: the time is as nothing till thou wilt be there: thou knowest not but thou mayst be there this night. There thou shalt see the Maker of the worlds, and know the mysteries of his wondrous works. There thou shalt see thy blessed Lord, and feel that love which thou readest of in the gospel, and enjoy the fruits of it for ever. There thou shalt see him that suffered for thee, and rose again, whom angels see and worship in his glory. Thou shalt see there a more desirable sight, than those that saw him heal the blind, and lame, and sick, and raise the dead; or those that saw him in his transfiguration; or those that saw him on the cross, or after his resurrection; or than Stephen saw when he was stoned; or Paul when he was converted; yea, more than it is like he saw when he was in his rapture, in the third heavens! O who can think believingly on the life which we must there shortly live, the glory which we must see, the love which we must receive, and the love which we must exercise, and not feel the fire begin to flame, and the glass in which we see the Lord become a burning-glass to our affections!—Christ and heaven are the books which we must be often reading; the glasses in which we must daily gaze, if ever we will be good proficients and practitioners in the art of holy love.

Direct. XIII. Exercise your souls so frequently and diligently in this way of love, that the method of it may be familiar to you, and the means and motives still at hand, and you may presently be able to fall into the way, as one that is well acquainted with it, and may not be distracted and lost in generals, as not knowing where to fix your thoughts.—I know no methods alone will serve to raise the dead, and cause a carnal, senseless heart to love the Lord. But I know that many honest hearts, that have the spirit of love within them, have great need to be warned, that they quench not the Spirit; and great need to be directed how to stir up the grace which is given them: and that many live a more dull, or distracted, uncomfortable life, than they would do, if they wanted not skill and diligence. The soul is most backward to this highest work, and therefore hath the greater need of helps: and the best have so much need as that it is well if all will serve to keep up loving and grateful thoughts of God upon their minds. And when every trade, and art, and science, requireth diligence, exercise, and experience, and all are bunglers at it at the first, can we reasonably think that we are like to attain any high degrees, with slight, and short, and seldom thoughts?

Direct. XIV. Yet let not weak-headed or melancholy persons set themselves on those methods or lengths of meditation, which their heads cannot bear; lest the tempter get advantage of them, and abate their love, by making religion seem a torment to them; but let such take up with shorter, obvious meditations, and exercise their love in an active, obediential way of living.—That is the best physic that is fitted to the patient's strength and case: and that is the best shoe that is meetest for the foot, and not that which is the biggest or the finest. It is a great design of Satan, to make all duties grievous and burdensome to us; and thereby to cast us into continual pain, and fear, and trouble, and so destroy our delight in God, and consequently, our love. Therefore pretend not to disability for carnal unwillingness and laziness of mind; but yet mar not all by grasping at more than you are able to bear. Take on you as you are able, and increase your work, if God increase your strength. If a melancholy

person crack his brain with immoderate, unseasonable endeavours, he will but disable himself for all.

Direct. XV. Keep clear, and hold fast the evidences of thy sincerity, that thou mayst perceive thy interest in the love of God, and resist the temptations which would hide his love to thee, and cause thee to doubt of it, or deny it.—Satan hath not his end when he hath troubled thee, and robbed thee of thy peace and comfort; it is worse that he is seeking to effect by this: his malice is more against God, than against thee; and more against God and thee, in this point of love, than in any other grace or duty. He knoweth that God esteemeth this most; and he knoweth if he could kill thy love, he kills thy soul. And he knoweth how natural it is to man, to love those that love him, and hate those that hate him, be they never so excellent in themselves. And therefore, if he can persuade thee into despair, and to think that God hateth thee, and is resolved to damn thee, he will not despair of drawing thee to hate God. Or if he do but bring thee to fear that he loveth thee not, he will think accordingly to abate thy love. I know that a truly gracious soul keepeth up its love, when it loseth its assurance; and mourneth, and longeth, and seeketh in love, when it cannot triumph and rejoice in love: but yet there are some prints left on the heart, of its former apprehensions of the love of God: and such souls exceedingly disadvantage themselves as to the exercises of love, and make it a work of wondrous difficulty. Oh! it will exceedingly kindle love, when we can see God's surest love-tokens in our hearts, and look to the promises, and say, They are all mine; and think of heaven, as that which shall certainly be our own: and can say with Thomas, "My Lord, and my God:" and with Paul, that "The life which I live in the flesh, I live by the faith of the Son of God, that loved me, and gave himself for me." Denial of our grace may seem to be humility, but it tendeth to extinguish love and gratitude.

But, you will say, I must avoid soul-delusion and pharisaical ostentation on the other side; and few reach assurance; how then should we keep up the love of God?

Signs of the love of God.

Answ. 1. Though I am not come to the point of trying and discerning grace, I shall give you this much help in the way, because it is so useful to the exercises of love. (1.) If you have not enjoying, delighting love, yet try whether you have not desiring, seeking love. Love appeareth as truly in desiring and seeking good as in delighting in it. Poor men show their love of the world, by desiring and seeking it, as much as rich men do in delighting in it. What is it that you most desire and seek? (2.) Or if this be so weak that you scarce discern it, do you not find a mourning and lamenting love? You show that you loved your money, by mourning when you lose it; and that you loved your friend by grieving for his death, as well as by delighting in him while he lived. If you heartily lament it as your greatest unhappiness and loss, when you think that God doth cast you off, and that you are void of grace, and cannot serve and honour him as you would, this shows you are not void of love. (3.) If you feel not that you love him, do you feel that you would fain love him, and that you love to love him? If you do so, it is a sign that you do love him? When you do not only desire to find such an evidence of salvation in you, but when you desire love itself, and love to love God. Had you not rather have a heart to love him perfectly, than to have all the riches in the world? Had you not rather live in the love of God, if you could reach it, than to live in any earthly pleasure? If so, be sure he hath your hearts. The will is the love, and the heart; if God have your will he hath your heart and love. (4.) What hath your hearts if he have them not? Is there any thing that you prefer and seek before him, and that you had rather have than him? Can you be content without him, and let him go, in exchange for any earthly pleasure? If not, it is a sign he hath your hearts. You love him savingly if you set more by nothing else than by him. (5.) Do you love his holy image in his word? Do you delight and meditate in his law? Psal. i. 2. Is it in your hearts? Psal. xl. 8. Or do you pray, "Incline my heart unto thy testimonies?" Psal. cxix. 36. If you love God's image in his word, (the wisdom and holiness of it,) you love God. (6.) Do you love his image on his children? If you love them for their heavenly wisdom and holiness, you so far love God. He that loveth the candle for its light, doth love the light itself and the sun: he that loveth the wise and holy, for their wisdom and holiness, doth love wisdom and holiness themselves. The word and the saints being more in the reach of our sensible apprehensions, than God himself is, we ordinarily feel our love to them, more sensibly than our love to God; when indeed it is God, in his word and servants, that we love, 1 John iii. 14; Psal. xv. 4. (7.) Though for want of assurance you feel not the delights of love, have you not a heart that would delight in it, more than in all the riches of the world, if you could but get assurance of your interest? Would it not comfort you more than any thing, if you could be sure he loveth you, and could perfectly love him and obey him? If so, it is not for want of love that you delight not in him, but for want of assurance. So that if God have thy heart, either in a delighting love, or a seeking and desiring, or a lamenting, mourning love, he will not despise it or reject it. "He is nigh to them that be of a broken heart," Psal. xxxiv. 18. "A broken and contrite heart is his sacrifice, which he will not despise," Psal. li. 17. The "good Lord will have mercy on every one that prepareth their hearts to seek him, though they do it not according to the preparation of the sanctuary," 2 Chron. xxx. 18, 19. By these evidences, you may discern the sincerity of love in small degrees: and so you may make love the occasion of more love, by discerning that goodness of God which is manifested to you in the least.

2. But suppose you cannot yet attain assurance; neglect not to improve that goodness and mercy of God which he revealeth to you in the state that you are in. Love him, but as Infinite Goodness should be loved, who "so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. Love him, as the most blessed and merciful God, who made you and all things, and hath given to the world a universal pardon, on condition of their penitent acceptance, and offereth them everlasting life, and all this purchased by the blood of Christ. Love him, as one that offereth you reconciliation, and entreateth you to be saved: and as one that delighteth not in the death of the wicked, but rather that they turn and live: and as one that would have all men to be saved, and come to the knowledge of the truth, though he will save none but the penitent, that do acknowledge the truth. And when you love him sincerely on these accounts, you will have the evidence of his special love to you.

Direct. XVI. Improve thy sense of natural and friendly love, to raise thee to the love of God.—When thou seest or feelest what love a parent hath to children, and a husband to a wife, or a wife to a husband, or faithful friends to one another; think then,—What love do I owe to God! Oh how inconsiderable is the loveliness of a child, a wife, a friend, the best of creatures, in comparison of the loveliness of God! Unworthy soul! canst thou love a drop of goodness in thy friend; and canst thou not love the ocean of goodness in thy God? Is a spark in the creature more amiable than the fire that kindled it? Thou canst love thy friend for all his blemishes, his ignorance, his passions, and manifold imperfections: and canst thou not love thy God, who hath none of these, nor any thing to discourage or damp thy love? Thou lovest, and deservedly lovest thy friend, because he loveth thee, and deals friendly with thee: but oh how much greater is the love of God! Did ever friend love thee as he hath loved thee? Did ever friend do for thee as he hath done? He gave thee thy being, thy daily safety, and all the mercies of thy life! He gave thee his Son, his Spirit, and his grace! He pardoned thy sins, and took thee into his favour, and adopted thee for his son, and an heir of heaven! He will glorify thee with angels in the presence of his glory! How should such a friend as this be loved! How far above all mortal friends! Their love and friendship is but a token and message of his love. Because he loveth thee, he sendeth thee kindness and mercy by thy friend: and when their kindness ceaseth, or can do thee no good, his kindness will continue, and comfort thee for ever. Love them therefore as the messengers of his love; but love him in them, and love them for him, and love him much more.

Direct. XVII. Think oft, how delightful a life it would be to thee, if thou couldst but live in the love of God: and then the complacency will provoke desire, and desire will turn thy face towards God, till thou feel that thou lovest him.—The love of a friend hath its sweetness and delight: and when we love them, we feel such pleasure in our love, that we love to love them. How pleasant then would it be to love thy God!—O blessed, joyful life, if I could but love him as much as I desire to love him! How freely could I leave the ambitious, and the covetous, and the sensual, and voluptuous, to their doting, delusory, swinish love! How easily could I spare all earthly pleasures! How near should I come to the angelical life! Could I love God as I would love him, it would fill me with continual pleasure, and be the sweetest feast that a soul can have. How easily would it quench all carnal love! How far would it raise me above these transitory things! How much should I contemn them, and pity the wretches that know no

better, and have their portion in this life! How readily should I obey, and how pleasant would obedience be! How sweet would all my meditations be, when every thought is full of love! How sweet would all my prayers be, when constraining love did bring me unto God, and indite and animate every word! How sweet would sacraments be, when my ascending, flaming love, should meet that wonderful, descending love which cometh from heaven to call me thither, and in living bread and spiritual wine is the nourishment and cordial of my soul! How sweet would all my speeches be, when love commanded them, and every word were full of love! How quiet would my conscience be, if it had never any of this accusation against me, to cast in my face, to my shame and confusion, that I am wanting in love to the blessed God! Oh could I but love God with such a powerful love as his love and goodness should command, I should no more question my sincerity, nor doubt any more of his love to me. How freely then should I acknowledge his grace, and how heartily should I give him thanks for my justification, sanctification, and adoption, which now I mention with doubt and fear! Oh how it would lift up my soul unto his praise, and make it my delight to speak good of his name! What a purifying fire would love be in my breast, to burn up my corruptions! It would endure nothing to enter or abide within me, that is contrary to the will and interest of my Lord; but hate every motion that tendeth to dishonour and displease him. It would fill my soul with so much of heaven, as would make me long to be in heaven, and make death welcome, which is now so terrible. Instead of these withdrawing, shrinking fears, I should desire to depart and to be with Christ, as being best of all. Oh how easily should I bear any burden of reproach, or loss, or want, when I thus loved God and were assured of his love! How light would the cross be! And how honourable and joyful would it seem, to be imprisoned, reviled, spit upon, and buffeted for the sake of Christ! How desirable would the flames of martyrdom seem, for the testifying of my love to him that loved me at dearer rates than I can love him! Lord, is there no more of this blessed life of love to be attained here on earth? When all the world reveals thy goodness; when thy Son hath come down to declare thy love, in so full and wonderful a manner; when thy word hath opened us a window into heaven, where afar off we may discern thy glory; yet, shall our hearts be clods, and ice? O pity this unkind, unnatural soul! this dead, insensible, disaffected soul! Teach me, by thy Spirit, the art of love! Love me, not only so as to convince me that I have abundant cause to love thee above all, but love me, so as to constrain me to it, by the magnetical, attractive power of thy goodness, and the insuperable operations of thy omnipotent love.

Direct. XVIII. In thy meditations upon all these incentives of love, preach them over earnestly to thy heart, and expostulate and plead with it by way of soliloquy, till thou feel the fire begin to burn.—Do not only think on the arguments of love, but dispute it out with thy conscience, and by expostulating, earnest reasonings with thy heart, endeavour to affect it. There is much more moving force in this earnest talking to ourselves, than in bare cogitation, that breaks not out into mental words. Imitate the most powerful preacher that ever thou wast acquainted with: and just as he pleadeth the case with his hearers, and urgeth the truth and duty on them, by reason and importunity, so do thou in secret with thyself. There is more in this than most christians are aware of, or use to practise. It is a great part of a christian's skill and duty, to be a good preacher to himself. This is a lawful and a gainful way of preaching. Nobody here can make question of thy call, nor deny thee a licence, nor silence thee, if thou silence not thyself. Two or three sermons a week from others, is a fair proportion; but two

or three sermons a day from thyself, is ordinarily too little. Therefore, I have added soliloquies to many of these directions for love, to show you how, by such pleadings with yourselves, to affect your hearts, and kindle love.

And oh that this might be the happy fruit of these directions with thee that art now reading or hearing them! that thou wouldst but offer up thy flaming heart to Jesus Christ our great High Priest, to be presented an acceptable sacrifice to God! Or, if it flame not in love as thou desirest, yet give it up to the Holy Spirit to increase the flames. Thou little knowest how much God setteth by a heart. He calleth to thee himself, "My son, give me thy heart," Prov. xxiii. 26. Without it, he cares not for any thing that thou canst give him: he cares not for thy fairest words without it: he cares not for thy loudest prayers without it: he cares not for thy costliest alms or sacrifices, if he have not thy heart. "If thou give all thy goods to feed the poor, and give thy body to be burned, and have not love, it will profit thee nothing. If thou speak with the tongue of men and angels, and hast not love, thou art but as sounding brass, or a tinkling cymbal. If thou canst prophesy and preach to admiration, and understand all mysteries and knowledge, and hast faith to do miracles, and have not love, thou art nothing," 1 Cor. xiii. 1-3. Thou hast but a shadow, and wantest that which is the substance and life of all. Come then, and make an agreement with God, and resolve now to offer to him thy heart. He asketh thee for nothing which thou hast not: it is not for riches or lands that he seeketh to thee; for then the poor might say as Peter, "Silver and gold have I none:" give him but such as thou hast, and it sufficeth. He knoweth that it is a polluted, sinful heart; but give it him, and he will make it clean. He knoweth that it is an unkind heart, that hath stood out too long; but give it him yet, and he will pardon and accept it. He knoweth that it is an unworthy heart; but give it him, and he will be its worth: only see that you give it him entirely and unreservedly; for he will not bargain with the devil, or the world, for the dividing of thy heart between them. A half-heart and a hollow heart, that is but lent him till fleshly interest or necessity shall call for it again, he will not accept. Only resign it to him, and do but consent that thy heart be his, and entirely and absolutely his, and he will take it and use it as his own. It is his own by title: let it be also so by thy consent. If God have it not, who shall have it? Shall the world, or pride, or fleshly lust? Did they make it, or did they purchase it? Will they be better to thee in the time of thy extremity? Do they bid more for thy heart than God will give thee? He will give thee his Son, and his Spirit, and image, and the forgiveness of all thy sins: if the greatest gain, or honour, or pleasure will win it and purchase it, he will have it: if heaven will buy it, he will not break with thee for the price. Have the world and sin a greater price than this to give thee? And what dost thou think that he will do with thy heart? and how will he use it, that thou art loth to give it him? Will he blind it, and deceive it, and corrupt it, and abuse it, and at last torment it, as Satan will do? No; he will more illuminate it, and cleanse it, and quicken it, Psal. li. 10; Eph. ii. 1; Jer. xxiv. 7. He will make it new, and heal and save it, Ezek. xxxvi. 26; 2 Cor. v. 17; Tit. iii. 3, 5, and ii. 14. He will advance and honour it, with the highest relations, employments, and delight; for Christ hath said, John xii. 26, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." He will love it, and govern it, and comfort it, and the heart that is delivered to him shall be kept near unto his own: John xvi. 27, "For the Father himself loveth you," saith Christ, "because ye have loved me." Whereas if thou deliver not thy heart to him, it will feed on the poison of luscious vanity, which will gripe and tear it when it is down; it will be like a

house that nothing dwelleth in but dogs, and flies, and worms, and snakes; it will be like one that is lost in the wilderness, or in the night, that tireth himself in seeking the way home, and the longer the worse; despair and restlessness will be its companions for ever. Let me now once more in the name of God bespeak thy heart. I will not use his commands or threatenings to thee now, (though these as seconds must be used,) because that love must have attractive arguments, and is not raised by mere authority or fear: if there be not love and goodness enough in God, to deserve the highest affections of every reasonable creature, then let him go, and give thy heart to one that is better. Hear how God pleadeth his own cause with an unkind, unthankful people, Mic. vi. 2, 3, "Hear, O ye mountains, the Lord's controversy. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." What is there in him to turn away thy heart? Let malice itself say the worst, without notorious impudence, against him: what hath he ever done that deserveth thy disaffection and neglect? What wouldst thou have to win a heart that is not in him? For which of his mercies or excellencies is it, that thou thus contemnest and abusest him? What dost thou want that he cannot, yea, or will not give thee? Doth not thy tongue speak honourably of his goodness, while thy heart contradicteth it, and denieth all? What hast thou found that will prove better to thee? Is it sin or God that must be thy glory, rest, and joy, if thou wilt not be a fire-brand of restlessness and misery for ever? What sayest thou yet, sinner? Shall God, or the world and fleshly pleasures, have thy heart? Art thou not yet convinced which best deserveth it, and which will be best to it? Canst thou be a loser by him? Will he make it worse, and sin make it better? Or wilt thou ever have cause to repent of giving it up to God, as thou hast of giving it to the world and sin? I tell thee, if God have not thy heart, it were well for thee if thou hadst no heart.—I had a thousand times rather have the heart of a dog, or the basest creature, than that man's heart that followeth his fleshly lusts, and is not unfeignedly delivered up to God, through Christ.

If I have not prevailed with your hearts for God, by all that I have said, your consciences shall yet bear me witness, that I showed you God's title, and love, and goodness, and said that which ought to have prevailed; and you shall find ere long, who it is that will have the worst of it: but if you resolve and give them presently to God, he will entertain them, and sanctify, and save them; and this happy day and work will be the angels' joy, Luke xv. 7, 10; and it will be my joy, and especially your own everlasting joy.

To trust in God.

Grand Direct. XII. Trust God with that soul and body which thou hast delivered up and dedicated to him; and quiet thy mind in his love and faithfulness, whatever shall appear unto thee, or befall thee in the world.

I shall here briefly show you, 1. What is the nature of this trust in God.[118] 2. What are the contraries to it. 3. What are the counterfeits of it. 4. The usefulness of it. And then, 5, I shall give you some directions how to attain and exercise it.

1. To trust in God, is, upon the apprehension of the all-sufficiency, goodness, and faithfulness of God, to quiet our hearts in the expectation of the safety or benefits from him which we desire, rejecting the cares, and fears, and griefs that would disquiet them, if they had not the refuge of these hopes.[119] It containeth in it a crediting the word or nature of God, or judging it to be a sufficient ground of our security and expectation: and then security and expectation built upon that ground, make up the rest of the nature of trust. Looking for the benefit, and finding a complacency and quietness of mind in the ground discovered, and ceasing all other cares and fears, which would else disquiet us. Aquinas and other school-men often call affiance, *spes roborata*, a confirmed hope. There is a twofold trust in God: one is, for that which he hath not promised to do, but yet we think that we find reason sufficient, from his nature itself, and relations, to expect: this may be more or less certain and strong, as our collection of the will of God, from his nature, is more or less sure and clear. The other is, when we have not only God's nature, but his promise also to trust upon: and this giveth us a certainty, if we certainly understand his promise. To the last sort I may reduce that trust in God for particular benefits, when we have only a promise in general, which maketh not the particulars known and certain to us: as the promise, that all shall work together for our good, doth give us but a probability of health or outward protection and deliverances, because we are uncertain how far they are for our good. All that is promised is sure; but whether this or that be good for us, must be otherwise known. But those general promises which contain particulars as surely known as the promise itself, do make every one of the particular benefits as sure, by promise, as the general: as, the promise of the pardon of all our sins, ascertaineth us of the pardon of every sin in particular. Where there is a promise, we trust God's faithfulness as well as his nature; but where there is none, we trust his nature only. As a child doth quietly trust his parents, without a promise, that they will not kill, or torment, or forsake him. But because man is apt to make false collections of God's will from his nature, he hath given us such clear expressions of it in his word, as may bring us above uncertain probabilities, and are sufficient for faith to ground upon (supposing God's properties) for our government and peace. And it is certain that all collections of God's will which are contrary to his word, are the errors of the collector.

In what I have said in this direction, I desire you chiefly to observe these three things: 1. That God's nature and love are the sufficient, general security to the soul. 2. That his promise is the sufficient, particular security. 3. And that our unfeigned self-dedication to him, is our sufficient evidence of our interest in his love and covenant, which may warrant our special trust and expectations.

II. The contraries to trust in God, are: 1. Privative: not trusting him: not seeing the ground of just security in his love and promise: not crediting what is seen: not ceasing disquietness and distrustful cares and fears. 2. Positive distrust: supposing the all-sufficiency, goodness, and promises of God, are not sufficient grounds of our expectation and security; and thereupon disquieting our minds with sinful fears, and griefs, and cares, and shifting endeavours for ourselves some other way. And this hath various degrees: in some it is predominant; in

others not. 3. Opposite or adverse: when we trust ourselves, or friends, or wealth, or something else instead of God, either against him, without him, or in co-ordination with him.

III. The counterfeits of this trust are these: 1. When indeed we trust in our wit, or power, or shifts, or friends, or in some means or creatures only, or in co-ordination with God; but pretend and think that we do it but in subordination to him, and that our primary trust is in him alone. The detection of this is by trying how we can trust God alone, when he giveth us a promise and no probable means. 2. Pretending to trust God alone in the neglect of those means which he hath appointed us to use, and in the neglect of those duties which he hath made the condition of his promises; and this trust is but a self-deceiving cover for sin and sloth. 3. Pretending to trust God in the use of self-devised, sinful means; when he hath promised a blessing to no such means, but threatened them with a curse. 4. Thinking we trust God, when it is some false revelation of the devil, or some delusion of deceivers, or some dream, or fancy, or brain-sick, proud conceit of our own, which indeed we believe, and ground our trust upon: as those do that are deluded by false prophets and false teachers, and fantastical fancies of their corrupted imaginations. 6. When men in presumption and carnal security will rashly venture their souls in the darkness of uncertainty, (as well as in the neglect of a holy life,) and cast away all the sense of their miserable state; and all the necessary fear and care that tended to their recovery; and persuade themselves that they are in no great danger, or that their care will do no good, and call all this a trusting God with their salvation. 7. A pretending to trust God for that which is contrary to his nature: as to love the wicked with complacency, or to take them into heaven. 8. A pretending to trust God for that which is contrary to his word: as to save the unregenerate and unholy; and so "not believing him" itself, is taken for a believing in him, or trusting him. 9. Pretending to believe and trust him for that which neither his nature or his word did ever declare to be his will, in matters which he hath kept secret, or never gave us any revelation of; such is that which some call a particular faith: as to believe in prayer that some particular never promised shall be granted, because we ask it, or because we feel a strong persuasion that it will be so.

Of particular faith.

Quest. But is not such a particular faith and trust divine and solid?—*Answ.* To expect any particular mercy which God's nature, or word, or works do tell us that he will give, is sound and warrantable: and to expect any particular thing which by inspiration, prophecy, or true extraordinary revelation shall be made known to us; for this is a word of God: but all other belief and expectation is but self-promising and self-deceiving. And wise men will not easily take themselves for prophets, nor take any thing for an inspiration, or divine, extraordinary revelation, which bringeth not the testimony of cogent evidence.

IV. There are three great uses and benefits of this trust in God, which highly commend it to us, and make it necessary. 1. It is necessary to our acknowledgment and honouring of God. It is a cordial, practical confession of his power, and wisdom, and goodness, and truth: for where any one of these is wanting, there is no ground of rational trust. And the greater the danger or assault against us is, the more God is acknowledged and honoured by our trust; for then we declare, that no creature or impediment can disappoint his will: but that his power is above all power, and his wisdom above all wisdom, and his goodness and fidelity constant and invincible. Whereas distrust is a denying of God in some of his attributes, or a

suspecting of him. 2. It is necessary to ourselves, for the quiet, and peace, and comfort of our minds, which else will be left unavoidably to continual disquietness and pain, by vexatious fears, and griefs, and cares, unless stupidity or deceit should ease them. 3. It is necessary to prevent the errors and sinful miscarriage of our lives. For if we trust not in God, we shall spend all our thoughts and labours in the use of sinful means; we shall be trusting idolatrously to the creature, and we shall be shifting for ourselves by lies or any unlawful means, and lose ourselves by saving ourselves, as from God, or without God.

Hence it is, that trust in God is so frequently and earnestly commanded in the Scriptures, and such blessings promised to it, as if it were the sum of godliness and religion. Jer. xvii. 5, 7, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.—Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Prov. xvi. 20, "Whoso trusteth in the Lord, happy is he." Psal. ii. 12, "Blessed are all they that put their trust in him." So Psal. lxxxiv. 12; xxxiv. 8, "O taste and see that the Lord is good: blessed is the man that trusteth in him." See Psal. xxxii. 10; lvii. 1; lxxxvi. 2; xxii. 4, 5, 8. Safety, stability, comfort, salvation, all mercies are promised to them that trust in God, Psal. xxxiv. 22; xxxvii. 3, 5, 40; xci. 2, 4; cxxv. 1; Isa. 1. 10. So faith in Christ is called trust, Matt. xii. 21; Eph. i. 12, 13. And idolaters and worldlings are described by trusting in their idols and their wealth, Psal. cxv. 8; cxxxv. 18; Amos vi. 1; Mark x. 24; Prov. xi. 28; xxviii. 26.

Directions for a quieting and comforting Trust in God.

Direct. I. Let thy soul retain the deepest impression of the almightiness, wisdom, goodness, and faithfulness of God, and how certainly all persons, things, and events are in his power; and how impotent all the world is to resist him, and that nothing can hurt thee but by his consent.—The principal means for a confirmed confidence in God is to know him, and to know that all things that we can fear are nothing, and can do nothing, but by his command, and motion, or permission. I am not afraid of a bird or a worm, because I know it is too weak for me: and if I rightly apprehend how much all creatures are too weak for God, and how sufficient God is to deliver me, his trust would quiet me. Isa. xli. 10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee." So ver. 13, 14; xliii. 1; xliv. 2, 8. Psal. ix. 10, "They that know thy name will put their trust in thee." Isa. li. 7, 8, "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings: for the moth shall eat them up like a garment, and the worm shall eat them like wool."

Direct. II. Labour for a sound and clear understanding of the promises of God, that thou mayst know how far he calleth thee to trust in him.—For to think that he promiseth what he doth not, is not to trust him, but to deceive thyself; and to think that he doth not promise what indeed he doth, is to cast away the ground of trust.

Direct. III. Yield not to the tempter, who would either entice thee into terrifying guilt, and blot thine evidences, or else hide them from thee, and keep thee doubtful and suspicious of the love of God.—For almost all that the distrustful soul hath to say for itself, to justify its distrust, is, I am not sure that the promises are mine. Remember still, that a heart dedicated

to God, or consenting to his covenant, is your fullest evidence; and suffer not this to be hid or blotted. Wilful sin and guiltiness breeds fears, and will interrupt your trust and quiet till it be forsaken.

Direct. IV. Remember the grounds of confidence and quietness which God hath given you in his Son, his covenant, his Spirit, his sacraments, and your own and others' manifold experiences. I name them all together, because I would have you set them all together before your eyes. Will he not give you "all things with him," that hath "given you his Son?" Rom. viii. 32. Is not Christ a sufficient undertaker and encourager? Are not his covenant, promise, and oath sufficient security for you? "Wherein God, willing more abundantly to show to the heirs of the promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation," Heb. vi. 17, 18. And are not the heavenly seal and earnest of his Spirit sufficient to confirm us? 2 Cor. i. 22; and v. 5; Eph. i. 13, 14, and iv. 30. And have you tried God so oft, and yet cannot you trust him? Our frequent experiences, though the least of all these helps of trust, are very powerful, because they are near us, and almost satisfy sense itself; when all our bones say, "Lord, who is like unto thee, who deliverest the poor?" &c. Psal. xxxv. 10.

Direct. V. Consider of the greatness of the sin of distrust; how it denieth God in his attributes, and usually supposeth the creature to be above him.—Either thou doubtest of, or deniest his power to help thee, or his wisdom as deficient in making his promises, or finding out the means of thy deliverance, or his goodness and love, as if he would deceive thee, and so his truth and faithfulness in his promises. And if thou fear a man, how great soever, when God calleth thee to trust him for thy help, what dost thou but say, This man is more powerful than God? or, God cannot deliver me out of his hands? If it be want, or sickness, or death which thou fearest, what dost thou but say in thy heart, that God either knoweth not what is best for thee so well as thou knowest thyself, or else is not powerful or gracious enough to give it? nor true enough to keep his promise? "He that believeth not, makes God a liar," 1 John v. 10, 11.

Direct. VI. Remember that trusting God doth, as it were, oblige him, and distrusting him doth greatly disoblige him, especially when any thing else is trusted before him.—If any man trust you upon any encouragement given him by you, you will take yourselves obliged to be trusty to him, and not to fail any honest trust; but if he trust you not, or trust another, you will turn him off to those that he hath trusted. God may say to thee, Let them help thee whom thou hast trusted: thou trustest not in me, and therefore I fail not thy trust when I forsake thee.

Direct. VII. Remember that thou must trust in God, or in nothing.—For nothing is more sure, nor more frequently experienced, than that all things else are utterly insufficient to be our help. Shall we choose a broken reed, that we know beforehand will both deceive and pierce us? Woe to the man that hath no surer a foundation for his trust than creatures! The greatest of them are unable; and the best of them are untrusty and deceitful. How sad is thy case, if God turn thee off to these for help in the hour of thy extremity! Then wilt thou perceive, that "it is better to trust in the Lord, than to put any confidence in princes," Psal. cxviii. 8, 9. "The righteous also shall see, and fear, and laugh at him: Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his

wickedness," Psal. lii. 6, 7. "But they that trust in the Lord shall be as mount Zion, that cannot be removed, but abideth for ever," Psal. cxxv. 1. Creatures will certainly deceive thy trust, but so will not God.

Direct. VIII. Believe and remember the particular providence of God, which regardeth the falling of a sparrow on the ground, and numbereth the very hairs of your heads, Matt. x. 30.—And can you distrust him, that is so punctually regardful of your least concernments? that is always present, and watcheth over you? You need not fear his absence, disregard, forgetfulness, or insufficiency. Doth he number your hairs, and doth he not number your groans, and prayers, and tears? How then doth he wipe away your tears, and put them all as in his bottle! Psal. lvi. 8; Rev. vii. 17.

Direct. IX. Compare God with thy dearest and most faithful friend, and then think how boldly thou canst trust that friend if thy life or welfare were wholly in his hand; and how much more boldly thou shouldst trust in God, who is more wise, and kind, and merciful, and trusty, than any mortal man can be.—When thou art in want, in prison, in sickness, and in pain, expecting death, think now, if my life, or health, or liberty were absolutely in the power of my surest friend, how quietly could I wait, and how confidently could I cast away my fears, though I had no promise what he would do with me; for I know he would do nothing but what is for my good: and is not God to be trusted in much more? Indeed a friend would ease my pain, or supply my wants, or save my life, when God will not: but that is not because God is less kind, but because he is more wise, and better knoweth what tendeth to my hurt or good. My friend would pull off the plaster as soon as I complain of smart; but God will stay till it have done the cure. But, surely, God is more to be trusted for my real, final good, though my friend be forwarder to give me ease. All friends may fail; but God never faileth.

Direct. X. Make use of the natural love of quietness, and thy natural weariness of tormenting cares, and fears, and sorrows, to move thee to cast thyself on God, and quiet thy soul in trusting on him.—For God hath purposely made thyself and all things else insufficient, unsatisfactory, and vexatious to thee, that thou mightest be driven to rest on him alone, when nothing else affords thee rest. Cares, and fears, and unquietness of mind are such thorns and briers as nature cannot love or be content with: and you may be sure that you can no way be delivered from them, but by trusting upon God. And will you choose care and torment, when so sure and cheap a way of ease is set before you? Who can endure to have fears torment him, and cares feed daily upon his heart, that may safely be delivered from it? An ulcerated, festered, pained mind, is a greater calamity, than any bodily distress alone. And if you be cast upon your own care, or committed to the trust of any creature, you can never rationally have peace. For your own ease and comfort then betake yourselves to God, and cast all your care and burden on him, who careth for you, and knoweth perfectly what you want, 1 Pet. v. 7; Matt. vi. 32. Read often Matt. vi. from ver. 24. How sweet an ease and quietness is it to the mind that can confidently trust in God! How quiet is he from the storms of trouble, and the sickness of mind, which others are distressed with! Isa. xxvi. 3, 4, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Psal. cxii. 7, 8, "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established; he shall not be afraid." Psal. xxxi. 19, 20, 24, "Oh how great is thy goodness, which thou hast laid up for them

that fear thee; which thou hast wrought for them that trust in thee, before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Psal. lvi. 3, 4, "What time I am afraid, I will trust in thee. In God I will praise his word; in God have I put my trust: I will not fear what flesh can do unto me." How easy and sweet a life is this!

Direct. XI. Remember that distrust is a pregnant, multiplying sin, and will carry thee to all iniquity and misery if thou suffer it to prevail.—Distrusting God is but our entrance upon a life of error, sin, and woe. It presently sets us on idolatrous confidence on flesh, and sinful shifts, and stretching conscience; it deludeth our judgments, and maketh every thing seem lawful which seems necessary to our safety and welfare; and every thing seem necessary, without which man cannot accomplish it. All sinful compliances, and temporizings, and man-pleasing, and believing sinful means to be no sin, proceed from this distrust of God.

Direct. XII. Suffer not distrustful thoughts and reasonings in thy mind, but cast them out, and command them to be gone.—Cogitations are the instruments of good and evil in the mind of man; they cannot be acted but by thoughts, and the will hath more command of the thoughts than it hath immediately of the passions themselves. If you cannot trust God so quietly as you would, nor keep under every fearful apprehension, yet keep out, or cast out, the thoughts which exercise your sin, and turn your thoughts to something else. If thoughts do not actuate it, your distrustful fears and cares will vanish. What are your cares, but the turmoiling of your thoughts? continually feeding upon difficulties and trouble, and tiring themselves with hunting about for help? Cast away the thoughts, and the cares are gone. You may do much in this if you will, though it be difficult. Matt. vi. 25, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on." Ver. 27, 28, "Which of you, by taking thought, can add one cubit to his stature? And why take ye thought for raiment?"

Direct. XIII. When commands will not prevail, rebuke and chide thy unbelieving heart, and reason it out of its distrustful cares, and fears, and sorrows.—Say to it, as David oft, Psal. xlii. and xliii. "Why art thou cast down, O my soul? and why art thou so disquieted within me? Trust in God, for I shall yet give him thanks, who is the health of my countenance, and my God." O foolish soul! hast thou yet learned no better to know thy God? Doth he support the heavens and the earth, and the whole creation? and yet canst not thou rely upon him? Is he not wise enough to be trusted with the conduct and disposal of thee? Is he not good and gracious enough to be trusted with thy life, estate, and name, and welfare? Is he not great and powerful enough to be trusted against the greatest danger, or difficulties, or opposition that ever can befall thee? Is he not true and faithful enough to be trusted, whatever improbabilities may arise before thee? Where dwelt the man, and what was his name, that ever trusted him in vain, or was ever failed or deceived by him? Are not his Son, and Spirit, and covenant, and oath, sufficient pledges of his love for thy security? How oft hath he performed his promises to thee, and heard thy cries, and helped and saved thee in thy distress! How oft hath he confuted thine unbelief, and shamed thy distrustful fears and cares! and then thou couldst resolve to trust him better in the next distress. And shall all his wonders of mercy be forgotten? and all thy confessions, thanksgivings, and promises be now

repented of, contradicted, or recanted, by thy renewed distrust and unbelief? Is he not the same God, that hath so frequently and abundantly had mercy on thee? Is he not the same God, that hath saved all that trusted in him, and wrought such wonders for his servants in the earth, and brought so many safe to heaven? "Our fathers trusted in him; they trusted, and he delivered them; they cried to him, and were delivered; they trusted in him, and were not confounded," Psal. xxii. 4, 5. And is he not sufficient for thee, that is sufficient for all the world? Who ever sped ill that trusted in him? or who hath prospered by trusting in themselves or any other, without him, or against him? Unworthy soul! wilt thou atheistically deny the sufficiency, or truth, or goodness of thy God? Shall thy distrust deny him, or blaspheme him? Wilt thou idolatrously set up a worm above him? Is there more in man, or any thing else, to hurt or ruin thee, than in God to save thee? Whom wilt thou trust, if thou trust not God? Darest thou think that any other is fitter for thy confidence? Thou wouldst be quiet and confident if thy dearest friend had thy life or welfare in his hands; and art thou troubled now it is in the hands of God? Is he enough to be our endless happiness in heaven, and not to be thy confidence on earth? Canst thou trust him to raise thy body from the dust, and not raise thy state, or name, or troubled mind? Either take him for thy rock and hope, or never pretend to take him for thy God. If thou trust not in him, thou must despair, or trust against him; and whom wilt thou trust to save thee from him? Hadst thou no more encouragement to trust him but this, that he hath bid thee trust him, thou mightest be sure he never would deceive thee. Lament, therefore, thy disquietment and self-tormenting fears; lament thy injurious distrust of thy most dear Almighty Father. Choose not vexation, when the harbour of his love is open to secure thee. If men or devils are against thee, say as those believers, Dan. iii. 16, 17, "We are not careful to answer thee in this matter; our God whom we serve is able to deliver us." Go on, with Daniel, chap. vi. in praying to thy God, and trust him with the lions' jaws. "Commit thy way unto the Lord; trust in him, and he shall bring it to pass," Psal. xxxvii. 5. "Some trust in chariots, and some in horses, but I will remember the name of the Lord our God," Psal. xx. 7. "Trust in him, for he is thy help and shield," Psal. cxv. 9-11.

Direct. XIV. Take not the sayings of the tempter or thy own distrustful heart for the sayings of God, or for any reason against thy confidence in him.—Some take all the malicious suggestions of the devil, for reasons of their disquietness and fears, as if it were the Spirit of God that raised all the terrors and molestations in them, which are raised by the enemy of God and them: and they fear when Satan bids them, thinking it is the Spirit of God; and they dare not trust God when he commandeth them, for fear lest it be the will of Satan. Some are so strongly affected with their own conceits and fancies, that they think God saith all that their hearts or fancies say, and make one fear the reason of another. Thy heart is not so wise or good, as that thou shouldst take all its words for the words of God. Thy "flesh and thy heart" may "fail thee," when God, who is the "rock of thy heart and thy portion," will never fail, Psal. lxxiii. 26. Thy heart may say, I have no grace, no help, no hope, when God never said so, Psal. lxxvii. 7-10. Thy heart may say, I am a reprobate, forsaken of God, he will not hear me, the time of grace is past, when God never said so. Thy heart may say, I am undone, I can find no comfort in any friend, no evidence of grace within me, no comfort in God, in Christ, or in the promises, no comfort in my life, which is but a burden to me; I cannot pray, I cannot believe, I cannot answer the objections of Satan, I can strive no longer against my fears, I

cannot bear my wounded conscience. All this is the failing of the heart; but proveth not any failing of God, whose grace is sufficient for thee, and his strength is manifested perfect in thy weakness. The heart hath a thousand sayings and conceits, which God is utterly against.

Direct. XV. When you cannot exercise a trust of assurance, exercise the trust of general faith, and hope, and the quiet submission of thyself to the holy will of God.—The common pretence of distrust is, I know not that I am a child of God; and, it beseems the ungodly to fear his wrath. But, as the gospel is tidings of great joy to any people where it cometh, so it is a word of hope and trust. At least trust God so far as Infinite Goodness should be trusted, who will damn none but the finally obstinate refusers of his saving grace.[120] And with Aaron, Lev. x. 3, hold your peace, when he is glorifying himself in his corrections. Remember, that the will of God is never misguided; that it is the beginning and end of all things, Rev. iv. 11; Rom. xi. 36; that it never willeth any thing but good; that it is the centre and end of all our wills. There is no rest or quietness for our wills, but in the will of God: and his will is always for the good of them that truly desire to be conformed to it, by obedience to his commands, and submission to his disposal. Say, therefore, with your Saviour, "Father, if it be thy will, let this cup pass from me; but not as I will, but as thou wilt." There is nothing got by struggling against the will of God; nor any thing lost by a quiet submission to it. And, if thou love it, and desire to obey and please it, trust in it, for it will surely save thee.

Grand Direct. XIII. Diligently labour that God and holiness may be thy chief delight: and this holy delight may be the ordinary temperament of thy religion.

For a delight in God.

Directions for Delighting ourselves in God.

Direct. I. Rightly understand what delight in God it is that you must seek and exercise.—It is not a mere sensitive delight, which is exercised about the objects of sense or fantasy, and is common to beasts with men: nor is it the delights of immediate intuition of God, such as the blessed have in heaven: nor is it an enthusiastic delight, consisting in irrational raptures and joys, of which we can give no account of the reason.[121] Nor is it a delight inconsistent with sorrow and fear, when they are duties; but it is the solid, rational complacency of the soul in God and holiness, arising from the apprehensions of that in him, which is justly delectable to us. And it is such, as, in estimation of its object, and inward complacency and gladness, though not in passionate joy or mirth, must excel our delight in temporal pleasure; and must be the end of all our humiliations, and other inferior duties.

Direct. II. Understand how much of this holy delight may be hoped for on earth.[122]—Though too many christians feel much more fear and sorrow in their religion than delight, yet every

true christian doth esteem God more delectable, or fit and worthy of his delights, if he could enjoy him; whereas to the carnal, fleshly things do seem more fit to be their delights. And though most christians reach not very high in their delights in God, yet God hath prescribed us such means, in which, if we faithfully used them, we might reach much higher. And this much we might well expect: 1. So much as might make our lives incomparably more quiet, contented, and pleasant to us, than are the lives of the greatest or happiest worldlings. 2. So much as might make our thoughts of God and the life to come, to be ready, welcome, pleasant thoughts to us. 3. So much as might greatly prevail against our inordinate griefs and fears, and our backwardness to duties, and weariness in them, and might make religion an ordinary pleasure. 4. So much as might take off our hankering desire after unnecessary recreations and unlawful pleasures of the flesh. 5. So much as might sweeten all our mercies to us, with a spiritual perfume or relish. 6. So much as might make some sufferings joyful, and the rest more easy to us. 7. And so much as might make the thoughts of death less terrible to us, and make us desire to be with Christ.

Psal. lxviii. 3-5; lxix. 30, &c.

Direct. III. Understand what there is in God and holiness, which is fit to be the soul's delight.—As, 1. Behold him in the infinite perfections of his being; his omnipotence, omniscience, and his goodness; his holiness, eternity, immutability, &c. And as your eye delighteth in an excellent picture, or a comely building, or fields, or gardens, not because they are yours, but because they are a delectable object to the eye; so let your minds delight themselves in God, considered in himself, as the only object of highest delight. 2. Delight yourselves also in his relative attributes, in which are expressed his goodness to his creatures: as his all-sufficiency, and faithfulness or truth, his benignity, his mercy, and compassion, and patience to sinners, and his justice unto all. 3. Delight yourselves in him as his glory appeareth in his wondrous works, of creation and daily providence. 4. Delight yourselves in him as he is related to you, as your God and Father, and as all your interest, hope, and happiness are in him alone. 5. Delight yourselves in him as his excellencies shine forth in his blessed Son. 6. And as they appear in the wisdom and goodness of his word, in all the precepts and promises of the gospel, Psal. cxix. 162; Jer. xv. 16. 7. Delight thyself in his image, though but imperfectly printed on thy soul; and also on his holy servants, Gal. ii. 20; 1 Cor. xv. 10; 2 Cor. vii. 18. 8. Delight yourselves in the consideration of the glory which he hath from all his creatures, and the universal fulfilling of his will: as the prosperity and happiness of your friend delighteth you, and the success of any excellent enterprises, and the praise of excellent things and persons, and as you have a special delight in the success of truth, and the flourishing order, and unity, and peace, and prosperity of kingdoms, especially of the church, much more than in your personal prosperity (unless you have selfish, private, base, unmanly dispositions); so much more should you delight in the glory and happiness of God. 9. Delight yourselves in the safety which you have in his favour and defence: and the treasury which you have in his all-sufficiency and love, for your continual supplies in every want, and deliverance in every danger; and the ground of quiet contentedness and confidence which is offered to fearful souls in him. 10. Delight yourselves in the particular discoveries of his common mercies to the world, and his special mercies to his saints; and his personal mercies to yourselves, from your birth to this moment; both upon your souls, and bodies, and friends, and name, and estates, and affairs in all relations. 11. Delight yourselves in the privilege you enjoy of

speaking to him, and of him, and hearing from him, and adoring and worshipping him, and singing and publishing his praise, and in the communion which your souls may have with him through Christ, on his days, and at all times, in his sacraments, and in all your lives. And say as Solomon, 1 Kings viii. 27, "And will God indeed dwell on earth? Will he dwell and walk with sinful men? When the heaven of heavens cannot contain him." Psal. xl. 16, "Let those that seek him rejoice and be glad in him;" and cxxii. 1, let us be glad to go to the house of the Lord, and join with his holy assemblies in his worship. Psal. xlvi. 4, "The streams" of his grace "make glad the city of God, the holy tabernacles of the Most High: God is in the midst of her; she shall not be moved." 12. Delight yourselves above all in the forethoughts and hope of the glory which you shall see and enjoy for ever. I do but name all these for your memory, because they are before spoken of in the directions for love.

How much God is for his servants' delights.

Direct. IV. Understand how much these holy delights are pleasing unto God, and how much he is for his people's pleasure.—For it much hindereth the joy of many christians, that they think it is against the will of God, that such as they should so much rejoice; or at least that they apprehend not how much he hath commanded it, and how great a duty it is, and how much pleasing to their God. Consider, 1. It is not for nothing that the nature of man is made capable of higher and larger delights, than the brutish, sensual nature is:[123] and that in this we are made little lower than angels. 2. Nor is it for nothing that God hath made delight and complacency, the most powerful, commanding affection, and the end of all the other passions, which they professedly subserve and seek; and the most natural, inseparable affection of the soul, there being none that desireth not delight. 3. Nor is it in vain that God hath provided and offered such plenty of most excellent objects for our delight, especially himself, in his attributes, love, mercy, Son, Spirit, and kingdom: which brutes were not made to know or to enjoy. 4. Nor hath he given us in vain, such excellent, convenient, and various helps, and inferior preparations which tend to our delight; even for body and mind, to further our delight in God. 5. Nor is it in vain that he maketh us yet more nearly capable by his Spirit; even by affecting humiliations, and mortifying, cleansing, illuminating, and quickening works: and that the kingdom of heaven consisteth in righteousness, peace, and joy in the Holy Ghost: and that the Spirit hath undertaken to be the comforter of believers, who is sent upon no low or needless work. 6. Nor did Christ purchase his people's joys in vain, by the price of his grievous sufferings and sorrows. Having borne our griefs, and being made a man of sorrows, that we that see him not, might rejoice in believing, with joy unspeakable and full of glory. 7. Nor is it in vain that he hath filled his word with such matter of delight and comfort, in the gladdest tidings that could come to man, and in such free, and full, and faithful promises. 8. Nor hath he multiplied his commands for his rejoicing and delight, in vain; again and again commanding us to rejoice, and always to rejoice. 9. Nor is it insignificant that he hath forbidden those worldly cares, and fears, and griefs which would devour their joys: nor that he hath so clearly showed them the way to joy, and blameth them if they walk not in it. 10. He filleth up their lives with mercies, and matter of delight, by his direction, support, provisions, and disposals: and all this in their way of trial, and in the valley of tears. 11. How tender is he of their sufferings and sorrows; not afflicting willingly, nor delighting to grieve the sons of men. 12. He taketh not away their delight and comfort, till they cast it away themselves, by sinning, or self-afflicting, or neglecting his proposed pleasures. 13. He never

faileth to meet them with his delights, while they walk in the way prescribed to that end: unless when it tendeth to their greater pleasure, to have some present interruption of the pleasure.[124] 14. In their greatest needs, when themselves and other helps must fail, he giveth them ofttimes the greatest joys. 15. And he taketh their delights and sorrows as if they were his own. In all their afflictions he is afflicted, and he delighteth in their welfare, and rejoiceth over them to do them good. Cannot you see the will of your Father in all this? 16. If you cannot, yet lift up your heads, and foresee the eternal delights which he hath prepared for you, when you shall enter into your Master's joy: and then judge whether God be for your delight?

Reasons for delight in God.

Direct. V. Take special notice of the reasons why God commandeth you to delight in him, and consequently how much of religion consisteth in these delights.—1. Thou vilifiest and dishonourest him, if thou judge him not the worthiest for thy delights. 2. If thou delight not in him, thy thoughts of God will be seldom, or unwelcome and unpleasant thoughts. 3. And thy speeches of him will be seldom, or heartless, forced speeches. Who knoweth not how readily our thoughts and tongues do follow our delight? Be it house, or land, or books, or friends, or actions, which are our delight, we need no force to bring our thoughts to them. The worldling thinks and tasteth of his wealth and business; the proud man, of his dignities and honour; the voluptuous beast, of his lusts, and sports, and meats, and drinks; because they most delight in these. And so must the christian of his God, and hopes, and holy business, as being his delight.[125] 4. It will keep you away from holy duties, in which you should have communion with God, if you have no delight in God and them. This makes so many neglect both public and secret worship, because they have no delight in it; when those that delight in it are ready in taking all opportunities. 5. It will corrupt your judgments, and draw you to think that a little is enough, and that serious diligence is unnecessary preciseness, and that one quarter of your duty is an excess. A man that hath no delight in God and godliness, is easily drawn to think, that little, and seldom, and cold, and formal, and heartless, lifeless preaching and praying may serve the turn, and any lip-service is acceptable to God, and that more is more ado than needs. And hence, he will be further drawn to reproach those that go beyond him, to quiet his own conscience, and save his own reputation; and at last be a forlorn, Satanical reviler, hater, and persecutor of the serious, holy worshippers of God. Jer. vi. 10, "Behold, the word of the Lord is a reproach to them: they have no delight in it: therefore I am full of the fury of the Lord." 6. If you delight not in it, you will do that which you do, without a heart, with backwardness and weariness: as your ox draweth unwillingly in the yoke, and is glad when you unyoke him: and as your horse that goeth against his will, and will go no longer than he feels the spur, when delight would cause alacrity and unweariedness. 7. It makes men apt to quarrel with the word, and every weakness in the minister offendeth them, as sick stomachs that have some fault or other still to find with their meat. 8. It greatly inclineth men to carnal and forbidden pleasures, because they taste not the higher and more excellent delights. Taverns, and ale-houses, plays, and whores, cards, and dice, and excess of recreation, must be sought out for them, as Saul sought a witch and a musician instead of God. It would be the most effectual answer to all the silly reasonings of the voluptuous, when they are pleading for the lawfulness of their unnecessary, foolish, time-wasting sports, if we could but help them to the heavenly nature and hearts that more delight

in God.[126] This better pleasure is an argument that would do more to confute and banish their sinful pleasure, than a twelvemonth's disputing or preaching will do with them, while they are strangers to the soul's delight in God. Then they would rather say to their companions, O come and taste those high delights, which we have found in God! 9. The want of a delight in God and holiness, doth leave the soul as a prey to sorrows: every affliction that assaulteth it may do its worst, and hath its full blow at the naked, unfortified heart: for creature delights will prove but a poor preservative to it. 10. This want of a delight in God and holiness, is the way to apostasy itself. Few men will hold on in a way that they have no delight in, when all other delights must be forsaken for it. The caged hypocrite, while he is cooped up to a stricter life than he himself desires, even while he seemeth to serve him, is loathsome to God; for the body without the will is but a carcass or carrion in his eyes. If you had rather not serve God, you do not serve him while you seem to serve him. If you had rather live in sin, you do live in sin, reputatively, while you forbear the outward act: for in God's account, the heart, or will, is the man: and what a man had rather be (habitually) that he is indeed. And yet, this hypocrite will be still looking for a hole to get out of his cage, and forsake his unbeloved outside of religion: like a beast that is driven in a way that he is loth to go, and will be turning out at every gap. All these mischiefs follow the want of delight in God.

On the contrary, the benefits which follow our delight in God, (besides the sweetness of it,) are unspeakable. Those which are contrary to the forementioned hurts, I leave to your own consideration. 1. Delight in God will prove that thou knowest him, and lovest him, and that thou art prepared for his kingdom; for all that truly delight in him shall enjoy him. 2. Prosperity, which is but the small addition of earthly things, will not easily corrupt thee or transport thee. 3. Adversity, which is the withholding of earthly delights, will not much grieve thee, or easily deject thee. 4. Thou wilt receive more profit by a sermon, or good book, or conference, which thou delightest in, than others, that delight not in them, will do in many. 5. All thy service will be sweet to thyself, and acceptable to God: if thou delight in him, he doth certainly delight in thee, Psal. cxlix. 4; cxlvii. 11; 1 Chron. xxix. 17. 6. Thou hast a continual feast with thee, which may sweeten all the crosses of thy life, and afford thee greater joy than thy sorrow is, in thy saddest case. 7. When you delight in God, your creature delight will be sanctified to you, and warrantable in its proper place; which in others is idolatrous, or corrupt. These, with many other, are the benefits of delight in God.

Direct. VI. Consider how suitable God and holiness are to be the matter of thy delight, and take heed of all temptations which would represent him as unsuitable to you.—He is, 1. Most perfect and blessed in himself. 2. And full of all that thou canst need. 3. He hath all the world at his command for thy relief. 4. He is nearest to thee in presence and relation in the world. 5. He hath fitted all things in religion to thy delight, for matter, variety, and benefit. 6. He will be a certain and constant delight to thee: and a durable delight, when all others fail. Thy soul came from him, and therefore naturally should tend to him: it is from him, and for him, and therefore must rest in him, or have no rest. We delight in the house where we were born, and in our native country, and in our parents; and every thing inclineth to its own original: and so should the soul to its Creator.

Direct. VII. Corrupt not your minds and appetites with contrary delights.—Addict not yourselves to fleshly pleasures: taste nothing that is forbidden. Sorrow itself is not such an

enemy to spiritual delights, as sensual, sinful pleasures are. O leave your beastly and your childish pleasures, and come and feast your souls on God, Isa. lv. 1-3. Away with the delights of lust, and pride, and covetousness, and vain sports, and gluttony, and drunkenness, if ever you would have the solid and durable delights! Think not of joining both together. Bethink yourselves: can it be any thing but the disease and wickedness of thy heart, that can make a play, or a feast, or drunken, wanton company, more pleasant to thee than God? What a heart is that which thinketh it a toil to meditate on God and heaven; and thinks it a pleasure to think of the baits of pride and covetousness! What a heart is that which thinks that sensuality, wantonness, and vanity are the pleasure of their families, which must not be turned out; and that godliness, and heavenly discourse and exercises, would be the sadness and trouble of their families, which must not be brought in, lest it mar their mirth; that thinks it an intolerable toil and slavery to love God, and holiness, and heaven, and to be employed for them; and thinks it a delightful thing to love a whore, or excess of meat, or drink, or sports! Can you say any thing of a man that is more disgraceful, unless you say he is a devil? It were not so vile for a child to delight more in a dog than in his parents, or a husband to delight more in the ugliest harlot than in his wife, as it is for a man to delight more in fleshly vanities than in God. Will you be licking up this dung, when you should be solacing your souls in angelical pleasures, and foretasting the delights of heaven? Oh how justly will God thrust away such wretches from his everlasting presence, who so abhor his ways and him! Can they blame him for denying them the things which they hate, or set so light by, as to prefer a lust before them? If they were not haters of God and holiness, they would never be so averse even to the delights which they should have with him.

Direct. VIII. Take heed of a melancholy habit of body; for melancholy people can scarce delight in any thing at all, and therefore not in God. Delight is as hard to them, as it is to a pained member to find pleasure, or a sick stomach to delight in the food which it loathes. They can think of God with trouble, and fear, and horror, and despair; but not with delight.

Direct. IX. Take heed of an impatient, peevish, self-tormenting mind, that can bear no cross; and of overvaluing earthly things, which causeth impatience in the want of them. Make not too great a matter of fleshly pain or pleasure.—Otherwise your minds will be called to a continual attendance on the flesh, and taken up with continual desires, or cares, or fears, or griefs, or pleasures; and will not be permitted to solace themselves with God. The soul that would have pure and high delights, must abstract itself from the concernments of the flesh; and look on your body, as if it were the body of another, whose pain or pleasure you can choose whether you will feel. When Paul was rapt up into the third heaven, and saw the things unutterable, he was so far freed from the prison of sense, that he knew not whether he was in the body or out of it. As the separated souls, that see the face of God and the Redeemer, do leave the body to be buried, and to rot in darkness, and feel not all this to the interrupting of their joys; so faith can imitate such a death to the world, and such a neglect of the flesh, and some kind of elevating separation of the mind, to the things above. If in this near conjunction you cannot leave the body to rejoice or suffer alone, yet, as itself is but a servant to the soul, so let not its pain or pleasure be predominant, and control the high operations of the soul. A manly, valiant, believing soul, though it cannot abate the pain at all,

nor reconcile the flesh to its calamity, yet it can do more, notwithstanding the pain, to its own delight, than strangers will believe.

Some women, and passionate, weak-spirited men, especially in sickness, are so peevish, and of such impatient minds, that their daily work is to disquiet and torment themselves. One can scarce tell how to speak to them, or look at them, but it offendeth them. And the world is so full of occasions of provocation, that such persons are like to have little quietness. It is unlike that these should delight in God, who keep their minds in a continual, ulcerated, galled state, incapable of any delights at all, and cease not their self-tormenting.

Direct. X. It is only a life of faith, that will be a life of holy, heavenly delight: exercise yourselves, therefore, in believing contemplations of the things unseen.—It must not be now and then a glance of the eye of the soul towards God, or a seldom salutation, which you would give a stranger; but a walking with him, and frequent addresses of the soul unto him, which must help you to the delights which believers find in their communion with him.

Direct. XI. Especially let faith go frequently to heaven for renewed matter of delight, and frequently think what God will be to you there for ever, and with what full, everlasting delight he will satiate your souls.—As heaven is the place of our full delight, so the foresight and foretaste of it, is the highest delight which on earth is to be attained. And a soul that is strange to the foresight of heaven, will be as strange to the true delights of faith.

Direct. XII. It is a great advantage to holy delight, to be much in the more delightful parts of worship; as in thanksgiving and praise, and a due celebration of the sacrament of the body and blood of Christ.—Of which I have spoken in the foregoing directions.

Direct. XIII. A skilful, experienced pastor, who is able to open the treasury of the gospel, and publicly and privately to direct his flock in the work of self-examination, and the heavenly exercises of faith, is a great help to christians' spiritual delight.—The experiences of believers teach them this: how oft do they go away refreshed and revived, who came to the assembly, or to their pastors, in great distress, and almost in despair! See Job xxxiii. 23; 2 Cor. i. 3, 4. It is the office and delight of the ministers of Christ, to be "helpers of his people's faith and joy," 2 Cor. i. 24; Phil. i. 4, 25; 1 Thess. ii. 20.

Direct. XIV. Make use of all that prosperity, and lawful pleasure, which God giveth you in outward things, for the increase and advantage of your delight in God.—Though corrupted nature is apter to abuse prosperity and earthly delights, than any other state, to the diverting of the heart from God; and almost all the devil's poison is given in sugared or gilded allectives; yet the primitive, natural use of prosperity, of health, and plenty, and honour, and peace, is to lead up the mind to God, and give us a taste of his spiritual delights! That the neighbourhood of the body might be the soul's advantage; and that God, who in this life will be seen by us but in a glass, and will give out his comforts by his appointed means, might make advantage of sensitive delights, for his own reception, and the communications of his love and pleasure unto man: that, as soon as the eye, or ear, or taste, perceiveth the delightfulness of their several objects, the holy soul might presently take the hint and motion, and be carried up to delightful thoughts of him that giveth us all these delights. And, doubtless, so far as we can make use of a delight in friends, or food, or health, or habitations,

or any accommodations of our bodies, to further our delight in God, or to remove those melancholy fears or sorrows, which would hinder this spiritual delight, it is not only lawful, but our duty to use them, with that moderation as tendeth to this end.

Direct. XV. Make use of affliction, as a great advantage for your purest and unmixed delight in God.—The servants of Christ have usually never so much of the joy in the Holy Ghost, as in their greatest sufferings; especially if they be for his sake. The soul never retireth so readily and delightfully to God, as when it hath no one else that will receive it, or that it can take any comfort from. God comforteth us most, when he hath made us see that none else can or will relieve us. When all friends have forsaken us save only one, that one is sweeter to us then than ever. When all our house is fired down except one room, that room is pleasanter to us than it was before. He that hath lost one eye, will love the other better than before. In prosperity our delights in God are too often corrupted by a mixture of sensual delight; but all that remaineth when the creature is gone, is purely divine.

Direct. XVI. Labour by self-examination, deliberately managed under the direction of an able spiritual guide, to settle your souls in the well-grounded persuasion of your special interest in God and heaven; and then suffer not Satan, by his troublesome importunity, to renew your doubts, or molest your peace.—An orderly, well-guided, diligent self-examination, may quickly do much to show you your condition; and if you are convinced that the truth of grace is in you, let not fears and suspicion go for reason, and cause you to deny that which you cannot, without the gainsaying of your consciences, deny. You see not the design of the devil in all this: his business is, by making you fear that you have no interest in God, to destroy your delight in him and in his service: and next that, to make you through weariness forsake him; and either despair, or turn to sensual delights. Foresee and prevent these designs of Satan, and suffer him not at his pleasure to raise new storms of fears and troubles, and draw you to deny your Father's mercies, or to suspect his proved love.

Direct. XVII. Damp not your delights by wilful sin.—If you grieve your Comforter he will grieve you, or leave you to grieve yourselves: in that measure that any known sin is cherished, delight in God will certainly decay.

Direct. XVIII. Improve your observation of wicked men's sensual delights, to provoke your souls to delight in God.—Think with yourselves: Shall hawks, and hounds, and pride, and filthiness, and cards, and dice, and plays, and sports, and luxury, and idleness, and foolish talk, or worldly honours, be so delightful to these deluded sinners? and shall not my God and Saviour, his love and promises, and the hopes of heaven, be more delightful to me? Is there any comparison between the matter of my delights and theirs?

Direct. XIX. Labour to overcome those fears of death, which would damp your joys in the foresight of everlasting joys.—As nothing more feedeth holy delights than the forethoughts of heaven; so there is scarce any thing that more hindereth our delight in those forethoughts, than the fear of interposing death. See what I have written against this fear, in my "Treatise of Self-denial," and "Saints' Rest," and in my "Treatise of Death, as the last Enemy," and in my "Last Work of a Believer."

Direct. XX. Pretend not any other religious duties against your delights in God and holiness; but use them all in their proper subservience to this.—Penitent sorrow is only a purge to cast out those corruptions which hinder you from relishing your spiritual delights. Use it therefore as physic, only when there is need; and not for itself, but only to this end; and turn it not into your ordinary food. Delight in God is the health of your souls: say not you cannot have while to be healthful, because you must take physic, or that you take physic against health, or instead of health, but for your health. So take up no sorrow against your delight in God, or instead of it, but for it, and so much as promoteth it. See the directions for love beforegoing.

By this time you may see, that holy delight adjoined to love, is the principal part of our religion, and that they mistake it which place it in any thing else. And therefore how inexcusable are all the ungodly enemies or neglecters of a holy life. If it had been a life of grief and toil, they had had some pretence; but to fly from pleasure, and refuse delight, and such delight, is inexcusable. Be it known to you, sinners, God calleth you not to forsake delight, but to accept it; to change your delight in sin and vanity, for delight in him. You dare not say but this is better: you cannot have your houses and lands for ever, nor your lust and luxury for ever; but you may have God for ever. And do you hope to live for ever with him, and have you no delight in him? Men deal with Christ as the papists with the reformed churches: because we reject their formalities and ceremonious toys, they say we take down all religion. So because we would call men from their brutish pleasures, they say we would let them have no pleasure; for the epicure thinks, when his luxury, lust, and sport is gone, all is gone. Call a sluggard from his bed, or a glutton from his feast, to receive a kingdom, and he will grudge, if he observe only what you would take from him, and not what you give him in its stead. When earthly pleasures end in misery, then who would not wish they had preferred the holy, durable delights?

For a life of thankfulness.

Grand Direct. XIV. Let thankfulness to God thy Creator, Redeemer, and Regenerator, be the very temperament of thy soul, and faithfully expressed by thy tongue and life.

Though our thankfulness is no benefit to God, yet he is pleased with it, as that which is suitable to our condition, and showeth the ingenuity and honesty of the heart. An unthankful person is but a devourer of mercies, and a grave to bury them in, and one that hath not the wit and honesty to know and acknowledge the hand that giveth them; but the thankful looketh above himself, and returneth all, as he is able, to him from whom they flow.

True thankfulness to God is discerned from counterfeit, by these qualifications: 1. True thankfulness having a just estimate of mercies comparatively, preferreth spiritual and everlasting mercies before those that are merely corporal and transitory. But carnal thankfulness chiefly valueth carnal mercies, though notionally it may confess that the

spiritual are the greater. 2. True thankfulness inclineth the soul to a spiritual rejoicing in God, and to a desire after more of his spiritual mercies: but carnal thankfulness is only a delight in the prosperity of the flesh, or the delusion and carnal security of the mind, inclining men to carnal, empty mirth, and to a desire of more such fleshly pleasure, plenty, or content: as a beast that is full fed, will skip, and play, and show that he is pleased with his state; or if he have ease, he would not be molested. 3. True thankfulness kindleth in the heart a love to the giver above the gift, or at least a love to God above our carnal prosperity and pleasure, and bringeth the heart still nearer unto God, by all his mercies. But carnal thankfulness doth spring from carnal self-love, or love of fleshly prosperity; and is moved by it, and is subservient to it, and loveth God, and thanketh him, but so far as he gratifieth or satisfieth the flesh. A childlike thankfulness maketh us love our Father more than his gift, and desire to be with him in his arms; but a dog doth love you and is thankful to you but for feeding him: he loveth you in subordination to his appetite and his bones. 4. True thankfulness inclineth us to obey and please him, that obligeth us by his benefits. But carnal thankfulness puts God off with the hypocritical, complimental thanks of the lips, and spends the mercy in the pleasing of the flesh, and makes it but the fuel of lust and sin. 5. True thankfulness to God is necessarily transcendent, as his mercies are transcendent. The saving of our souls from hell, and promising us eternal life, besides the giving us our very beings and all that we have, do oblige us to be totally and absolutely his, that is so transcendent a Benefactor to us, and causeth the thankful person to devote and resign himself and all that he hath to God, to answer so great an obligation. But carnal thankfulness falls short of this absolute and total dedication, and still leaveth the sinner in the power of self-love, devoting himself (really) to himself, and using all that he is, or hath, to the pleasing of his fleshly mind, and giving God only the tithes or leavings of the flesh, or so much as it can spare, lest he should stop the streams of his benignity, and bereave the flesh of its prosperity and contents.

Directions for Thankfulness to God, our Benefactor.

Gratitude is to the promise, much what obedience is to the law.

Direct. I. Understand well how great this duty is, in the nature of the thing, but especially how the very design and tenor of the gospel, and the way of our salvation by a Redeemer, bespeaketh it as the very complexion of the soul, and of every duty.—A creature that is wholly his Creator's, and is preserved every moment by him, and daily fed and maintained by his bounty, and is put into a capacity of life eternal, must needs be obliged to incessant gratitude. And unthankfulness among men is justly taken for an unnatural, monstrous vice, which forfeiteth the benefits of friendship and society: 2 Tim. iii. 2, the "unthankful" are numbered with the "unholy," &c. as part of the monsters which should come in the last times (and which we have lived to see, exactly answering that large description of them). But the design of God in the work of redemption, is purposely laid for the raising of the highest thankfulness in man: and the covenant of grace containeth such abundant, wondrous mercies, as might compel the souls of men to gratitude, or leave them utterly without excuse. It is a great truth, and much to be considered, that gratitude is that general duty of the gospel, which containeth and animateth all the rest, as being essential to all that is properly evangelical. A law, as a law, requireth obedience as the general duty: and this

obedience is to be exercised and found in every particular duty which it requireth. And the covenant with the Jews was called, The Law, because the regulating part was most eminent: and so obedience was the thing that was eminently required by the law, though their measure of mercy obliged them also to thankfulness. But the gospel or new covenant is most eminently a history of mercy, and a tender and promise of the most unmatchable benefits that ever were heard of by the ears of man: so that the gift of mercy is the predominant or eminent part in the gospel or new covenant: and though still God be our Governor, and the new covenant also hath its precepts, and is a law, yet that is, in a sort, but the subservient part. And what obedience is to a law, that thankfulness is to a benefit, even the formal answering of its obligation: so that though we are called to as exact obedience as ever, yet it is now only a thankful obedience that we are called to. And just as law and promises or gifts are conjoined in the new covenant, just so should obedience and thankfulness be conjoined in our hearts and lives; one to God as our Ruler, and the other to him as our Benefactor: and these two must animate every act of heart and life. We must repent of sin; but it must be a thankful repenting, as becometh those that have a free pardon of all their sins procured by the blood of Christ, and offered them in the gospel: leave out this gratitude, and it is no evangelical repentance. And what is our saving faith in Christ, but the assent to the truth of the gospel, with a thankful acceptance of the good which it offereth us, even Christ as our Saviour, with the benefits of his redemption. The love to God that is there required, is the thankful love of his redeemed ones: and the love to our very enemies, and the forgiving of wrongs, and all the love to one another, and all the works of charity there required, are the exercises of gratitude, and are all to be done, on this account, because Christ hath loved us, and forgiven us, and that we may show our thankful love to him. Preaching, and praying, and sacraments, and public praises, and communion of saints, and obedience, are all to be animated with gratitude; and they are no further evangelically performed, than thankfulness is the very life and complexion of them all. The dark and defective opening of this by preachers, gave occasion to the antinomians to run into the contrary extreme, and to derogate too much from God's law and our obedience; but if we obscure the doctrine of evangelical gratitude, we do as bad or worse than they. Obedience to our Ruler, and thankfulness to our Benefactor, conjoined and co-operating as the head and heart in the natural body, do make a christian indeed. Understand this well, and it will much incline your hearts to thankfulness.

Direct. II. Let the greatness of the manifold mercies of God, be continually before your eyes.—Thankfulness is caused by the due apprehension of the greatness of mercies. If you either know them not to be mercies, or know not that they are mercies to you, or believe not what is said and promised in the gospel, or forget them, or think not of them, or make light of them through the corruption of your minds, you cannot be thankful for them. I have before spoken of mercy in order to the kindling of love, and therefore shall now only recite these following, to be always in our memories. 1. The love of God in giving you a Redeemer, and the love of Christ in giving his life for us, and in all the parts of our redemption. 2. The covenant of grace, the pardon of all our sins: the justification of our persons: our adoption, and title to eternal life. 3. The aptness of means for calling us to Christ: the gracious and wise disposals of Providence to that end: the gifts and compassion of our instructors: the care of parents: and the helps and examples of the servants of Christ. 4. The efficacy of all these means: the giving

us to will and to do, and opening of our hearts, and giving us repentance unto life, and the Spirit of Christ to mortify our sins, and purify our nature, and dwell within us. 5. A standing in his church, under the care of faithful pastors: the liberty, comfort, and frequent benefit of his word and sacraments, and the public communion of his saints. 6. The company of those that fear the Lord, and their faithful admonitions, reproofs, and encouragements: the kindness they have showed us for body, or for soul. 7. The mercies of our relations, or habitations, our estates, and the notable alterations and passages of our lives. 8. The manifold preservations and deliverances of our souls, from errors and seducers; from terrors and distress; from dangerous temptations, and many a soul-wounding sin; and that we are not left to the errors and desires of our hearts, to seared consciences, as forsaken of God. 9. The manifold deliverances of our bodies from enemies, hurts, distresses, sicknesses, and death. 10. The mercies of adversity, in wholesome, necessary chastisements, or honourable sufferings for his sake, and support or comfort under all. 11. The communion which our souls have had with God, in the course of our private and public duties, in prayer, sacraments, and meditation. 12. The use which he hath made of us for the good of others; that our time hath not been wholly lost, and we have not lived as burdens of the world. 13. The mercies of all our friends and his servants, which were to us as our own; and our interest in the mercies and public welfare of his church, which are more than our own. 14. His patience and forbearance with us under our constant unprofitableness and provocations, and his renewed mercies notwithstanding our abuse: our perseverance until now. 15. Our hopes of everlasting rest and glory, when this sinful life is at an end. Aggravate these mercies in your more enlarged meditations, and they will sure constrain you to cry out, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies," Psal. ciii. 1-4. "Enter into his gates with thanksgiving, and into his courts with praise; be thankful to him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations," Psal. c. 4, 5. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. For as the heaven is high above the earth, so great is his mercy to them that fear him," Psal. ciii. 8, 11. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever," Psal. cxxxvi. 1, &c. "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing ye unto him, sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek him," Psal. cv. 1-3.

Direct. III. Be well acquainted with the greatness of your sins, and sensible of them as they are the aggravation of God's mercies to you.—This is the main end why God will humble those that he will save; not to drive them to despair of mercy, nor that he taketh pleasure in their sorrows for themselves; but to work the heart to a due esteem of saving mercy, and to a serious desire after it, that they may thankfully receive it, and carefully retain it, and faithfully use it. An unhumbled soul sets light by Christ, and grace, and glory: it relisheth no spiritual mercy: it cannot be thankful for that which it findeth no great need of. But true humiliation recovereth our appetite, and teacheth us to value mercy as it is. Think therefore what sin is, (as I have opened to you, direct, viii.) and think of your manifold aggravated sins: and then think how great those mercies are that are bestowed on so great, unworthy sinners!

Then mercy will melt your humbled hearts, when you confess that you are "unworthy to be called sons," Luke xv.; and that you are "not worthy to look up to heaven," Luke xviii. 13; and that you are "not worthy of the least of all the mercies of God," Gen. xxxii. 10. The humble soul is the thankful soul, and therefore so greatly valued by the Lord.

Direct. IV. Understand what misery you were delivered from, and estimate the greatness of the mercy, by the greatness of the punishment which you had deserved.—Misery as well as sin must tell us the greatness of our mercies. This is before opened, chap. i. direct, ix.

Direct. V. Suppose you saw the damned souls, or suppose you had been one day in hell yourselves, bethink you then how thankful you would have been for Christ and mercy.—And you were condemned to it by the law of God, and if death had brought you to execution you had been there, and then mercy would have been more esteemed. If a preacher were sent to those miserable souls to offer them a pardon and eternal life on the terms as they are offered to us, do you think they would make as light of it as we do?

Direct. VI. Neglect not to keep clear the evidences of thy title to those especial mercies for which thou shouldst be most thankful: and hearken not to Satan when he would tempt thee to think that they are none of thine, that so he might make thee deny God the thanks for them which he expecteth.—Of this I have spoken in the directions for love.

Direct. VII. Think much of those personal mercies which God hath showed thee from thy youth up until now, by which he hath manifested his care of thee, and particular kindness to thee.—Though the common mercies of God's servants be the greatest, which all other christians share in with each one; yet personal favours peculiar to ourselves, are apt much to affect us, as being near our apprehension, and expressing a peculiar care and love of us. Therefore christians should mark God's dealings with them, and write down the great and notable mercies of their lives (which are not unfit for others to know, if they should see it).

Direct. VIII. Compare thy proportion of mercies with the rest of the people's in the world. And thou wilt find that it is not one of many thousands that hath thy proportion.—It is so small a part of the world that are christians, and of those so few that are orthodox, reformed christians, and of those so few that are seriously godly as devoted to God, and of those so few that fall not into some perplexities, errors, scandals, or great afflictions and distress, that those few that are in none of these ranks have cause of wondrous thankfulness to God; yea, the most afflicted christians in the world. Suppose God had divided his mercies equally to all men in the world, as health, and wealth, and honour, and grace, and the gospel, &c.; how little of them would have come to thy share in comparison of what thou now possessest! how many have less wealth or honour than thou! how many thousands have less of gospel and of grace! In reason therefore thy thankfulness should be proportionable and extraordinary.

Direct. IX. Compare the mercies which thou wantest, with those which thou possessest, and observe how much thy receivings are greater than thy sufferings.—Thou hast many meals' plenty, for one day of scarcity or pinching hunger; thou hast many days' health, for one day's sickness: and if one part be ill, there are more that are not; if one cross befall thee, thou escapest many more that might befall thee, and which thou deservest.

Direct. X. Bethink thee how thou wouldst value thy mercies, if thou wert deprived of them.—The want of them usually teacheth us most effectually to esteem them. Think how thou shouldst value Christ and hope, if thou wert in despair! and how thou wouldst value the mercies of earth, if thou wert in hell! and the mercies of England, if thou wert among bloody inquisitors and persecutors, and wicked, cruel heathens or Mahometans, or brutish, savage Americans! Think how good sleep would seem to thee, if thou couldst not sleep for pains! or how good thy meat, or drink, or clothes, or house, or maintenance, or friends, would all seem to thee, if they were taken from thee! and how great a mercy health would seem, if thou wert under some tormenting sickness! and what a mercy time would seem, if death were at hand, and time were ending! and what a mercy thy least sincere desires, or measure of grace, is, in comparison of their case that are the haters, despisers, and persecutors of holiness! These thoughts, if followed home, may shame thee into thankfulness.

Direct. XI. Let heaven be ever in thine eye, and still think of the endless joy which thou shalt have with Christ.—For that is the mercy of all mercies; and he that hath not that in hope to be thankful for, will never be thankful aright for any thing; and he that hath heaven in promise to be thankful for, hath still reason for the highest, joyful thanks, whatever worldly thing he want, or though he were sure never more to have comfort in any creature upon earth. He is unthankful indeed, that will not be thankful for heaven; but that is a mercy which will constrain to thankfulness, so far as our title is discerned. The more believing and heavenly the mind is, the more thankful.

Direct. XII. Look on earthly and present mercies in connexion with heaven which is their end, and as sweetened by our interest in God that giveth them.—You leave out all the life and sweetness, which must cause your thankfulness, if you leave out God and overlook him. A dead carcass hath not the loveliness or usefulness as a living man. You mortify your mercies, when you separate them from God and heaven, and then their beauty, and sweetness, and excellency are gone; and how can you be thankful for the husks and shells, when you foolishly neglect the kernel? Take every bit as from thy Father's hands: remember that he feedeth, and clotheth, and protecteth thee, as his child: it is to "Our Father which is in heaven," that we must go every day for our "daily bread." Taste his love in it, and thou wilt say that it is sweet. Remember whither all his mercies tend, and where they will leave thee, even in the bosom of Eternal love. Think with thyself, how good is this with the love of God! this and heaven are full enough for me. Coarse fare, and coarse clothing, and coarse usage in the world, and hard labour, and a poor habitation, with heaven after all, is mercy beyond all human estimation or conceiving. Nothing can be little, which is a token of the love of God, and leadeth to eternal glory. The relation to heaven is the life and glory of every mercy.

Direct. XIII. Think oft how great a mercy it is, that thankfulness for mercy is made so great a part of thy duty.—Is it not the sweetest employment in the world to be always thinking on so sweet a thing as the mercies of God, and to be mentioning them with glad and thankful hearts? Is not this a sweeter kind of work than to be abusing mercy, and casting it away upon fleshly lusts, and sinning it away, and turning it against us? Yea, is it not a sweeter work than to be groaning under sin and misery? If God had as much fixed your thoughts upon saddening, heart-breaking objects, as he hath (by his commands) upon reviving and delighting objects, you might have thought religion a melancholy life. But when sorrow is

required but as preparatory to delight, and cheerful thanksgiving is made the life and sum of your religion, who but a monster will think it grievous to live in thankfulness to our great Benefactor? To think thus of the sweetness of it will do much to incline us to it, and make it easy to us.

Direct. XIV. Make conscience ordinarily of allowing God's mercies as great a room in thy thoughts and prayers, as thou allowest to thy sins, and wants, and troubles.—In a day of humiliation, or after some notable fall into sin, or in some special cases of distress, I confess sin and danger may have the greater share. But, ordinarily, mercy should take up more time in our remembrance and confession than our sins. Let the reasons of it first convince you, that this is your duty; and, when you are convinced, hold yourselves to the performance of it. If you cannot be so thankful as you desire, yet spend as much time in the confessing of God's mercy to you, as in confessing your sins and mentioning your wants. Thanksgiving is an effectual petitioning for more: it showeth that the soul is not drowned in selfishness, but would carry the fruit of all his mercies back to God. If you cannot think on mercy so thankfully as you would, yet see that it have a due proportion of your thoughts. This course (of allowing mercy its due time in our thoughts and prayers) would work the soul to greater thankfulness by degrees. Whereas, on the contrary, when men accustom themselves to have ten words or twenty of confession and petition for one of thanksgiving, and ten thoughts of sins, and wants, and troubles, for one of mercies, this starveth thankfulness and turneth it out of doors. You can command your words and thoughts if you will; resolve, therefore, on this duty.

Direct. XV. Take heed of a proud, a covetous, a fleshly, or a discontented mind; for all these are enemies to thankfulness.—A proud heart thinks itself the worthiest for more, and thinks diminutively of all. A covetous heart is still gaping after more, and never returning the fruit of what it hath received. A fleshly mind is an insatiable gulf of corporal mercies; like a greedy dog that is gaping for another bone when he hath devoured one, and sacrificeth all to his belly, which is his god, Phil. iii. 18. A discontented mind is always murmuring and never pleased, but findeth something still to quarrel at; and taketh more notice of the denying of its unjust desires, than of the giving of many undeserved mercies. Thankfulness prospereth not, where these vices prosper.

Direct. XVI. Avoid as much as may be a melancholy and over-fearful temper; for that will not suffer you to see or taste your greatest mercies, nor to be glad or thankful for any thing you have, but is still representing all things to you in a terrible or lamentable shape.—The grace of thankfulness may he habitually in a timorous, melancholy mind; and that appeareth in their valuation of the mercy. How glad and thankful would they be, if they were assured that the love of God is towards them! But it is next to impossible for them, ordinarily, to exercise thankfulness, because they cannot believe any thing of themselves that is good and comfortable. It is as natural for them to be still fearing, and despairing, and complaining, and troubling themselves, as for froward children to be crying, or sick men to groan. Befriend not therefore this miserable disease, but resist it by all due remedies.

Direct. XVII. Take heed of unthankful doctrines, which teach you to deny or undervalue mercy.—Such is, 1. The doctrines of the Pelagians, (whom Prosper calleth the Ungrateful,) that denied faith and special grace to be any special gift of God; and that teach you, that Peter

is no more beholden to God than Judas, for his differencing grace. 2. The doctrine which denieth general grace, (which is presupposed unto special,) and tells the world, that Christ died only for the elect, and that all the mercy of the gospel is confined to them alone; and teacheth all men to deny God any thanks for Christ or any gospel mercy, till they know that they are elect and justified; and would teach the wicked, (on earth and in hell,) that they ought not to accuse themselves for sinning against any gospel mercy, or for rejecting a Christ that died for them. 3. All doctrine which makes God the physical, efficient predeterminer of every act of the creature considered in all its circumstances; and so tells you, that saving grace is no more, nor any otherwise caused, of God, than sin and every natural act is; and our thanks that we owe him for keeping us from sin is but for not irresistible premoving us to it. Such doctrines cut the veins of thankfulness; and being not doctrines according to godliness, the life of grace and spiritual sense of believers are against them.

Direct. XVIII. Put not God off with verbal thanks, but give him thyself and all thou hast.—Thankfulness causeth the soul to inquire, "What shall I render unto the Lord for all his benefits towards me?" Psal. cxvi. 12. And it is no less than thyself and all thou hast that thou must render; that is, thou must give God not only thy tithes, and the sacrifice of Cain, but thyself to be entirely his servant, and all that thou hast to be at his command, and used in the order that he would have thee use it. A thankful soul devoteth itself to God; this is the "living, acceptable sacrifice," Rom. xii. 1. It studieth how to do him service, and how to do good with all his mercies. Thankfulness is a powerful spring of obedience, and makes men long to be fruitful and profitable, and glad of opportunities to be serviceable to God. Thus law and gospel, obedience and gratitude, concur. A thankful obedience and an obedient thankfulness are a christian's life. "Offer unto God thanksgiving; and pay thy vows to the Most High: and call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, I will show the salvation of God," Psal. 1. 14, 15, 23.

I beseech thee now that readest these lines, be so true to God, be so ingenuous, be so much a friend to the comfort of thy soul, and so much love a life of pleasure, as to set thyself for the time to come to a more conscionable performance of this noble work; and steep thy thoughts in the abundant mercies of thy God, and express them more in all thy speech to God and man. Say as David, "O Lord, truly I am thy servant; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord," Psal. cxvi. 16, 17. "I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Thou hast put off my sackcloth and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever," Psal. xxx. 1-4, 11, 12. "I will praise the name of God with a song, and magnify him with thanksgiving. This also shall please the Lord better than an ox," Psal. lxix. 30, 31. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night," Psal. xcii. 1, 2. "At midnight will I rise to give thanks unto thee, because of thy righteous judgments," Psal. cxix. 62. "Surely

the righteous shall give thanks unto thy name; the upright shall dwell in thy presence," Psal. cxl. 13. Remember that you are commanded "in every thing to give thanks," 1 Thess. v. 18. When God is scant in mercy to thee, then be thou scant in thankfulness to him; and not when the devil, and a forgetful, or unbelieving, or discontented heart, would hide his greatest mercies from thee. It is just with God to give up that person to sadness of heart, and to uncomfortable, self-tormenting melancholy, that will not be persuaded by the greatness and multitude of mercies, to be frequent in the sweet returns of thanks.

To glorify God.

Grand Direct. XV. Let thy very heart be set to glorify God, thy Creator Redeemer, and Sanctifier; both with the estimation of thy mind, the praises of thy mouth, and the holiness of thy life.

The glorifying of God, being the end of man and the whole creation, must be the highest duty of our lives; and therefore deserveth our distinct consideration. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. x. 31. "That God in all things might be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen," 1 Pet. iv. 11. I shall therefore first show you what it is to glorify God, and then give directions how to do it.

To glorify God is not to add to his essential perfections, or felicity, or real glory.[127] The glory of God is a word that is taken in these various senses: 1. Sometimes it signifieth the essential, transcendent excellencies of God in himself considered; so Rom. vi. 4; Psal. xix. 2. 2. Sometimes it signifieth that glory which the angels and saints behold in heaven: what this is, a soul in flesh cannot formally conceive or comprehend. It seemeth not to be the essence of God, because that is every where, and so is not that glory; or if any think that his essence is that glory, and is every where alike, and that the creature's capacity is all the difference betwixt heaven and earth, he seems confuted in that the glory of heaven will be seen by the glorified body itself, which it is thought cannot see the essence of God. Whether, then, that glory be the essence of God, or any immediate emanation from his excellency, as the beams and light that are sent forth by the sun, or a created glory for the felicity of his servants, we shall know when with the blessed we enjoy it. 3. Sometimes it is taken for the appearance of God's perfections in his creatures, either natural or free agents, as discerned by man, and for his honour in the esteem of man. John xi. 4, 40; 1 Cor. xi. 7; 2 Cor. iv. 15; Phil. i. 11; ii. 11; Isa. xxxv. 2; xl. 5, &c. And so to glorify God is, 1. Objectively, to represent his excellencies or glory; 2. Mentally, to conceive of them; 3. and Verbally, to declare them. I shall therefore distinctly direct you, 1. How to glorify God in your minds. 2. By your tongues. 3. By your lives.

Directions for glorifying God with the Heart.

Direct. I. Abhor all blasphemous representations and thoughts of God, and think not of him lamely, unequally, or diminutively, nor as under any corporeal shape; nor think not to comprehend him, but reverently admire him.—Conceive of him as incomprehensible and infinite: and if Satan would tempt thee to think meanly of any thing in God, or to think highly of one of his perfections, and meanly of another, abhor such temptations; and think of his power, knowledge, and goodness, equally as the infinite perfections of God.[128]

Direct. II. Behold his glory in the glory of his works of nature and of grace, and see him in all as the soul, the glory, the all of the whole creation.—What a power is that which made and preserveth all the world! What a wisdom is that which set in joint the universal frame of heaven and earth, and keepeth all things in their order! How good is he that made all good, and gave the creatures all their goodness, both natural and spiritual, by creation and renewing grace! Thus "the heavens declare the glory of God, and the firmament showeth his handy work," Psal. xix. 1. "His glory covereth the heavens, and the earth is full of his praise," Hab. iii. 3. "The voice of the Lord is upon the waters; the God of glory thundereth," Psal. xxix. 3; cxlv.

Direct. III. Behold him in the person, miracles, resurrection, dominion, and glory of his blessed Son:—"who is the brightness of his glory, and the express image of his person; upholding all things by the word of his power, and having by himself purged our sins, sat down at the right hand of the Majesty on high, being made better than the angels," Heb. i. 3, 4. "By him" it is that "glory is given to God in the church," Eph. iii. 21. "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 9-11. "Pray," therefore, that the "God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the acknowledgment of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the celestials, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be Head over all things to his church," Eph. i. 17, &c. "The Father hath glorified his name in his Son," John xii. 28; xiii. 31, 32; xiv. 13; xvii. 1.

Direct. IV. Behold God as the end of the whole creation, and intend him as the end of all the actions of thy life.—You honour him not as God, if you practically esteem him not as your ultimate end; even the pleasing of his will, and the honouring him in the world. If any thing else be made your chiefest end, you honour it before him, and make a god of it.

Direct. V. Answer all his blessed attributes with suitable affections, (as I have directed in my "Treatise of the Knowledge of God," and here briefly direct. iv.) and his relations to us with the duty which they command, (subjection, love, &c.) as I have opened in the foregoing directions. We glorify him in our hearts, when the image of his attributes is there received.

Direct. VI. Behold him by faith as always present with you.—And then every attribute will the more affect you, and you will not admit dishonourable thoughts of him. Pray to him as if you saw him, and you will speak to him with reverence. Speak of him as if you saw him, and you dare not take his name in vain, nor talk of God with a common frame of mind, nor in a common manner, as of common things. "By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him that is invisible," Heb. xi. 27. God is contemned by them that think they are behind his back.

Direct. VII. Think of him as in heaven where he is revealed in glory to the blessed, and magnified by their high, everlasting praise.—Nothing so much helpeth us to glorify God in our minds, as by faith to behold him where he is most glorious. The very reading over the description of the glory of the New Jerusalem, Rev. xxi. and xxii. will much affect a believing mind with a sense of the gloriousness of God. Suppose, with Stephen, we saw heaven opened, and the Ancient of days, the great Jehovah, gloriously illustrating the city of God, and Jesus in glory at his right hand, and the innumerable army of glorified spirits before his throne, praising and magnifying him with the highest admirations, and joyfullest acclamations, that creatures are capable of; would it not raise us to some of the same admirations? The soul that by faith is much above, doth most glorify God, as being nearest to his glory.

Direct. VIII. Foresee by faith the coming of Christ, and the day of the universal judgment, when Christ shall come in flaming fire with thousands of his holy angels, to be glorified in his saints, and admired in all them that do believe, 2 Thess. i. 10.

Direct. IX. Abhor all doctrines, which blaspheme or dishonour the name of God, and would blemish and hide the glory of his majesty.—I give you this rule for your own preservation, and not in imitation of uncharitable firebrands and dividers of the church, to exercise your pride and imperious humour, in condemning all men, to whose opinions you can maliciously affix a blasphemous consequence, which either followeth but in your own imagination, or is not acknowledged, but hated, by those on whom you do affix it. Let it suffice you to detest false doctrines, without detesting the persons that you imagine guilty of them, who profess to believe the contrary truth as stedfastly as you yourselves.

Direct. X. Take heed of sinking into flesh and earth, and being diverted by things sensible from the daily contemplation of the glory of God.—If your belly become your god, and you mind earthly things, and are set upon the honours, or profits, or pleasures of the world, when your conversation should be in heaven, you will be glorying in your shame, when you should be admiring the glory of your Maker, Phil. iii. 18-20; and you will have so much to do on earth, that you will find no leisure (because you have no hearts) to look up seriously to God.

Directions for glorifying God with our Tongues in his Praises.

How great a duty praising God is.

Direct. I. Conceive of this duty of praising God according to its superlative excellencies, as being the highest service that the tongue of men or angels can perform. To bless, or praise, or magnify God, is not to make him greater, or better, or happier than he is; but to declare and

extol his greatness, goodness, and felicity. And that your hearts may be inflamed to this excellent work, I will here show you how great and necessary, how high and acceptable a work it is.

1. It is the giving to God his chiefest due.[129] A speaking of him as he is; and when we have spoken the highest, how far fall we short of the due expression of his glorious perfections! Oh how great praise doth that almightiness deserve, which created and conserveth all the world, and overruleth all the sons of men, and is able to do whatsoever he will! "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise his works to another and declare his mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wondrous works; and men shall speak of the might of thy terrible acts, and I will declare thy greatness," Psal. cxlv. 3-5. What praise doth that knowledge deserve which extendeth to all things that are, or were, or ever shall be! and that wisdom which ordereth all the world! He knoweth every thought of man, and all the secrets of the heart, Psal. xliv. 21; xciv. 11. "Known unto God are all his works, from the beginning of the world," Acts xv. 18. "His understanding is infinite," Psal. cxlvii. 5. What praise doth that goodness and mercy deserve, which is diffused throughout all the world, and is the life, and hope, and happiness of men and angels! "His mercy is great unto the heavens, and his truth unto the clouds," Psal. lvii. 10. "Oh how great is his goodness to them that fear him!" Psal. xxxi. 19; and therefore how great should be his praise! "Who can utter the mighty acts of the Lord, and who can show forth all his praise?" Psal. cvi. 2. "For great is the glory of the Lord," Psal. cxxxviii. 5.

2. It is the end of all God's wondrous works, and especially the end which man was made for, that all things might praise him objectively, and men (and angels) in estimation and expression. That his glorious excellency might be visible in his works, and be admired and extolled by the rational creature: for this all things were created and are continued: for this we have our understanding and our speech: this is the fruit that God expecteth from all his works. Deny him this, and you are guilty of frustrating the whole creation, as much as in you lieth. You would have the sun to shine in vain, and the heavens and earth to stand in vain, and man and all things to live in vain, if you would not have God have the praise and glory of his works. Therefore, sun, and moon, and stars, and firmament, are called on to praise the Lord, Psal. cxlviii. 2-4, as they are the matter for which he must by us be praised. "O praise him therefore for his mighty acts: praise him according to his excellent greatness," Psal. cl. 2. "Oh that men would praise the Lord for his goodness, and declare his wondrous works for the children of men," Psal. cvii. 8, &c. Yea, it is the end of Christ in the redemption of the world, and in saving his elect, that God might, in the church, in earth and heaven, have the "praise and glory of his grace," Eph. i. 6, 12, 14. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name," Heb. xiii. 15. "And let the redeemed of the Lord say, that his mercy endureth for ever," Psal. cvii. 2. For this, all his saints "are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him that hath called them out of darkness into his marvellous light," 1 Pet. ii. 5, 9.

3. The praise of God is the highest and noblest work in itself. (1.) It hath the highest object, even the glorious excellencies of God. Thanksgiving is somewhat lower, as having more

respect to ourselves and the benefits received; but praise is terminated directly on the perfections of God himself. (2.) It is the work that is most immediately nearest on God, as he is our end: and as the end, as such, is better than all the means set together, as such, so are the final duties about the end greater than all the immediate duties. (3.) It is the work of the most excellent creatures of God, the holy angels: they proclaimed the coming of Christ, by way of praise, Luke ii. 13, 14, "Glory to God in the highest, on earth peace, good will towards men:" see Psal. ciii. 20; cxlviii. 2. And as we must be equal to the angels, it must be in equal praising God, or else it will not be in equality of glory. (4.) It is the work of heaven, the place and state of all perfection; and that is best and highest which is nearest heaven; where "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created," Rev. iv. 8, 10. Chap. xix. 5, "A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Ver. 6, 7, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour unto him: for the marriage of the Lamb is come, and his wife hath made herself ready."

4. It beseemeth us, and much concerneth us, to learn and exercise that work, which in heaven we must do for ever; and that is, to love and joyfully praise the Lord: for earth is but the place of our apprenticeship for heaven. The preparing works of mortifying repentance must in their place be done; but only as subservient to these which we must ever do: when we shall sing the "new song" before the Lamb, "Thou art worthy;—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us kings and priests unto our God," Rev. v. 9, 10. Therefore the primitive church of believers is described as most like to heaven; Luke xxiv. 53, "With great joy they were continually in the temple, praising and blessing God." "O praise the Lord therefore in the congregation of the saints: let Israel rejoice in him that made him: let the children of Zion be joyful in their King," Psal. cxlix. 1, 2. "Let the saints be joyful in glory: let the high praises of God be in their mouths," ver. 5, 6.

5. Though we are yet diseased sinners, and in our warfare, among enemies, dangers, and perplexities, yet praise is seasonable and suitable to our condition here, as the greatest part of our duty, which all the rest must but promote. Pretend not that it is not fit for you because you are sinners, and that humiliation only is suitable to your state. For the design of your redemption, the tenor of the gospel, and your own condition, engage you to it. Are they not engaged to praise the Lord, that are brought so near him to that end? 1 Pet. ii. 5, 9;—that are reconciled to him?—to whom he hath given and forgiven so much? 1 Tim. i. 15; Tit. iii. 3, 5; Psal. ciii. 1-3;—that have so many great and precious promises? 2 Pet. i. 4;—that are the temples of the Holy Ghost, who dwelleth in them, and sanctifieth them to God?—that have a Christ interceding for them in the highest? Rom. viii. 33, 34;—that are always safe in the arms of Christ; that are guarded by angels; and devils and enemies forbidden to touch them, further than their Father seeth necessary for their good?—that have the Lord for their God? Psal. xxxiii. 12; iv. 8;—that have his saints for their companions and helpers?—that have so many ordinances to help their souls; and so many creatures and comforts for their bodies?—

that live continually upon the plenty of his love?—that have received so much, and are still receiving? Should we not bless him every day with praise, that blesseth us every day with benefits? Should we not praise the bridge that we go over?—the friend that we have tried so oft? And resolve, as Psal. cxlv. "Every day will I bless thee: I will praise thy name for ever and ever." Psal. lxiii. 3, 4, "Because thy loving-kindness is better than life, my lips shall praise thee: thus will I bless thee while I live: I will lift up my hands in thy name." Are they not bound to praise him on earth, that must reign with Christ for ever in heaven? Rom. viii. 17, 33; Rev. i. 5, 6; Col. i. 12; 1 Pet. i. 4.

6. The praises of God do exercise our highest graces: praise is the very breath of love, and joy, and gratitude: it tendeth to raise us above ourselves, and make our hearts to burn within us, while the glorious name of God is magnified: it hath the most pure, and spiritual, and elevating effect upon the soul; and therefore tendeth most effectually to make us more holy, by the increase of these graces.

7. To be much employed in the praise of God, doth tend exceedingly to the vanquishing all hurtful doubts, and fears, and sorrows. Joy and praise promote each other. And this it doth, (1.) By keeping the soul near to God, and within the warmth of his love and goodness, Psal. cxl. 13. (2.) By the exercise of love and joy, which are the cordial, reviving, strengthening graces, Psal. xciv. 19; cxvi. 1. (3.) By dissipating distrustful, vexing thoughts, and diverting the mind to sweeter things, Psal. civ. 34. (4.) By keeping off the tempter, who usually is least able to follow us with his molestations, when we are highest in the praises of our God. (5.) By bringing out the evidences of our sincerity into the light, while the chiefest graces are in exercise, 2 Cor. iii. 18. (6.) And by way of reward from God, that loveth the praises of his meanest servants. And here I would commend this experiment, to uncomfortable, troubled souls, that have not found comfort by long searching after evidences in themselves. Exercise yourselves much in the praises of God: this is a duty that you have no pretence against. Against thanksgiving for his grace, you pretend that you know not that you have received his grace; but to praise him in the excellency of his perfections, his power, and wisdom, and goodness, and mercy, and truth, is the duty of all men in the world. While you are doing this, you will feel your graces stir, and feel that comfort from the face of God, which you are not like to meet with in any other way whatsoever. Evidences are exceeding useful to our ordinary stated peace and comfort; but it is oft long before we confidently discern them: and they are oft discerned when yet the soul is not excited to much sense of comfort and delight: and we quickly lose the sight of evidences, if we be not very wise and careful. But a life of praise bringeth comfort to the soul, as standing in the sunshine bringeth light and warmth: or as labouring doth warm the body: or as the sight and converse of our dearest friend, or the hearing of glad tidings, doth rejoice the heart, without any great reasoning or arguing the case. This is the way to have comfort by feeling, to be much in the hearty praises of the Lord. When we come to heaven we shall have our joy, by immediate vision, and the delightful exercise of love and praise. And if you would taste the heavenly joys on earth, you must imitate them in heaven as near as possibly you can; and this is your work of nearest imitation.

8. To live a life of praising God, will make religion sweet and easy to us, and take off the wearisomeness of it, and make the word of God a pleasure to us. Whereas they that set themselves only to the works of humiliation, and leave out these soul-delighting exercises,

do cast themselves into exceeding danger, by making religion seem to them a grievous and undesirable life. This makes men backward to every duty, and do it heartlessly, and easily yield to temptations of omission and neglect, if not at last fall off through weariness: whereas the soul that is daily employed in the high and holy praises of his God, is still drawn on by encouraging experience, and doth all with a willing, ready mind.

9. No duty is more pleasing to God, than the cheerful praises of his servants. He loveth your prayers, tears, and groans; but your praises much more: and that which pleaseth God most, must be most pleasing to his servants; for to please him is their end: this is the end of all their labour, that "whether present or absent, they may be accepted of him," 2 Cor. v. 9. So that it is a final enjoying, and therefore a delighting duty.

10. To be much employed in the praises of God, will acquaint the world with the nature of true religion, and remove their prejudice, and confute their dishonourable thoughts and accusations of it, and recover the honour of Christ, and his holy ways, and servants. Many are averse to a holy life, because they think that it consisteth but of melancholy fears or scrupulosity: but who dare open his mouth against the joyful praises of his Maker? I have heard and read of several enemies and murderers, that have broke in upon christians with an intent to kill them, or carry them away, that finding them on their knees in prayer, and reverencing the work so much as to stay and hear them till they had done, have reverenced the persons also, and departed, and durst not touch the heavenly worshippers of God. This life of praise is a continual pleasure to the soul; clean contrary to a melancholy life. It is recreating to the spirits, and healthful to the body, which is consumed by cares, and fears, and sorrows. It is the way that yieldeth that "mirth which doth good like a medicine, and is a continual feast," Prov. xvii. 22; xv. 15. Therefore saith the apostle, "Is any merry, let him sing psalms," James v. 13. He cannot better exercise mirth, than in singing praises to his God. This keeps the soul continually on the wing, desiring still to be nearer God, that it may have more of these delights: and so it overcomes the sense of persecutions and afflictions, and the fears of death, and is a most excellent cordial and companion in the greatest sufferings. Was it not an excellent hearing, to have been a witness of the joy of Paul and Silas, when in the prison and stocks, with their backs sore with scourges, they sang at midnight the praises of the Lord? Acts xvi. 25; so that all the doors were opened, and all the prisoners' bonds were loosed, that had been their auditors; so great was God's acceptance of their work. Oh that we would do that honour and right to true religion, as to show the world the nature and use of it, by living in the cheerful praises of our God, and did not teach them to blaspheme it, by our misdoings!

I have said the more of the excellency and benefits of this work, because it is one of your best helps to perform it, to know the reasons of it, and how much of your religion, and duty, and comfort consisteth in it: and the forgetting of this, is the common cause that it is so boldly and ordinarily neglected, or slubbered over as it is.

Direct. II. The keeping of the heart in the admiration and glorifying of God, according to the foregoing directions, is the principal help to the right praising of him with our lips.—For out of the heart's abundance the mouth will speak: and if the heart do not bear its part, no praise is melodious to God.

Direct. III. Read much those Scriptures which speak of the praises of God; especially the Psalms: and furnish your memories with store of those holy expressions of the excellencies of God, which he himself hath taught you in his word.—None knoweth the things of God, but the Spirit of God; who teacheth us in the Scripture to speak divinely of things divine. No other dialect so well becometh the work of praise. God, that best knoweth himself, doth best teach us how to know and praise him. Every christian should have a treasury of these sacred materials in his memory, that he may be able at all times, in conference and in worship, to speak of God in the words of God.

Direct. IV. Be much in singing psalms of praise, and that with the most heart-raising cheerfulness and melody; especially in the holy assemblies.—The melody and the conjunction of many serious, holy souls, doth tend much to elevate the heart. And where it is done intelligibly, reverently, in conjunction with a rational, spiritual, serious worship, the use of musical instruments are not to be scrupled or refused; any more than the tunes or melody of the voice.

Direct. V. Remember to allow the praises of God their due proportion in all your prayers.—Use not to shut it out, or forget it, or cut it short with two or three words in the conclusion. The Lord's prayer begins and ends with it: and the three first petitions are for the glorifying the name of God, and the coming of his kingdom, and the doing of his will, by which he is glorified: and all this before we ask any thing directly for ourselves. Use will much help you in the praise of God.

Direct. VI. Especially let the Lord's day be principally spent in praises and thanksgivings for the work of our redemption, and the benefits thereof.—This day is separated by God himself to this holy work; and if you spend it (ordinarily) in other religious duties, that subserve not this, you spend it not as God requireth you. The thankful and praiseful commemoration of the work of man's redemption, is the special work of the day: and the celebrating of the sacrament of the body and blood of Christ, (which is therefore called the Eucharist,) was part of these laudatory exercises, and used every Lord's day by the primitive church. It is not only a holy day, separated to God's worship in general; but to this eucharistical worship in special above the rest, as a day of praises and thanksgiving unto God: and thus all christians (ordinarily) should use it.

Direct. VII. Let your holy conference with others be much about the glorious excellencies, works, and mercies of the Lord, in way of praise and admiration.—This is indeed to speak to edification, and as the "oracles of God," Eph. iv. 29; "that God in all things may be glorified," 1 Pet. iv. 11. Psal. xxix. 9, "In his temple doth every one speak of his glory." Psal. xxxv. 28, "My tongue shall speak of thy righteousness, and of thy praises all the day long." Psal. cxlv. 6, 11, 21, "And men shall speak of the might of thy terrible acts.—They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.—My mouth shall speak of the praises of the Lord; and let all flesh bless his holy name for ever and ever." Psal. cv. 2, 3, "Talk ye of all his wondrous works: glory ye in his holy name."

Direct. VIII. Speak not of God in a light, unreverent, or common sort, as if you talked of common things; but with all possible seriousness, gravity, and reverence, as if you saw the majesty of the Lord.—A common and a holy manner of speech are contrary. That only is holy which is separated to God from common use. You speak profanely, (in the manner, how holy soever the matter be,) when you speak of God with that careless levity, as you use to speak of common things. Such speaking of God is dishonourable to him, and hurts the hearers more than silence, by breeding in them a contempt of God, and teaching them to imitate you in slight conceits and speech of the Almighty: whereas, one that speaketh reverently of God, as in his presence, doth ofttimes more affect the hearers with a reverence of his Majesty, with a few words, than unreverent preachers with the most accurate sermons, delivered in a common or affected strain. Whenever you speak of God, let the hearers perceive that your hearts are possessed with his fear and love, and that you put more difference between God and man, than between a king and the smallest worm: so when you talk of death or judgment, of heaven or hell, of holiness or sin, or any thing that nearly relates to God, do it with that gravity and seriousness as the matter doth require.

Direct. IX. Speak not so unskilfully and foolishly of God, or holy things, as may tempt the hearers to turn it into a matter of scorn or laughter.—Especially understand how your parts are suited to the company that you are in. Among those that are more ignorant, some weak discourses may be tolerable and profitable; for they are most affected with that which is delivered in their own dialect and mode: but among judicious or captious hearers, unskilful persons must be very sparing of their words, lest they do hurt while they desire to do good, and make religion seem ridiculous. We may rejoice in the scorns which we undergo for Christ, and which are bent against his holy laws, or the substance of our duty: but if men are jeered for speaking ridiculously and foolishly of holy things, they have little reason to take comfort in any thing of that, but their honest meanings and intents; nay, they must be humbled for being a dishonour to the name of godliness. But the misery is, that few of the ignorant and weak have knowledge and humility enough to perceive their ignorance and weakness, but they think they speak as wisely as the best, and are offended if their words be not reverenced accordingly. As a minister should study and labour for a skill and ability to preach, because it is his work; so every christian should study for skill to discourse with wisdom and meet expressions about holy things, because this is his work. And as unfit expressions and behaviour in a minister do cause contempt instead of edifying, so do they in discourse.

Direct. X. Whenever God's holy name or word is blasphemed, or used in levity or jest, or a holy life is made a scorn, or God is notoriously abused or dishonoured, be ready to reprove it with gravity where you can; and where you cannot, at least let your detestation of it be conveniently manifested.—Among those to whom you may freely speak, lay open the greatness of their sin. Or, if you are unable for long or accurate discourse, at least tell them who hath said, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." And where your speech is unmeet, (as to some superiors,) or is like to do more harm than good, let your departing the room, or your looks, or rather your tears, show your dislike.[130]

Directions for the glorifying God in our Lives.

Direct. I. Our lives then glorify God, when they are such as his excellencies most appear in: and that is, when they are most divine or holy; when they are so managed, that the world may see, that it is God that we have chiefly respect unto, and that HOLINESS TO THE LORD is written upon all our faculties and affairs.—So much of GOD as appeareth in our lives, so much they are truly venerable, and advanced above the rank of fleshly, worldly lives.[131] God only is the real glory of every person, and every thing, and every word or action of our lives. And the natural conscience of the world, which, in despite of their atheism, is forced to confess and reverence a Deity, will be forced (even when they are hated and persecuted) to reverence the appearance of God in his holy ones. Let it appear therefore, 1. That God's authority commandeth you, above all the powers of the earth, and against all the power of fleshly lusts. 2. That it is the glory and interest of God that you live for, and look after principally in the world, and not your own carnal interest and glory: and that it is his work that you are doing, and not your own; and his cause, and not your own, that you are engaged in.[132] 3. That it is his word and law that is your rule. 4. And the example of his Son that is your pattern. 5. And that your hearts and lives are moved and acted in the world, by motives fetched from the rewards which he hath promised, and the punishments which he hath threatened, in the world to come. 6. And that it is a supernatural, powerful principle, sent from God into your hearts, even the Holy Ghost, by which you are inclined and actuated in the tenor of your lives. 7. And that your daily converse is with God, and that men and other creatures are comparatively nothing to you, but are made to stand by, while God is preferred, and honoured, and served by you; and that all your business is with him, or for him in the world.

Direct. II. The more of heaven appeareth in your lives, the more your lives do glorify God.—Worldly and carnal men are conscious, that their glory is a vanishing glory, and their pleasure but a transitory dream, and that all their honour and wealth will shortly leave them in the dust; and therefore, they are forced, in despite of their sensuality, to bear some reverence to the life to come. And though they have not hearts themselves to deny the pleasures and profits of the world, and to spend their days in preparing for eternity, and in laying up a treasure in heaven; yet they are convinced, that those that do so, are the best and wisest men; and they could wish that they might die the death of the righteous, and that their last end might be like his. As heaven exceedeth earth, even in the reverent acknowledgment of the world, though not in their practical esteem and choice; so heavenly christians have a reverent acknowledgment from them, (when malice doth not hide their heavenliness by slanders,) though they will not be such themselves. Let it appear in your lives, that really you seek a higher happiness than this world affordeth, and that you verily look to live with Christ; and that as honour, and wealth, and pleasure command the lives of the ungodly, so the hope of heaven commandeth yours. Let it appear that this is your design and business in the world, and that your hearts and conversations are above, and that whatever you do or suffer, is for this, and not for any lower end; and this is a life that God is glorified by.

Direct. III. It glorifieth God, by showing the excellency of faith, when we contemn the riches and honour of the world, and live above the worldling's life; accounting that a despicable

thing, which he accounts his happiness, and loseth his soul for.—As men despise the toys of children, so a believer must take the transitory vanities of this world, for matters so inconsiderable, as not to be worthy his regard, save only as they are the matter of his duty to God, or as they relate to him, or the life to come. Saith Paul, 2 Cor. iv. 18, "We look not at the things which are seen," (they are not worth our observing or looking at,) "but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." The world is under a believer's feet, while his eye is fixed on the celestial world. He travelleth through it to his home, and he will be thankful if his way be fair, and if he have his daily bread: but it is not his home, nor doth he make any great matter, whether his usage in it be kind or unkind, or whether his inn be well adorned or not. He is almost indifferent whether, for so short a time, he be rich or poor, in a high or in a low condition, further than as it tendeth to his Master's service. Let men see that you have a higher birth than they, and higher hopes, and higher hearts, by setting light by that, which their hearts are set upon as their felicity. When seeming christians are as worldly and ambitious as others, and make as great a matter of their gain, and wealth, and honour, it showeth that they do but cover the base and sordid spirit of worldlings, with the visor of the christian name, to deceive themselves, and bring the faith of christians into scorn, and dishonour the holy name which they usurp.

Direct. IV. It much honoureth God, when his servants can quietly and fearlessly trust in him, in the face of all the dangers and threatenings which devils or men can cast before them; and can joyfully suffer pain or death, in obedience to his commands, and in confidence on his promise of everlasting happiness.—This showeth that we believe indeed that "there is a God," and that "he is the rewarder of them that diligently seek him," Heb. xi. 6; and that he is true and just; and that his promises are to be trusted on; and that he is able to make them good, in despite of all the malice of his enemies; and that the threats or frowns of sinful worms are contemptible to him that feareth God. Psal. lviii. 11, "So that men shall say, Verily there is a reward for the righteous: verily there is a God that judgeth in the earth," and that at last will judge the world in righteousness. Paul gloried in the Thessalonians, "for their faith and patience, in all their persecutions and tribulations which they endured; as a manifest token of the righteous judgment of God, that they might be accounted worthy of the kingdom of God, for which they suffered. Seeing it is a righteous thing with God to recompense tribulation to them that trouble us, and rest with his saints to those that are troubled," 2 Thess. i. 4-7. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified," 1 Pet. iv. 14. "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf," ver. 16. When confidence in God, and assurance of the great reward in heaven, Matt. v. 11, 12, doth cause a believer undauntedly to say as the three witnesses, Dan. iii. "We are not careful, O king, to answer thee in this matter: the God whom we serve is able to deliver us:" when by faith we can go through the trial of cruel mockings and scourgings, of bonds and imprisonment, to be destitute and afflicted, yea, and tortured, not accepting deliverance, (upon sinful terms,) thus God is glorified by believers. "Lift up your voices," O ye afflicted saints, "and sing, for the majesty of the Lord. Glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea," Isa. xxiv. 14, 15. Sing to his praise with Paul and Silas, though your feet be in the stocks. If God call for your

lives, remember that "you are not your own, you are bought with a price; therefore glorify God in your bodies and spirits which are his," 1 Cor. vi. 20. Rejoice in it, if you "bear in your bodies the marks of the Lord Jesus," Gal. vi. 17; and if you "always bear about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in your bodies," 2 Cor. iv. 10. And "with all boldness," see that "Christ be magnified in your bodies, whether it be by life or death," Phil. i. 20. He dishonoureth and reproacheth Christ and faith, that thinks he is not to be trusted even unto the death.

Direct. V. It much honoureth God, when the hopes of everlasting joys do cause believers to live much more joyfully than the most prosperous worldlings.—Not with their kind of doting mirth, in vain sports and pleasures, and foolish talking, and uncomely jests; but in that constant cheerfulness and gladness, which beseemeth the heirs of glory. Let it appear to the world, that indeed you hope to live with Christ, and to be equal with the angels. Do a dejected countenance, and a mournful, troubled, and complaining life, express such hopes? or rather tell men that your hopes are small, and that God is a hard master, and his service grievous? Do not thus dishonour him by your inordinate dejectedness; do not affright and discourage sinners from the pleasant service of the Lord.

Direct. VI. When christians live in a readiness to die, and can rejoice in the approach of death, and love and long for the day of judgment, when Christ shall justify them from the slanders of the world, and shall judge them to eternal joys: this is to the glory of God and our profession.—When death, which is the king of fears to others, appeareth as disarmed and conquered to believers; when judgment, which is the terror of others, is their desire; this showeth a triumphant faith, and that godliness is not in vain. It must be something above nature that can make a man "desire to depart and be with Christ, as best of all," and "to be absent from the body and present with the Lord," and to "comfort one another" with the mention of the glorious coming of their Lord, and the day when he shall judge the world in righteousness, Phil. i. 21; 2 Cor. v. 8; 1 Thess. iv. 18; 2 Thess. i. 10.

Direct. VII. The humility, and meekness, and patience of christians, much honour God and their holy faith; as pride, and passion, and impatience dishonour him.—Let men see that the Spirit of God doth cast down the devilish sin of pride, and maketh you like your Master, that humbled himself to assume our flesh, and to the "death of the cross," and to the contradiction and reproach of foolish sinners, and "made himself of no reputation," but "endured the shame" of being derided, spit upon, and crucified, Phil. ii. 7-9; Heb. xii. 2; and stooped to wash the feet of his disciples. It is not stoutness, and lifting up the head, and standing upon your terms, and upon your honour in the world, that is the honouring of God. When you are as little children, and as nothing in your own eyes, and seek not the honour that is of men, but say, "Not to us, O Lord, not to us, but to thy name be the glory," Psal. cxv. 1; and are content that your honour decrease and be trodden into the dirt, that his may increase, and his name be magnified; this is the glorifying of God. So when you show the world, that you are above the impotent passions of men, not to be insensible, but to be "angry and sin not," and to "give place to wrath," and not to resist and "avenge yourselves," Rom. xii. 19; and to be "meek and lowly in heart," Matt. xi. 29. It will appear that you have the wisdom which is "from above," if you be "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and hypocrisy," James iii. 17. "But if you have bitter envying and strife in

your hearts, glory not, and lie not against the truth," as if this were the wisdom from above which glorifieth God; for this "wisdom descendeth not from above, but is earthly, sensual, and devilish," ver. 14, 15. "A meek and quiet spirit is of great price in the sight of God," 1 Pet. iii. 4; an ornament commended to women by the Scripture, which is amiable in the eyes of all.

Direct. VIII. It honoureth God and our profession, when you abound in love and good works; loving the godly with a special love, but all men with so much love, as makes you earnestly desirous of their welfare, and to love your enemies, and put up wrongs, and to study to do good to all, and hurt to none.—To be abundant in love, is to be like to God, who is love itself, 1 John iv. 7, 11; and showeth that God dwelleth in us, ver. 12. "All men may know that we are Christ's disciples, if we love one another," John xiii. 35. This is the "new" and the "great commandment; the fulfilling of the law," Rom. xiii. 10; John xv. 12, 17; xiii. 34. You will be known to be the "children of your heavenly Father, if you love your enemies, and bless them that curse you, and pray for them that hate and persecute you, and despitefully use you," Matt. v. 44. Do all the good that possibly you can, if you would be like him that doth good to the evil, and whose mercies are over all his works. Show the world that you "are his workmanship, created to good works in Christ Jesus, which he hath ordained for you to walk in," Eph. ii. 10. "Herein is your Father glorified, that ye bring forth much fruit," John xv. 8. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16. "Honour God with thy substance, and with the first-fruits of all thy increase," Prov. iii. 9. "And those that honour him he will honour," 1 Sam. ii. 30; when barren, worldly hypocrites, that honour God only with their lips, and flattering words, shall be used as those that really dishonour him.

Direct. IX. The unity, concord, and peace of christians, do glorify God and their profession; when their divisions, contentions, and malicious persecutions of one another, do heinously dishonour him.—Men reverence that faith and practice which they see us unanimously accord in. And the same men will despise both it and us, when they see us together by the ears about it, and hear us in a Babel of confusion, one saying, This is the way, and another, That is it; one saying, Lo here is the true church and worship, and another saying, Lo it is there. Not that one man or a few must make a shoe meet for his own foot, and then say, All that will not dishonour God by discord, must wear this shoe: think as I think, and say as I say, or else you are schismatics. But we must all agree in believing and obeying God, and "walking by the same rule so far as we have attained," Phil. iii. 15, 16. "The strong must bear the infirmities of the weak, and not please themselves; but every one of us please his neighbour for good to edification; and be like-minded one towards another, according to Christ Jesus, that we may with one mind and one mouth glorify God: receiving one another, as Christ also received us to the glory of God," Rom. xv. 1, 2, 5-7.

Direct. X. Justice commutative and distributive, private and public, in bargainings, and in government, and judgment, doth honour God and our profession in the eyes of all: when we do no wrong, but do to all men as we would they should do to us, Matt. vii. 12: that no man go beyond or defraud his brother in any matter; for the Lord is the avenger of all such, 1 Thess. iv. 6.—That a man's word be his master, and that we lie not one to another, nor equivocate or deal subtilly and deceitfully, but in plainness and singleness of heart, and in

simplicity and godly sincerity, have our conversation in the world. Perjured persons and covenant-breakers, that dissolve the bonds of human society, and take the name of God in vain, shall find by his vengeance that he holdeth them not guiltless.

Direct. XI. It much glorifieth God to worship him rationally and purely, in spirit and in truth, according to the glory of his wisdom and goodness; and it dishonoureth him to be worshipped ignorantly and carnally, with spells, and mimical, irrational actions, as if he were less wise than serious, grave, understanding men.—The worshippers of God have great cause to take heed how they behave themselves; lest they meet with the reward of Nadab and Abihu, and God tell them by his judgments, "that he will be sanctified in all them that come nigh him, and before all the people he will be glorified," Lev. x. 1-3. The second commandment is enforced by the jealousy of God about his worship. Ignorant, rude, unseemly words, or unhandsome gestures, which tend to raise contempt in the auditors; or levity of speech, which makes men laugh, is abominable in a preacher of the gospel. And so is it to pray irrationally, incoherently, confusedly, with vain repetitions and tautologies, as if men thought to be heard for their babbling over so many words, while there is not so much as an appearance of a well composed, serious, rational, and reverent address of a fervent soul to God. To worship God as the papists do, with images, Agnus Dei's, crucifixes, crossings, spittle, oil, candles, holy water, kissing the pax, dropping beads, praying to the Virgin Mary, and to other saints, repeating over the name of Jesus nine times in a breath, and saying such and such sentences so oft, praying to God in an unknown tongue, and saying to him they know not what, adoring the consecrated bread as no bread, but the very flesh of Christ himself, choosing the titular saint whose name they will invocate, fasting by feasting upon fish instead of flesh, saying so many masses a day, and offering sacrifice for the quick and the dead, praying for souls in purgatory, purchasing indulgences for their deliverance out of purgatory from the pope, carrying the pretended bones or other relics of their saints, the pope's canonizing now and then one for a saint, pretending miracles to delude the people, going on pilgrimages to images, shrines, or relics, offering before the images, with a multitude more of such parcels of devotion, do most heinously dishonour God, and, as the apostle truly saith, do make unbelievers say, "They are mad," 1 Cor. xiv. 23, and that they are "children in understanding," and not "men," ver. 20. Insomuch as it seemeth one of the greatest impediments to the conversion of the heathen and Mahometan world, and the chiefest means of confirming them in their infidelity, and making them hate and scorn christianity, that the Romish, and the eastern, and southern churches, within their view, do worship God so dishonourably as they do: as if our God were like a little child that must have pretty toys bought him in the fair, and brought home to please him. Whereas, if the unreformed churches in the east, west, and south were reformed, and had a learned, pious, able ministry, that clearly preached and seriously applied the word of God, and worshipped God with understanding, gravity, reverence, and serious spirituality, and lived a holy, heavenly, mortified, self-denying conversation, this would be the way to propagate christianity, and win the infidel world to Christ.

Direct. XII. If you will glorify God in your lives, you must be above a selfish, private, narrow mind, and must be chiefly intent upon the public good, and the spreading of the gospel through the world.—A selfish, private, narrow soul brings little honour to the cause of God:

it is always taken up about itself, or imprisoned in a corner, in the dark, to the interest of some sect or party, and seeth not how things go in the world: its desires, and prayers, and endeavours go no further than they can see or travel. But a larger soul beholdeth all the earth, and is desirous to know how it goeth with the cause and servants of the Lord, and how the gospel gets ground upon the unbelieving nations; and such are affected with the state of the church a thousand miles off, almost as if it were at hand, as being members of the whole body of Christ, and not only of a sect. They pray for the "hallowing of God's name," and the "coming of his kingdom," and the "doing of his will throughout the earth, as it is in heaven," before they come to their own necessities, at least in order of esteem and desire. The prosperity of themselves, or their party or country, satisfieth them not, while the church abroad is in distress. They live as those that know the honour of God is more concerned in the welfare of the whole, than in the success of any party against the rest. They pray that the gospel may have free course and be glorified abroad, as it is with them, and the preachers of it be "delivered from unreasonable and wicked men," 2 Thess. iii. 1, 2. The silencing the ministers, and suppressing the interest of Christ and souls, are the most grievous tidings to them: therefore they "pray for kings, and all in authority," not for any carnal ends, but that "we may lead a quiet and peaceable life in all godliness and honesty," 1 Tim. ii. 1-3. Thus God must be glorified by our lives.

Grand Direct. XVI. Let your life on earth be a conversation in heaven, by the constant work of faith and love; even such a faith as maketh things future as now present, and the unseen world as if it were continually open to your sight; and such a love as makes you long to see the glorious face of God, and the glory of your dear Redeemer, and to be taken up with blessed spirits in his perfect, endless love and praise.

My Treatise of "The Life of Faith," and the fourth part of "The Saints' Rest," being written wholly or mostly to this use, I must refer the reader to them, and say no more of it in this direction.

Grand Direct. XVII. As the soul must be carried up to God, and devoted to him, according to all the foregoing directions, so must it be delivered from carnal selfishness, or flesh-pleasing, which is the grand enemy to God and godliness in the world; and from the three great branches of this idolatry, viz. the love of sensual pleasures, the love of worldly wealth, and the proud desire and love of worldly honour and esteem: and the mortifying of these must be much of the labour of your lives.

Of this also I have written so much in a "Treatise of Self-denial," and in another called "The Crucifying of the World by the Cross of Christ," that I shall now pass by all, save what will be more seasonable anon under the more particular directions, in the fourth part, when I come to speak of selfishness, as opposed to the love of others.[133]

I have now given you the general grand directions, containing the very being and life of godliness and christianity; with those particular subdirections which are needful to the performance of them. And I must tell you, that as your life, and strength, and comfort principally depend on these, so doth your success in resisting all your particular sins: and therefore, if you first obey not these general directions, the more particular ones that follow will be almost useless to you, even as branches cut off from the stock of the tree, which are deprived thereby of their support and life. But upon supposition that first you will maintain these vital parts of your religion, I shall proceed to direct you first in some particulars most nearly subordinate to the forementioned duties, and then to the remoter branches.

APPENDIX.

The true doctrine of love to God, to holiness, to ourselves, and to others, opened in certain propositions; especially for resolving the questions, What self-love is lawful?—what sinful?—Whether God must be loved above our own felicity, and how?—Whether to love our felicity more than God, may stand with a state of saving grace?—Whether it be a middle state between sensuality and the divine nature, to love God more for ourselves than for himself?—Whether to love God for ourselves be the state of a believer as he is under the promise of the new covenant?—And whether the spirit and sanctification promised to believers, be the love of God for himself, and so the divine nature, promised to him that chooseth Christ and God by him out of self-love for his own felicity?—How God supposeth and worketh on the principle of self-love in man's conversion?—With many such like. To avoid the tediousness of a distinct debating each question.

Though these things principally belong to the theory, and so to another treatise in hand, called "Methodus Theologiæ;" yet because they are also practical, and have a great influence upon the more practical directions, and the right understanding of them may help the reader himself to determine a multitude of cases of conscience, the particular discussion and decision of which would too much increase this volume, which is so big already, I shall here

explain them in such brief propositions as yet shall give light to one another, and I hope contain much of the true nature of love, which is the mystery of the christian religion.

Prop. 1. The formal act of love is complacency, expressed by a *placet*; which Augustine so oft calleth delectation.

2. Benevolence, or desiring the good of those we love, is but a secondary act of love, or an effect of the prime, formal act. For to wish one well is not to love him formally; but we wish him well because we love him, and therefore first in order love him.

3. Their definition of love is therefore inept, and but from an effect, who say it is, *Alicui bene velle, ut ipst bene sit*.

4. Love is either merely sensitive and passionate, which is the sensible act and passion of the sensitive and fantastical appetite; or it is rational, which is the act of the rational appetite or will. The first is called sensitive in a double respect; 1. Because it followeth the apprehension of the senses, or fantasy, loving that which they apprehend as good; 2. And because it is exercised passionately and feelingly by the sensitive appetite. And the other is called rational, 1. Because it is the love of that which reason apprehendeth as good; and, 2. Because it is the complacency of that will which is a higher faculty than the sensitive appetite.

5. Sensitive love is oft without rational, (always in brutes,) but rational love is never totally without sensitive, at least in this life; whether it be because that the sensitive and rational are faculties of the same soul, or because they are so nearly connexed as that one cannot here move or act without the other?

6. But yet one is predominant in some persons, and the other in others.

7. Love is the complacency of the appetite in apprehended good. Good is the formal object of love. Sensitive love is the complacency of the sensitive appetite in sensible good (or in that which the sense and imagination apprehendeth as good). Rational love is the complacency of the rational appetite in that which reason apprehendeth good: the same thing with primary volition.

8. Good is not only a man's own felicity and the means thereto, called *mihi bonum*, good to me; either as profitable, pleasant, or honourable (as some think that have unmanned themselves): but there is extrinsic good, which is such in itself, in others, or for others, which yet is the natural object of man's love (so far as nature is sound). As the learning, and wisdom, and justice, and charity, and all other perfections of a man at the antipodes, whom I never saw, nor hope to see, or to receive any benefit by, is yet amiable to every man that hath not unmanned himself. So also is the good of posterity, of countries, of kingdoms, of the church, of the world, apprehended as future when we are dead and gone; yea, if we should be annihilated, desirable, and therefore amiable to us; when yet it could be no benefit to us.

9. Self-love is sensitive or rational. Sensitive, as such, is necessary and not free; and it is purposely by the most wise and blessed Creator planted in man and brutes, as a principle useful to preserve the world, and to engage the creature in the use of the means of its own

preservation, and so to bring it to perfection, and to endue it with those fears and hopes which make us subjects capable of moral government.

10. The rational or higher appetite also hath a natural inclination to self-preservation, perfection, and felicity; but as ordinable and ordinate to higher ends.

11. The rational powers cannot nullify the sensitive, nor directly or totally hinder the action of them; but they may and must indirectly hinder the act, by avoiding the objects and temptations, by diverting the thoughts to higher things, &c.; and may hinder the effects by governing the locomotive power.

12. Sensitive self-love containeth in it, 1. A love of life, and that is, of individual self-existence; 2. And a love of all sensitive pleasures of life; and, 3. Consequently, a love of the means of life and pleasure.

13. In sensitive self-love, therefore, self, that is, life, is both the material and formal object: we love ourselves even because we are ourselves; we love this individual person, and loathe annihilation or dissolution.

14. Though the will (or higher faculties) are naturally inclined also to love ourselves, and our own felicity, yet they exercise this inclination with a certain liberty; and though the act of simple complacency or volition towards our own being and felicity be so free as yet to be necessary, yet the comparative act (by which comparing several goods, we choose one and refuse another) may be so free as not to be necessary; that is, a man may will his own annihilation rather than some greater evil, (of which anon,) not as good in itself, and therefore not willed for itself, but as a means to a greater good; and so he may less nill it than a greater evil.

15. Also a tolerable pain may on the same account be willed, or less nilled, and so consented to, for the avoiding a greater evil; but intolerable pain cannot possibly be willed or consented to, or not nilled, because it taketh away the exercise of reason and free-will: but what is to be called intolerable I determine not, it being variously measurable according to the patient's strength.

16. The soul as intellectual, by its rational appetite, hath also a natural inclination to intellectual operations (to know and love) and to intellectual objects as such, and to intellectual perfections in itself. Yet so that, though it necessarily (though freely) loveth the said acts and perfections while it hath a being; yet doth it not necessarily love all the said objects, nor necessarily choose the continuance of its own being, but in some cases, as aforesaid, can yield or consent to an annihilation as a lesser evil.

17. The rational soul being not of itself, nor for itself alone, or chiefly, is naturally inclined not only to love to itself, and that which is for itself, but also to love extrinsic good, as was aforesaid; and accordingly it should love that best which is best: for *a quatenus et ad omne et ad gradum, valet argumentum*. If we must love any thing or person because it is good, (as the formal reason,) then we should love all that is good, and love that best which is best, if so discerned.

18. Though I must love greater, simple, extrinsic good above myself, with that love which is purely rational, yet it cannot ordinarily be done with a more sensitive and passionate love.

19. I am not always bound to do most good to him that I love better than others, and ought so to love, nor to him that I must wish most good to. Because there are other particular laws to regulate my actions, diverse from that which commandeth my affections: as those that put children, relations, families, neighbours, under our special charge and care; though often others must be more loved.

20. That good which is the object of love, is not a mere universal or general notion, but is always some particular or single being *in esse reali, vel in esse cognito*. As there is no such thing in *rerum natura*, as good in a mere general, which is neither the good of natural existence, or of moral perfection, or of pleasure, profit, honour, &c.; yea, which is not in this or in that singular subject, or so conceived; so there is no such thing as love, which hath not some such singular object. (As Rada and other Scotists have made plain.)

21. All good is either God, or a creature, or a creature's act or work.

22. God is good infinitely, eternally, primitively, independently, immutably, communicatively, of whom, and by whom, and to whom are all things: the beginning, or first efficient, the dirigent and ultimately ultimate cause of all created good; as making and directing all things for himself.

23. Therefore it is the duty of the intellectual creature to love God totally, without any exceptions or restrictions, with all the power, mind, and will, not only in degree above ourselves and all the world, but also as God, with a love in kind transcending the love of every creature.

24. All the goodness of the creature doth formally consist in its threefold relation to God, viz. 1. In the impresses of God as its first Efficient or Creator; as it is his image, or the effect and demonstration of his perfections, viz. his infinite power, wisdom, and goodness. 2. In its conformity to his directions, or governing laws, and so in its order and obedience. 3. And in its aptitude and tendency to God as its final cause, even to the demonstration of his glory, and the complacency of his will.

25. All creative good is therefore derivative, dependent, contingent, finite, secondary, from God, by God, and to God, receiving its form and measure from its respect to him.

26. Yet as it may be subordinately from man, as the principle of his own actions, and by man as a subordinate ruler of himself or others, and to man as a subordinate end; so there is accordingly a subordinate sort of goodness, which is so denominated from these respects unto the creature, that is himself good, subordinately.

27. But all this subordinate goodness (*bonum a nobis, bonum per nos, bonum nobis*) is but analogically so; and dependently on the former sort of goodness, and is something in due subordination to it, and against it, nothing, that is, not properly good.

28. The best and excellentest creatures, in the foresaid goodness related to God, are most to be loved; and all according to the degree of their goodness, more than as good in relation to ourselves.

29. But seeing their goodness is formally their relation unto God, it followeth that they are loved primarily only for his sake, and consequently God's image or glory in them is first loved; and so the true love of any creature is but a secondary sort of the love of God.

30. The best being next to God is the universe, or whole creation, and therefore next him most to be loved by us.

31. The next in amiableness is the whole celestial society, Christ, angels, and saints.

32. The next, when we come to distinguish them, is Christ's own created, glorified nature in the person of the Mediator, because God's glory or image is most upon him.

33. The next in amiableness is the whole angelical society, or the orders of intellectual spirits above man.

34. The next is the spirits of the just made perfect, or the triumphant church of saints in heaven.

35. The next is all this lower world.

36. The next is the church in the world, or militant on earth.

37. The next are the particular kingdoms and societies of the world, (and so the churches,) according to their various degrees.

38. The next, under societies and multitudes, are those individual persons who are best in the three forementioned respects, whether ourselves or others. And thus, by the objects, should our love that is rational be diversified in degree, and that be loved best that is best.

39. The amiable image of God in man is (as hath oft been said): 1. Our natural image of God, or the image of his three essential properties as such, that is, our vital, active power, our intellect, and our will. 2. Our moral image, or the image of his said properties in their perfections, viz. our holiness, that is, our holy life or spiritual vivacity and active power, our holy light or wisdom, our holy wills or love. 3. Our relative image of God, or the image of his supereminency, dominion, or majesty; which is, 1. Common to man, in respect to the inferior creatures, that we are their owners, governors, and end (and benefactors); 2. Eminently in rulers of men, parents, and princes, who are analogically sub-owners, sub-rulers, and sub-benefactors to their inferiors, in various degrees. By which it is discernible what it is that we are to love in man, and with what variety of kinds and degrees of love, as the kinds and degrees of amiableness in the objects differ.

40. Even the sun, and moon, and frame of nature, the inanimates and brutes, must be loved in that degree compared to man, and to one another, as their goodness before described, that

is, the impressions of the divine perfections, do more or less gloriously appear in them, and as they are adapted to him the ultimate end.

41. As God is in this life seen but darkly and as in a glass, so also proportionably to be loved; for our love cannot exceed our knowledge.

42. Yet it followeth not that we must love him only as he appeareth in his works, which demonstrate him as effects do their cause; for both by the said works improved by reason, and by his word, we know that he is before his works, and above them, and so distinct from them as to transcend, and comprehend, and cause them all, by a continual causality; and therefore he must accordingly be loved.

43. It greatly hindereth our love to God, when we overlook all the intermediate excellencies between him and us, which are much better, and therefore more amiable, than ourselves; such as are before recited.

44. The love of the universe, as bearing the liveliest image or impress of its cause, is an eminent secondary love of God, and a great help to our primary or immediate love of him. Could we comprehend the glorious excellency of the universal creation, in its matter, form, parts, order, and uses, we should see so glorious an image of God, as would unspeakably promote the work of love.

45. Whether the glory of God in heaven, which will for ever beautify the beholders and possessors, be the divine essence, (which is every where,) or a created glory purposely there placed for the felicity of holy spirits, and what that glory is, are questions fittest for the beholders and possessors to resolve.

46. But if it be no more than the universal, existent frame of nature, containing all the creatures of God beheld *uno intuitu* in the nature, order, and use of all the parts, it would be an unconceivable felicity to the beholders, as being an unconceivable glorious demonstration of the Deity.

47. It is lawful and a needful duty, to labour by the means of such excellencies as we know, which heaven is resembled to in Scripture, to imprint upon our imaginations themselves, such an image of the glory of the heavenly society, Christ, angels, saints, and the heavenly place and state, as shall help our intellectual apprehensions of the spiritual excellencies which transcend imagination. And the neglect of loving God as foreseen in the demonstration of the heavenly glory, doth greatly hinder our love to him immediately as in himself considered.

48. The Lord Jesus Christ, in his glorified, created nature, is crowned with the highest excellency of any particular creature, that he might be the Mediator of our love to God; and in him (seen by faith) we might see the glory of the Deity. And as in heaven we shall have (spiritual, glorified) bodies as well as souls, so the glorified, created nature of Christ will be an objective glory, fit for our bodies (at least) to behold in order to their glory, as the divine nature (as it pleaseth God in glory) revealed, will be to the soul.

49. The exercise of our love upon God as now appearing to the glorified, in the glorious created nature of Christ, (beheld by us by faith,) is a great part of our present exercise of divine love: and we extinguish our love to God, by beholding so little by faith our glorified Mediator.

50. We owe greater love to angels than to men, because they are better, nearer God, and liker to him, and more demonstrate his glory; and indeed also love us better, and do more for us, than we can do for one another. And the neglect of our due love and gratitude to angels, and forgetting our relation to them, and receivings by them, and communion with them, and living as if we had little to do with them, is a culpable overlooking God, as he appeareth in his most noble creatures, and is a neglect of our love to God in them, and a great hinderance to our higher more immediate love. Therefore by faith and love we should exercise a daily converse with angels, as part of our heavenly conversation, Phil. iii. 20, 21; Heb. xii. 22; and use ourselves to love God in them: though not to pray to them, or give them divine worship.

51. We must love the glorified saints more than the inhabitants of this lower world, because they are far better, and liker to God, and nearer to him, and more demonstrate his holiness and glory. And our neglect of conversing with them by faith, and of loving them above ourselves, and things on earth, is a neglect of our love to God in them, and a hinderance of our more immediate love. And a loving conversation with them by faith, would greatly help our higher love to God.

52. Our neglect of love to the church on earth, and to the kingdoms and public societies of mankind, is a sinful neglect of our love to God in them, and a hinderance of our higher love to him; and the true use of such a public love, would greatly further our higher love.

53. If those heathens who laid down their lives for their countries had neither done this for fame, nor merely as esteeming the temporal good of their country above their own temporal good and lives, but for the true excellency of many above one, and for God's greater interest in them, they had done a most noble, holy work.

54. Our adherence to our carnal selves first, and then to our carnal interests and friends, and neglecting the love of the highest excellencies in the servants of God, and not loving men according to the measure of the image of God on them, and their relation to him, is a great neglect of our love of God in them, and a hinderance of our higher immediate love. And to use ourselves to love men as God appeareth in them, would much promote our higher love. And so we should love the best of men above ourselves.

55. The loving of ourselves sensually, preferring our present life and earthly pleasure before our higher spiritual felicity in heaven, and our neglecting to love holiness, and seek it for ourselves, and then to love God in ourselves, is a neglect and hinderance of the love of God.

56. Man hath not lost so much of the knowledge and love of God, as appearing in his greatness, and wisdom, and natural goodness in the frame of nature, as he is the Author of the creatures' natural goodness, as he hath of the knowledge and love of his holiness, as he is the holy Ruler, Sanctifier, and End of souls.

57. The sensitive faculty and sensitive interest are still predominant in a carnal or sensual man; and his reason is voluntarily enslaved to his sense: so that even the intellectual appetite, contrary to its primitive and sound nature, loveth chiefly the sensitive life and pleasure.

58. It is therefore exceeding hard in this depraved state of nature, to love God or any thing better than ourselves; because we love more by sense than by reason, and reason is weak and serveth the interest of sense.

59. Yet the same man who is prevalently sensual, may know that he hath a rational, immortal soul, and that knowledge and rectitude are the felicity of his soul; and that it is the knowledge and love of and delight in God, the highest good, that can make him perpetually happy: and therefore as these are apprehended as a means of his own felicity, he may have some kind of love or will unto them all.

60. The thing therefore that every carnal man would have, is an everlasting, perfect, sensual pleasure; and he apprehendeth the state of his soul's perfection mostly as consisting in this kind of felicity: and even the knowledge and love of God, which he taketh for part of his felicity, is principally apprehended but as a speculative gratifying of the imagination, as carnal men now desire knowledge. Or if there be a righter notion of God and holiness to be loved for themselves, even ultimately above our sensual pleasure and ourselves; yet this is but an uneffectual, dreaming knowledge, producing but an answerable lazy wish: and it will not here prevail against the stronger love of sensuality and fantastical pleasure, nor against inordinate self-love. And it is a sensual heaven, under a spiritual name, which the carnal hope for.

61. This carnal man may love God as a means to this felicity so dreamed of; as knowing that without him it cannot be had, and tasting corporal comforts from him here: and he may love holiness as it removeth his contrary calamities, and as he thinks it is crowned with such a reward. But he had rather have that reward of itself without holiness.

62. He may also love and desire Christ, as a means (conceived) to such an end; and he may use much religious duty to that end; and he may forbear such sins as that end can spare, lest they deprive him of his hoped-for felicity. Yea, he may suffer much to prevent an endless suffering.

63. As nature necessarily loveth self and self-felicity, God and the devil do both make great use of this natural *pondus*, or necessitating principle, for their several ends. The devil saith, thou lovest pleasure, therefore take it and make provision for it. God saith, thou lovest felicity, and fearest misery: I and my love are the true felicity; and adhering to sensual pleasure depriveth thee of better, and is the beginning of thy misery, and will bring thee unto worse.

64. God commandeth man nothing that is not for his own good, and forbiddeth him nothing which is not (directly or indirectly) to his hurt: and therefore engageth self-love on his side for every act of our obedience.

65. Yet this good of our own is not the highest, nor all the good which God intendeth, and we must intend; but it is subordinate unto the greater good aforementioned.

66. As a carnal man may have opinionative, uneffectual convictions, that God and his love are his spiritual felicity (better than sensual); yea, and that God is his estimate end above his own felicity itself; so the sanctifying of man consisteth in bringing up these convictions to be truly effectual and practical, to renew and rule the mind, and will, and life.

67. Whether this be done by first knowing God as the beginning and end, above ourselves, and then knowing (effectually) that he is man's felicity; or whether self-love be first excited to love him as our own felicity, and next we be carried up to love him for himself, as our highest end, it cometh all to one when the work is done; and we cannot prove that God tieth himself constantly to either of these methods alone. But experience telleth us, that the latter is the usual way; and that as nature, so grace beginneth with the smallest seed, and groweth upward towards perfection; and that self-love, and desire of endless felicity, and fear of endless misery, are the first notable effects or changes on a repenting soul.

68. And indeed the state of sin lieth both in man's fall from God to self, and in the mistake of his own felicity, preferring even for himself a sensible good before a spiritual, and the creature before the Creator: and therefore he must be rectified in both.

69. And the hypocrite's uneffectual love to God and holiness is much discovered in this, that, as he loveth dead saints, and their images and holidays, because they trouble him not, so he best loveth (opinionatively) and least hateth (practically) the saints in heaven, and the holiness that is far from him, and God as he conceiveth of him as one that is in heaven to glorify men; but he hateth (practically, though not professedly) the God that would make him holy, and deprive him of all his sinful pleasures, or condemn him for them: and he can better like holiness in his pastor, neighbour, or child, than in himself.

70. Therefore sincerity much consisteth in the love of self-holiness; but not as for self alone, but as carrying self and all to God.

71. As the sun-beams do without any interception reach the eye, and by them without interception our sight ascendeth and extendeth to the sun; so God's communicated goodness and glorious revelation extend through and by all inferior mediums, to our understandings, and our wills, and our knowledge and love ascend and extend through all and by all again to God. And as it were unnatural for the eye illuminated by the sun, to see itself only, or to see the mediate creatures, and not to see the light and sun by which it seeth (nay, it doth least see itself); so it is unnatural for the soul to understand and love itself alone, (which it little understandeth and should love with self-denial,) and the creatures only, and not to love God, by whom we know and love the creature.

72. It is possible to love God, and holiness, and heaven, as a conceited state and means of our sensual felicity, and escape of pain and misery; but to love God as the true felicity of the intellectual nature, and as our spiritual rest, and yet to love him only or chiefly for ourselves, and not rather for himself as our highest end, implieth a contradiction. The same I say of holiness, as loved only for ourselves. The evidence whereof is plain, in that it is essential to God to be not only better than ourselves and every creature, but also to be the ultimate end of all things, to which they should tend in all their perfections. And it is essential to holiness to be the soul's devotion of itself to God as God, and not only to God as our felicity: therefore

to love God only or chiefly for ourselves, is to make him only a means to our felicity, and not our chief end; and it is to make ourselves better, and so more amiable than God, that is, to be gods ourselves.

73. This is much of the sense of the controversy between the Epicureans and the sober philosophers, as is to be seen in Cicero, &c. The sober philosophers said, that virtue was to be loved for itself more than for pleasure; because if pleasure as such be better than virtue as such, then all sensual pleasure would be better than virtue as such. The Epicureans said, that not all pleasure, but the pleasure of virtue was the chief good, as Torquatus's words in Cicero show. And if it had been first proved, that a man's self is his just, ultimate end, as the *finis cui* or the personal end, then it would be a hard question, whether the Epicureans were not in the right as to the *finis cujus* or the real end (which indeed is but a medium to the personal, *cui*). But when it is most certain, that no man's person is to be his own ultimate end, as *cui*, but God, and then the universe, and societies of the world as before said, it is then easy to prove that the sober philosophers were in the right, and that no man's pleasure is his ultimate end, *finis cujus*; because no man's pleasure is either such a demonstration of the divine perfection as virtue is, as such; nor yet doth it so much conduce to the common good of societies or mankind, and so to the pleasing and glorifying of God. And this way Cicero might easily have made good his cause against the Epicureans.

74. Though no man indeed love God as God, who loveth him not as better than himself, and therefore loveth him not better, and as his absolutely ultimate end; and though no man desire holiness indeed, who desireth not to be devoted absolutely to God before and above himself: yet is it very common to have a false, imperfect notion of God and holiness, as being the felicity of man, and though not to deny, yet to leave out the essential superlative notion of the Deity; and it is more common to confess all this of God and holiness notionally, as was aforesaid, and practically to take in no more of God and holiness, but that they are better for us than temporary pleasures. And some go further, and take them as better for them, than any (though perpetual) mere sensual delights; and so make the perfection of man's highest faculties (practically) to be their ultimate end; and desire or love God and holiness (defectively and falsely apprehended) for themselves, or their own felicity, and not themselves, and their felicity and holiness, ultimately for God. Which showeth, that though these men have somewhat overcome the sensual concupiscence or flesh, yet have they not sufficiently overcome the selfish disposition, nor yet known and loved God as God, nor good as good.

75. Yet is it not a sin to love God for ourselves, and our own felicity, so be it we make him not a mere means to that felicity, as our absolutely ultimate end. For as God indeed is, 1. The efficient of all our good; 2. The dirigent cause, that leadeth us to it; 3. The end in which our felicity truly consisteth; so is he to be loved on all these accounts.

76. If God were not thus to be loved for ourselves, (subordinated to him,) thankfulness would not be a christian duty.

77. Our love to God is a love of friendship, and a desire of a kind of union, communion, or adherence. But not such as is between creatures where there is some sort of equality: but as

between them that are totally unequal; the one infinitely below the other, and absolutely subject and subordinate to him.

78. Therefore, though in love of friendship, a union of both parties, and consequently a conjunct interest of both, and not one alone, do make up the ultimate end of love; yet here it should be with an utter disproportion, we being obliged to know God as infinitely better than ourselves, and therefore to love him incomparably more, though yet it will be but according to the proportion of the faculties of the lover.

79. The purest process of love, therefore, is, first thankfully to perceive the divine efficiencies, and to love God as communicative of what we and all things are, and have, and shall receive, and therein to see his perfect goodness in himself, and to love him as God for that goodness; wherein is nothing but the final act, which is our love, and the final object, which is the infinite good. So that the act is man's, (from God,) but nothing is to be joined with God as the absolutely final object; for that were to join somewhat with God as God.

80. And though it be most true, that this act may be made the object of another act, and (as Amesius saith, *Omnium gentium consensu dicimus Volo velle*, so) we may and must say, *Amo amare*, I love to love God, and the very exercise of my own love is my delight, and so is my felicity in the very essential nature of it, being a complacency, and being on the highest objective good: and also this same love is my holiness, and so it and I are pleasing unto God; yet these are all consequential to the true notion of the final act, and circularly lead to the same again. We must love our felicity and holiness, which consisteth in our love to God, but as that which subordinately relateth to God, in which he is first glorified, and then finally pleased; and so from his will which we delight to please, we ascend to his total perfect being, to which we adhere by perfect love. In a word, our ultimate end of acquisition (and God's own, so far as he may be said to have an end) is the pleasing of the divine will, in his glorification; and our ultimate end of complacency, objectively, is the infinite goodness of the divine will and nature.

81. There is, therefore, place for the question whether I must love God, or myself, more or better? as it is resolved. But there is no place for the question, whether I must love God or myself? Because God alloweth me not ever to separate them; though there is a degree of just self-loathing or self-hatred, in deep repentance. Nor yet for the question, whether I must seek God's glory and pleasure, or my own felicity? for I must ever seek them both, though not with the same esteem. Yea, I may be said to seek them both with the same diligence; because by the same endeavour and act that I seek one, I seek the other; and I cannot possibly do any thing for one, that doth not equally promote the other, if I do them rightly, preferring God before myself, in my inward estimation, love, and intention.

82. Though it be essential to divine love, and consequently to true holiness, to love God for himself, and as better than ourselves, (or else we love him not as God, as is before said,) yet this is hardly and seldom perceived in the beginning in him that hath it; because the love of ourself is more passionate, and raiseth in us more subordinate passions, of fear of punishment, and desires of felicity, and sorrow for hurt and misery, &c. Whereas, God being immaterial, and invisible, is not at all an object of our sense, but only of our reason and our

wills, and therefore not directly of sensitive, passionate love: though consequently while the soul is united to the body, its acting even on immaterial objects, moveth the lower sensitive faculties, and the corporeal spirits. Also God needeth nothing for us to desire for him, nor suffereth nothing for us to grieve for, though we must grieve for injuring him, and being displeasing to his will.

83. I cannot say nor believe (though, till it be searched, the opinion hath an enticing aspect) that the gospel faith which hath the promise of justification, and of the Spirit, is only a believing in Christ as the means of our felicity, by redemption and salvation, out of the principle of self-love alone, and for no higher end than our said felicity; because he is not believed in as Christ, if he be not taken as a reconciler to bring us home to God. And we take him not to bring us to God as God, if it be not to bring us to God as the beginning and end of all things, and as infinitely more lovely than ourselves. And our repentance for not loving God accordingly above ourselves, must go along with our first justifying faith. Therefore, though we are learners before we are lovers, and our assent goeth before the will's consent, yet our assent that God is God, and better than ourselves, must go together with our assent that Christ is the Mediator to save us, by bringing us to him; and so must our assent that this is salvation, even to love God above ourselves, and as better than ourselves; and accordingly our consent to these particulars must concur in saving faith.

84. He, therefore, that out of self-love accepteth Christ as the means of his own felicity, doth (if he know practically what felicity is) accept him as a means to bring him to love God perfectly, as God above himself, and to be perfectly pleasing to his will.

85. Yet it is apparent that almost all God's preparing grace consisteth in exciting and improving the natural principle of self-love in man; and manifesting to him, that if he will do as one that loveth himself, he must be a christian, and must forsake sin, and the inordinate love of his sensuality, and must be holy, and love God for his own essential as well as communicated goodness. And if he do otherwise, he will do as one that hateth himself, and seeketh in the event his own damnation. And could we but get men rationally to improve true self-love, they would be christians, and so be holy.

86. But because this is a great, though tender point, and it that I have more generally touched in the case, Whether faith in Christ, or love to God as our end, go first? and because, indeed, it is it for which I principally premise the rest of these propositions; I shall presume to venture a little further, and more distinctly to tell you, how much of love to God is in our first justifying faith, and how much not; and how far the state of such a believer is a middle state between mere preparation, or common grace, and proper sanctification or possession of the Holy Ghost. And so, how far vocation giving us the first faith, and repentance, differeth from sanctification. And the rather because my unriper thoughts and writings defended Mr. Pemble, who made them one, in opposition to the stream of our divines. And I conceive that all these following acts about the point in question, are found in every true believer, at his first faith, though not distinctly noted by himself.

(1.) The sinner hath an intellectual notice, that there is a God, (for an atheist is not a believer,) and so that this God is the first and last, the best of beings, the Maker, Owner, Ruler, and

Benefactor of the world, the just end of all created beings and actions, and to be loved and pleased above ourselves: for all this is but to believe there is a God.

(2.) He is convinced that his own chief felicity lieth, not in temporary or carnal pleasure, but in the perfect knowing, loving, and pleasing this God above himself: for if he know not what true salvation and felicity is, he cannot desire or accept it.

(3.) He knoweth that hitherto he hath been without this love, and this felicity.

(4.) He desireth to be happy, and to escape everlasting misery.

(5.) He repenteth, that is, is sorry, that he hath not all this while loved God as God, and sought felicity therein.

(6.) He is willing and desirous for the time to come, to love God as God above himself, and to please him before himself; that is, to have a heart disposed to do it.

(7.) He findeth that he cannot do it of himself, nor with his old carnal, indisposed heart.

(8.) He believeth that Christ, by his doctrine and Spirit, is the appointed Saviour to bring him to it.

(9.) He gladly consenteth that Christ shall be such a Saviour to him, and shall not only justify him from guilt, and save him from sensible punishment, but also thus bring him to the perfect love of God.

(10.) He had rather Christ would bring him to this by sanctification, than to enjoy all the pleasures of sin for a season, yea, or to have a perpetual sensitive felicity, without this perfect love to God, and pleasing of him.

(11.) God being declared to him in Jesus Christ, a God of love, forgiving sin, and conditionally giving pardon and life to his very enemies, as he is hence the easilier loved with thankfulness for ourselves, so the goodness of his nature in himself is hereby insinuated and notified with some secret complacency to the soul. He is, sure, good, that is so merciful and ready to do good, and that so wonderfully as in Christ is manifested.

(12.) So that as baptism (which is but explicit, justifying faith, or the expression of it, in covenanting with God) is our dedication by vow to all the Three Persons; to God the Father, as well as to the Son and Holy Ghost; so faith itself is such a heart-dedication.

(13.) Herein I dedicate myself to God as God, to be glorified and pleased in my justification, sanctification, and glorification, that is, in my reception of the fruits of his love, and in my loving him above all, as God: or to be pleased in me, and I in him, for ever.

(14.) In all this the understanding acknowledgeth God to be God, (by assent,) and to be loved above myself, and the will desireth so to love him: but the object of the will here directly, is its own future disposition and act. It doth not say, I do already love God, as God, above myself; but only I would so love him, and I would be so changed as may dispose me so to love him; I acknowledge that I should so love him, and that I do love him for his mercies to myself and

others. Nor can it be said, that *Volo velle*, or *Volo amare*, a desire to love God as such, is direct love to God. Because it is not all one to have God to be the object of my will, and to have my own act of willing or loving to be the object of it. And because that a man may for other ends (as for mere fear of hell) will to will or love that, which yet he doth not will or love, at least for itself.

(15.) In this case, above all others, it is manifest, that every conviction of the understanding doth not accordingly determine the will. For in this new convert, the understanding saith plainly, God is to be loved as God, above myself: but the will saith, I cannot do it though I would: I am so captivated by self-love, and so void of the true love of God, that I can say no more, but that *Propter me vellem amare Deum propter se*; I love my own felicity so well, that I love God as my felicity; and love him under the notion of God the perfect good, who is infinitely better than myself; and desire a heart to love him more than myself; but I cannot say, that I yet do it, or that I love him best or most, whom I acknowledge to be best, and as such to be loved.

(16.) Yet in all this, there is not only *semen amoris*, a seed of divine love to God as God, but the foundation of it laid, and some obscure, secret conception of it beginning, or *in fieri*, in the soul. For while the understanding confesseth God to be most amiable, and the will desireth that felicity which doth consist in loving him above myself, and experience telleth me, that he is good to me, and therefore good in himself, it can hardly be conceived, but that in all this there is some kind of secret love to God, as better than myself.

87. In all this, note, that it is one thing to love God, under the notion of the infinite good, better than myself and all things, and another thing for the will to love him more, as that notion obligeth.

88. And the reason why these are often separated, is, because besides a slight intellectual apprehension, there is necessary to the will's just determination, a clear and deep apprehension, with a right disposition of the will, and a suscitation of the active power.

89. Yea, and every slight volition or velleity will not conquer opposing concupiscence and volitions: nor is every will effectual to command the life, and prevail against its contrary.

90. Therefore, I conceive, that in our first believing in Christ, even to justification, though our reason tell us that he is more amiable than ourselves, and we are desirous so to love him for the future, and have an obscure, weak beginning of love to God as God, or as so conceived: yet, 1. The strength of sensitive self-love maketh our love to ourselves more passionately strong. 2. And that reason, at least in its degree of apprehension, is too intense in apprehending our self-interest, and too remiss in apprehending the amiableness of God as God: and so far, even our rational love is yet greater to ourselves, though, as to the notion, God hath the pre-eminence. 3. And that in this whole affair of our baptismal covenanting, consent, or christianity, our love to our own felicity, as such, is more powerful and effectual, in moving the soul, and prevailing for our resolution for a new life, than is our love to God, as for himself, and as God.

91. And therefore it is, that fear hath so great a hand in our first change: for all that such fear doth, it doth as moved by self-love; I mean the fear of suffering and damnation: and yet experience telleth us, that conversion commonly beginneth in fear. And though where self-love and fear are alone, without the love of God as good in and for himself, there is no true grace; yet I conceive that there is true grace initial in those weak christians, that have more fear and self-love in the passionate and powerful part, than love to God, so be it they have not more love to sin, and to any thing that stands in competition with God.

92. Therefore, he that hath a carnal self-love (or inordinate) inclining him to the creature, which is stronger in him than the love of God, is graceless; because it will turn his heart and life from God. But he that hath only a necessary self-love, even a love to his own spiritual, eternal felicity, operating by strong desire and fear, conjunct with a weaker degree of love to God as good in himself, I think hath grace, and may so be saved: because here is but an unequal motion to the same end, and not a competition.

93. If any dislike any of this decision, I only desire him to remember, that on both hands there are apparent rocks to be avoided. First, it is a dangerous thing to say that a man is in a state of grace and salvation, who loveth not God as God, that is, better than himself. And on the other hand, the experience of most christians in the world saith, that at their first believing, (if not long after,) they loved God more for themselves than for himself, and loved themselves more than God, though they knew that God was better and more amiable; and that the fear of misery, and the desire of their own salvation, were more effectual and prevalent with them, than that love of God for himself. And I doubt, that not very many have this at all, in so high a degree as to be clear and certain of it. And if we shall make that necessary to salvation, which few of the best christians find in themselves, we either condemn almost all professed christians, or at least leave them under uncertainty and terrors. Therefore, God's interest speaking so loud on one hand, and man's experience on the other, I think we have need to cut by a thread, and walk by line, with greatest accurateness.

94. By this time we may see, that, as Christ is the way to the Father, and the Saviour and recoverer of lapsed man from himself to God; so faith in Christ, as such, is a mediate and medicinal grace and work: and that faith is but the bellows of love: and that our first believing in Christ, though it be the regenerating work, which generateth love, yet is but a middle state, between an unregenerate and a regenerate: not as a third state specifically distinct from both, but the *initium* of the latter; or as the embryo, or state of conception, in the womb, is as to a man and no man. Faith containeth love *in fieri*.

95. As the love of ourselves doth most powerfully (though not only) move us to close with Christ as our Saviour, so, while hereby we are united unto him, we have a double assistance or influx from him for the production of the purer love of God. The one is objective, in all the divine demonstrations of God's love; in his incarnation, life, death, resurrection, in his doctrine, example, intercession, and in all his benefits given us; in our pardon, adoption, and the promises of future glory. The other is in the secret operations of the Holy Spirit which he giveth us to concur with these means, and make them all effectual.

96. The true state of sanctification, as different from mere vocation and faith, consisteth in this pure love of God, and holiness; and that more for himself and his infinite goodness, than for ourselves, and as our felicity.

97. Therefore, when we are promised the Spirit, to be given to us if we believe in Christ, and sanctification is promised us, with justification, on this condition of faith, this is part of the meaning of that promise;—that, if we truly take Christ for our Saviour, to bring us to the love of God, though at present we are most moved with the love of ourselves to accept him, he will, by his word, works, and Spirit, bring us to it, initially here, and perfectly in heaven; even to be perfectly pleased in God, for his own perfect goodness, and so to be fully pleasant to him. And thus, (besides the extraordinary gifts to a few,) the Spirit of holiness or love, which is the Spirit of adoption, is promised by covenant to all believers.

98. Accordingly, this promise is so fulfilled, that in the first instant of time we have a relative right to Christ, as our Head and the sender of the Spirit, and to the Holy Spirit himself as our Sanctifier by undertaking, according to the terms of the covenant. But this doth not produce always a sensible or effectual love of God above ourselves in us, at the very first, but by degrees, as we follow the work of faith in our practice.

99. For it is specially to be noted, that the doctrinal or objective means of love, which Christ doth use, and his internal, spiritual influx, do concur. And his way is not to work on us by his Spirit alone, without those objects, nor yet by the objects without the Spirit, nor by both distinctly and dividedly, as producing several effects; but by both conjunctly for the same effect; the Spirit's influx causing us effectually to improve the objects and reasons of our love; as the hand that useth the seal, and the seal itself, make one impression.

100. As Christ began to win our love to God by the excitation of our self-love, multiplying and revealing God's mercies to ourselves, so doth he much carry it on to increase the same way. For while every day addeth fresh experience of the greatness of God's love to us, by this we have a certain taste that God is love, and good in himself; and so by degrees we learn to love him more for himself, and to improve our notional esteem of his essential goodness into practical.

101. Though faith itself is not wrought in us, without the Holy Ghost, nor is it (if sincere) a common gift, yet this operation of the Spirit drawing us to Christ, by such arguments and means as are fitted to the work of believing, is different from the consequent covenant right to Christ and the Spirit, which is given to believers, and from the Spirit of adoption, as recovering us, as aforesaid, to the love of God.

102. In this last sense it is that the Holy Ghost is said to dwell in believers, and to be the new name, the pledge, the earnest, the first-fruits of life eternal, the witness of our right to Christ and life, and Christ's agent and witness in us, to maintain his cause and interest.

103. Even as a man, that by sickness hath lost his appetite to meat, is told that such a physician will cure him, if he will take a certain medicinal food that he will give him; and at first he taketh it without appetite to the food or medicine in itself, but merely for the love of health; but after he is doubly brought to love it for itself, first, because he hath tasted the

sweetness of that which he did but see before, and next, because his health and appetite are recovered: so is it with the soul, as to the love of God procured by believing; when we have tasted through the persuasion of self-love, our taste and recovery cause us to love God for himself.

104. When the soul is risen to this habitual, predominant love of God and holiness as such, for their own goodness, above its own felicity as such, (though ever in conjunction with it, and as his felicity itself,) then is the law written in the heart; and this love is the virtual fulfilling of all the law. And for such it is that it is said, that the law is not made; that is, in that measure that they love the good for itself, they need not be moved to it with threats or promises of extrinsic things, which work but by self-love and fear. Not but that divine authority must concur with love to produce obedience, especially while love is but imperfect: but that love is the highest principle, making the commanded good connatural to us.

105. And I think it is this Spirit of adoption and love which is called "The divine nature" in us, as it inclineth us to love God and holiness for themselves, as nature is inclined to self-love, and to food, and other necessaries. Not that the specific, essential nature, that is, substance or form, of the soul is changed, and man deified, and he become a god that was before a man; but his human soul or nature is elevated or more perfected (as a sick man by health, or a blind man by his sight) by the Spirit of God inclining him habitually to God himself, as in and for himself. (And this is all which the publisher of Sir H. Vane's notions of the two covenants and two natures, can soundly mean, and seemeth to grope after.)

106. By all this you see, that as the love of God hath a double self-love in us to deal with, so it dealeth variously with each: 1. Sensual, inordinate self-love it destroyeth; both as it consisteth in the inordinate love of sensual pleasure, and in the inordinate love of self or life. 2. Lawful and just self-love it increaseth and improveth to our further good, but subjecteth it to the highest, purest love of God.

107. By this you may gather what a confirmed christian is, even one in whom the pure love of God as God, and all things for God, is predominant and more potent than (not only the vicious, but also) the good, and lawful, and necessary love of himself.

108. Though christians therefore must study themselves, and keep up a care of their own salvation, yet must they much more study God, his greatness, wisdom, and goodness, as shining in his works, and word, and in his Son, and as foreseen in the heavenly glory; and in this knowledge of God and Christ is life eternal. And nothing more tendeth to the holy advancement and perfection of the soul, than to keep continually due apprehensions of the divine nature, properties, and glorious appearances in his works upon the soul, so as it may become a constant course of contemplation, and the habit and constitution of the mind, and the constant guide of heart and life.

109. The attainment of this would be a taste of heaven on earth: our wills would follow the will of God, and rest therein, and abhor reluctancy: all our duty would be both quickened and sweetened with love: self-interest would be disabled from either seducing us to sin, or vexing us with griefs, cares, fears, or discontents. We should so far trust soul and body in the will and love of God, as to be more comforted that both are at his will, than if they were absolutely

at our own. And God being our all, the constant, fixing, satisfying object of our love, our souls would be constantly fixed and satisfied, and live in such experience of the sanctifying grace of Christ, as would most powerfully conquer our unbelief; and in such foretastes of heaven, as would make life sweet, death welcome, and heaven unspeakably desirable to us. But it is not the mere love of personal goodness, as our own perfection, that would do all this upon us.

110. The soul that is troubled with doubts whether he love God as God, or only as a means of his own felicity in subordination to self-love, must thus resolve his doubts. If you truly believe that God is God, that is, the efficient, dirigent, and final cause, the just end of every rational agent, the infinite good and chiefly to be loved, in comparison of whom you are vile, contemptible, and as nothing; if you feelingly take yourself as loathsome by sin; if you would not take up with an everlasting sensual pleasure alone, without holiness, if you could have it; no, nor with any perfection of your intellectual nature, merely as such, and for yourselves, without the pleasing and glorifying God in it; if you practically perceive that every thing is therefore, and so far, good and amiable, as God shineth in it as its cause, or as it conduceth to glorify him, and please his will; if, accordingly, you love that person best, on whom you perceive most of God, and that is most serviceable to him, though not at all beneficial to yourself; if you love the welfare of the church, the kingdom, the world, and of the heavenly society, saints, angels, and Christ, as the divine nature, interest, image, or impress maketh all lovely in their several degrees; and would rather be annihilated, were it put upon your choice, than saints, angels, kingdoms, church should be annihilated; if your hearts have devoted themselves, and all that you have, to God, as his own, to be used to his utmost service; if your chief desire and endeavour in the world be to please his blessed will; and in that will, and the contemplation of his infinite perfections, you seek your rest; if you desire your own everlasting happiness in no other kind, but as consisting in the perfect sight of God's glory, and in your perfect loving of him, and being pleasant or beloved to him, and this as resting more in the infinite amiableness of God, than the felicity which hence will follow to yourselves, though that also must be desired; if now you deny your own glory for his glory; if your chief desire and endeavour be to love him more and more, and you love yourselves best when you love him most; in a word, if nothing more take up your care than how to love God more, and nothing in the whole world (yourselves or others) seem more amiable to your sober, practical judgment, and your wills, than the infinite goodness of God as such;—if all this be so, you have not only attained sincerity, (which is not now the question,) but this divine nature, and high, confirmed holiness; though, withal, you never so much desire your own salvation, which is but to desire more of this love; and though your nature have such a sensitive, selfish desire of life and pleasure, as is brought into subjection to this divine love.

If any be offended that so many propositions must be used in opening the case, and say that they rather confound men's wits than inform them; I answer, 1. The matter is high, and I could not ascend by a shorter ladder. Nor have I the faculty of climbing it *per saltum*, stepping immediately from the lowest to the highest part. If any will make the case plainer in fewer words, and with less ado, I shall thankfully accept his labour as a very great benefit when I see it. 2. Either all these particulars are really diverse, and really pertinent to the matter in question, or not: if not, it is not blaming the number that will evince it, but naming such

particulars as are either unjustly or unnecessarily distinguished or inserted. And if it be but repeating the same things that is blamed, I shall be glad if all these words, and more, would make such weighty cases clear; and do confess that, after all, I need more light, and am almost stalled with the difficulties myself. But if the particulars can be neither proved false nor needless, but the reader be only overset with multitude, I would entreat him to be patient with other men, that are more laborious and more capable of knowledge: and let him know, that if his difficulties do not rather engage him in a diligent search, than tempt him to impatience and accusation, I number him, not only with the slothful contemners, but therefore also, with the enemies of knowledge; even as I reckon the neglecters, and contemners, and accusers of piety among its enemies.

But ere I end, I must answer some objections.

Object. I. Some will say, Doth not every man love God above himself and all, while he knoweth him to be better, and so more lovely? For there is some act of the will, that answereth this of the understanding.

Answ. You must know that the carnal mind is first captivated to carnal self and sensuality; and therefore the most practical and powerful apprehensions of goodness or amiableness in every such person, doth fasten upon life and pleasure, or sensual prosperity. And the sense having here engaged the mind and will, the contrary conclusions (that God is best) are but superficial and uneffectual like dreams, and though they have answerable effects in the will, they are but uneffectual velleities or wishes, which are borne down with far stronger desires of the contrary. And though God be loved as one that is notionally conceived to be best, and most to be loved, yet he is not loved best or most. Yea, though ordinarily the understanding say God is best, and best to me, and for me, and most to be loved; when it cometh to volition or choice, there is a secret apprehension which saith more powerfully, *et hic nunc*, this sensible pleasure is better for me, and more eligible. Why else is it chosen? Unless you will say that the motion is principally sensitive, and the force of the sensitive appetite suspendeth all forcible opposition of the intellect, and so ruleth the locomotive faculty itself. But whether the intellect be active or but omissive in it, the sin cometh up to the same height of evil. However it be, it is most evident that while such men say God is most to be loved, they love him not most, when they will not leave a lust or known sin for his love; nor show any such love, but the contrary, in their lives.

Object. II. But do not all men practically love God best, when they love wisdom, honesty, and goodness in all men, even in strangers that will never profit them? And what is God but wisdom, goodness, and greatness itself?

Answ. They first idolize themselves and their sensual delights; and then they love such wisdom, goodness, and greatness, as is suitable to their selfish, sensual lust and interest. And it is not the prime good which is above them, and to be preferred before them, which they love as such, but such goodness as is fitted to their fleshly concupiscence and ends. And therefore holiness they love not. And though they love that which is never like to benefit them, that is but as it is of the same kind with that which, in others nearer them, may benefit them, and therefore is suitable to their minds and interest. And yet we confess that the mind

of man hath some principles of virtue, and some footsteps and witnesses of a Deity left upon it; but though these work up to an approbation of good, and a dislike of evil, in the general notion of it, and in particular so far as it crosseth not their lust, yet never to prefer the best things practically before their lust; and God is not loved best, nor as God, if he be not loved better than fleshly lust.

Object. III. But it seems that most or all men love God practically best. For there are few, if any, but would rather be annihilated, than there should be no God, or no world. Therefore they love God better than themselves.

Answ. 1. They know that if there were no God or no world, they could not be themselves, and so must also be annihilated. 2. But suppose that they would rather be annihilated, than continue in prosperity alone, were it possible, without a God, that is but for the world's sake, because the world cannot be the world without a God; which proveth but that they are so much men, as to love the whole world better than themselves. But could the world possibly be what it is, without a God, I scarce think they would choose annihilation, rather than that there should be no God. 3. But suppose they would, yet I say that some sensual men love their lusts or sensuality better than their being; and had rather be annihilated for ever, so they might but spend their lives in pleasure, than to live for ever without those pleasures. And therefore they will say, that a short life with pleasure, is better than a long one without it. And when they profess to believe the life to come, and the danger of sinning; yet will they not leave their sinful pleasures to save their souls. Therefore, that man that would rather be annihilated than there should be no God, may yet love his lusts better than God, though not his being. 4. And I cannot say that every one shall be saved, that loveth God under a false idea or image better than himself; no more than that it will save a distracted, melancholy, venereous lover, if he loved his paramour or mistress better than himself. For God is not loved as God, if he be not loved as infinitely great, and wise, and good, which containeth his holiness, and also as the Owner, and holy Governor and end of man. If any therefore should love God upon conceit that God loveth him, and will indulge him in his sins; or if he love him only for his greatness, and as the fountain of all natural, sensible good; and love him not as holy, nor as a holy and just Governor and end, it is not God indeed that this man loveth; or he loveth him but *secundum quid*, and not as God.

Object. IV. But suppose I should love God above all, as he is only great, and wise, and good in the production of all sensible, natural good, without the notion of holiness, and hatred of sin, would not this love itself be holy and saving?

Answ. Your love would be no holier or better, than the object of it is conceived to be. If you conceive not of God as holy and pure, you cannot love him with a pure and holy love. If you conceive of him but as the cause of sun and moon, light and heat, and life and health, and meat and drink, you will love him but with such a love as you have to these: which will not separate you from any sin as such, but will consist with all sensuality of heart and life. And it is not all in God, that nature, in its corrupted state, doth hate, or is fallen out with: but if you love him not so well as your lusts and pleasure, nor love him as your most holy Governor and end, you love him not as God, or but *secundum quid*; but if you love him holily, you love him as holy.

Object. V. God himself loveth the substance or person more than the holiness; for he continueth the persons of men and devils, when he permitteth the holiness to perish, or giveth it not.

Answ. As the existence and event, and the moral goodness, must be distinguished; so must God's mere volition of event, and his complacency in good as good. God doth not will the existence of a reasonable soul in a stone or straw; and yet it followeth not, that he loveth a stone or straw for its substance, better than reason in a man: for though God willeth to make his creatures various in degrees of goodness, and taketh it to be good so to do, and that every creature be not of the best; yet still this goodness of them is various, as one hath more excellency in it than another. The goodness of the whole may require that each part be not best in itself, and yet best respectively in order to the beauty of the whole. As a peg is not better than a standard, and yet is better to the building in its place; and a finger is not better than a head, and yet is better to the body in its place, than another head would be in that place. The head therefore must be loved comparatively better than the finger, and the finger may be cut off to save life, when the head must not: so God can see meet to permit men and devils to fall into misery, and thieves to be hanged, and use this to the beauty of the whole, and yet love a true man better than a thief, and a good man better than a bad.

And either you speak of goodness or holiness existent or non-existent. In a devil there is substance, which is good in its natural kind, and therefore so far loved of God; but there is no holiness in him, and that which is not, is not amiable: but if you meant existent holiness, in a saint, then it is false that God loveth the person of a devil better than the holiness of a saint. Nor is it a proof that he loveth them equally, because he equally willeth their existence; for he willeth not they shall be equal in goodness, though equally existent: and it is complacency, and not mere volition of existence, which we mean by love.

Otherwise your arguing is as strong if it run thus: that which God bringeth to pass, and not another thing, he willeth and loveth more than that other; but God bringeth to pass men's sickness, pain, death, and damnation, and not the holiness, ease, or salvation of those persons: therefore he loveth their pain, death, and damnation better than their holiness: therefore we should love them better, than the devils or miserable men should love their

misery better than holiness. God showeth what he loveth oft by commanding it, when he doth not effect it; he loveth holiness *in esse cognito*, and *in esse existente*, respectively as his image.

Object. But at least it will follow, that in this or that person as the devils, God loveth the substance better than holiness; for what he willeth he loveth: but he willeth the substance without the holiness; therefore he loveth the substance without the holiness.

Answ. It is answered already. Moreover, 1. God willed that holiness should be the duty of all men and devils, though he willed not insuperably and absolutely to effect it. 2. The word "without" meaneth either an exclusion or a mere non-inclusion. God willeth not the person excluding the holiness: for he excludeth it not by will or work; but only he willeth the person, not including the holiness as to any absolute will. And so God loveth the person without the holiness; but not so much as he would love him if he were holy.

Object. But you intimate, that it is best as to the beauty of the universe, that there be sin, and unholiness, and damnation; and God loveth that which is good as to the universe, yea, that is a higher good than personal good, as the subject is more noble, and therefore more to be loved of us as it is of God.

Answ. 1. I know Augustin is oft alleged as saying, *Bonum est ut malum fiat*. But sin and punishment must be distinguished: it is true of punishment presupposing sin, that it is good and lovely, in respect to public ends, though hurtful to the person suffering; and therefore as God willeth it as good, so should we not only be patient, but be pleased in it as it is the demonstration of the justice and holiness of God, and as it is good, though not as it is our hurt. But sin (or unholiness privative) is not good in itself, nor to the universe: nor is it a true saying, that It is good that there be sin; nor is it willed of God, (though not nilled with an absolute, effective nolition,) as hath been elsewhere opened at large. Sin is not good to the universe, nor any part of the beauty of the creature: God neither willeth it, causeth it, nor loveth it.

Object. At least he hath no great love to holiness in those persons, that he never giveth it to; otherwise he would work it in them.

Answ. He cannot love that existent which existeth not. Nor doth he any further will to give it them than to command it, and give them all necessary means and persuasions to it. But what if God make but one sun, will you say that he hath no great love to a sun, that will make no more? What if he make no more worlds? doth that prove that he hath no great love to a world? He loveth the world, the sun, and so the saints, which he hath made: and he doth not so far love suns, or worlds, or saints, as to make as many suns, or worlds, or saints, as foolish wits would prescribe unto him. Our question is, What being God loveth, and we should most love, as being best and likest him, and not what he should give a being to that is not.

Object. VI. Holiness is but an accident, and the person is the substance, and better than the accident; and Dr. Twiss oppugneth, on such accounts, the saying of Arminius, That God loveth justice better than just men, because it is for justice that he loveth them.

Answ. Aristotle and Porphyry have not so clearly made known to us the nature of those things or modes which they are pleased to call accidents, as that we should lay any great stress upon their sayings about them. Another will say that goodness itself is but an accident, and most will call it a mode; and they will say that the substance is better than the mode or accident, and therefore better than goodness itself. And would this, think you, be good arguing? Distinguish then between physical goodness of being, in the soul, both as a substance, and as a formal virtue; and the perfective, or modal, qualitative or gradual goodness; and then consider, that the latter always presupposeth the former: where there is holiness, there is the substance, with its physical goodness, and the perfective, modal, or moral goodness too; but where there is no holiness, there is only a substance deprived of its modal, moral goodness. And is not both better than one, and a perfect being than an imperfect?

And as to Arminius's saying, He cannot mean that God loveth righteousness with a subject or substance, better than a subject without righteousness; for there is no such thing to love, as righteousness without a subject (though there maybe an abstracted, distinct conception of it). If therefore the question be only, Whether God love the same man better, as he is a man, or as he is a saint, I answer, he hath a love to each which is suitable to its kind. He hath such complacency in the substance of a serpent, a man, a devil, as is agreeable to their being; that is, as they bear the natural impressions of his creating perfections, yet such as may stand with their pain, death, and misery. But he hath such a complacency in the actual holiness, love, and obedience of men and angels, as that he taketh the person that hath them to be meet for his service, and glory, and everlasting felicity, and delight in him, as being qualified for it. So that God's love must be denominatively distinguished from the object; and so it is a love of nature, and a love of the moral perfections of nature: the first love is that by which he loveth a man because he is a man, and so all other creatures; the second love is that by which he loveth a good man, because he is good or holy. And if it will comfort you, that God loveth your being without your perfections or virtue, let it comfort you in pain, and death, and hell, that he continueth your being without your well-being or felicity.

Object. VII. All goodness or holiness is some one's goodness or holiness (as health is). And as it is the person's welfare and perfection, so it is given for the person's sake: therefore the person, as the *finis cui*, and utmost end, is better than the thing given him, and so more amiable.

Answ. That all goodness is some one's goodness, proveth but that some one is the subject or being that is good, but not that to be is better than to be good, as such. And as he is in some respect the *finis cui*, for whom it is, and so it is good to him; yet he and his goodness are for a higher end, which is the pleasing of God in the demonstration of his goodness: that therefore is best which most demonstrateth God's goodness. And there is no subject or substance without its accidents or modes; and that person that is not good and holy, is bad and unholy. Therefore the question should be, Whether a person bad and unholy, be more amiable than a person good and holy, that hath both physical and moral goodness. And for all that the name of an accident maketh action seem below the person: yet it must be also said, that the person and his faculties are for action, as being but the substance in a perfect mode, and that action is for higher ends than the person's being or felicity.

Object. VIII. Love is nothing but benevolence, *velle bonum alicui ut ei bene sit*. But who is it that would not wish good to God, that is to be blessed as he is? But how can holiness then be loved, but rather the person for his holiness; because we cannot wish it good, but only to be what it is.

Answ. 1. The definition is false, as hath been showed, and as the instance proveth; else a man could not be said to love learning, virtue, or any quality, but only to love the person that wanteth it, or hath it. But love is a complacency, and benevolence is but its effect or antecedent. 2. The unholy wish not good to God, for they would all depose him from his Godhead: they would not have him to be a hater of their sin, nor to be their holy and righteous Governor and Judge.

Object. IX. It is better to be a man, though a sinner and miserable in hell, than not to be at all. Else God would never ordain, cause, or permit it.

Answ. It is better to the highest ends, God's glory, and the universal order, to be a punished man, than to be nothing (when God will have it so); because punishment, as to those highest ends, is good; though it is not best for the poor miserable sinner: but the same cannot be said of sin. It is indeed better also to those highest ends, to be a man though a sinner (while God continueth humanity); but not to be a man and a sinner: for the latter implieth some good to be in the sin which hath no good, and therefore God neither causeth it, nor willeth it, though he permit it. But though a sinful man is better than no man to God's ends, it followeth not, that to be a man is better than to be a good man.

Object. X. If that be best and most amiable which is most to the glory of God, then it is more amiable to be a sinner in hell torment glorifying his justice, than not to be at all, or to be a brute.

Answ. It is neither of these that is offered to your love and choice, but to be holy. All good is not matter of election; but that good which is in hell is not the sin, but the punishment. For the sin doth reputatively, and as much as in it lieth, rob God of his glory, and punishment repaireth it. Therefore love the punishment if you can, and spare not, so you love holiness better; for that would honour God more excellently, and please him more.

Object. XI. If I must love to be like God, I must love to be great, and I must love the greatest as most like him.

Answ. You must love to be like him in those perfections which you are capable of, and the ends and uses of your proper nature: therefore you must be desirous to be like him in your measure, even in such power and greatness as are suitable to the nature and ends of a rational soul. Not in such strength as he giveth a horse, or such magnitude as he giveth a mountain, which is not to be most like him; but in the vital activity and power of an intellectual free agent: to be powerful and great in love to God and all his service, and in all good works, to be profitable to the world, to be lively and ready in all obedience, strong to suffer, and to conquer sin and all temptations; in a word, to be great and powerful in wisdom and true goodness. Thus seek even in power to be like God in your capacities.

Object. XII. God himself doth not love men only for their goodness, nor love that best which is best. For he loveth his elect while enemies and ungodly; and he telleth Israel he loved them because he would love them, and not because they were better than others; and in the womb he loved Jacob best, when he was no better than Esau.

Answ. 1. Distinguish between God's complacence and benevolence. 2. Between the good that is present, and foreseen good with a present capacity for it.

1. God had a greater benevolence to Jacob than Esau, and to the Israelites than to other nations that were perhaps not much worse. And it is not for our goodness that God decreeth to make us good, or to give us a double proportion of any of those mercies, which he giveth not as Rector, but as Dominus and Benefactor, as an absolute Owner and free Benefactor. And with this love of benevolence he loveth us when we are his enemies, that is, he purposeth to make us good; but this benevolence is but a secondary love and fruit of complacency, joined with the free, unequal distribution of his own.

2. But for complacency, which is love in the first and strictest sense, God so loveth the wicked though elect, no further than they are good and lovely, that is, (1.) As they have the natural goodness of rational creatures: (2.) And as they are capable of all the future service they will do him, and glory they will bring him; (3.) And as his infinite wisdom knoweth it fit to choose them to that service. Or, if the benevolence of election do go before his first complacence in them above others, as being before his foresight that they will serve and love better, yet still this proper love, called complacence, goeth not beyond the worth of the thing loved.

Object. Doth God love us complacentially in Christ, beyond the good that is in us?

Answ. Not beyond our real and relative good, as we are in ourselves, by his grace, and as we are in Christ related to him, and both ways such as demonstrate the divine perfections, and shall love, and glorify, and please him for ever.

So much for the opening of the true nature of love to God, ourselves, and others, and of man's ultimate end, and of the nature of holiness and goodness, and those mysteries of religion which are involved in these points.

CHAPTER IV.

SUBORDINATE DIRECTIONS AGAINST THOSE GRAND HEART SINS, WHICH ARE DIRECTLY CONTRARY TO THE LIFE OF GODLINESS AND CHRISTIANITY.

The recital of such sins as the former positive directions do detect, and afford help against.

The positive directions to the essential duties of godliness and christianity have already given you directions against the contrary sins: as, in the first grand direction you have helps against direct unbelief. In the second you have directions against unbelief, as it signifieth the not using and applying of Christ according to our various needs. In the third you have directions against[134] all resisting or neglecting the Holy Ghost. (Which were first, because in practice we must come by the Son and the Spirit to the saving knowledge and love of the Father.) In the fourth you have directions[135] against atheism, idolatry, and ungodliness. In the fifth you have directions against self-idolizing, and self-dependence, and unholiness in alienating yourselves from God. In the sixth you are directed against rebellion and disobedience against God. In the seventh you have directions against unteachableness, ignorance, and error. In the eighth you have directions against impenitency, unhumbleness, impurity, unreformedness, and all sin in general as sin. In the ninth you are directed against[136] security, unwatchfulness, and yielding to temptations, and in general against all danger to the soul. In the tenth you are directed against barrenness, unprofitableness, and sloth, and uncharitableness; and against mistakes in matter of duty or good works. In the eleventh you are directed against all averseness, disaffection, or cold indifferency of heart to God. In the twelfth you are directed against distrust, and sinful cares, and fears, and sorrows. In the thirteenth, you are directed against an over sad or heartless serving of God, as merely from fear, or forcedly, without delight. In the fourteenth, you are directed against unthankfulness. In the fifteenth, you are directed against all unholy or dishonourable thoughts of God, and against all injurious speeches of him, or barrenness of the tongue, and against all scandal or barrenness of life. In the books referred to in the sixteenth and seventeenth, you are directed against selfishness, self-esteem, self-love, self-conceit, self-will, self-seeking, and against all worldliness, and fleshliness of mind or life. But yet, lest any necessary helps should be wanting against such heinous sins, I shall add some more particular directions against such of them as were not fully spoken to before.

PART I.

Directions against Unbelief.

Whether not to believe that my sins are pardoned, be indeed unbelief?

I know that most poor troubled christians, when they complain of the sin of unbelief, do mean by it, their not believing that they are sincere believers, and personally justified, and shall be saved. And I know that some divines have affirmed, that the sense of that article of the creed, "I believe the remission of sins," is, I believe my sins are actually forgiven. But the truth is, to believe that I am elect or justified, or that my sins are forgiven, or that I am a sincere believer, is not to believe any word of God at all: for no word of God doth say any of these; nor any thing equivalent; nor any thing out of which it can be gathered: for it is a rational conclusion; and one of the premises which do infer it, must be found in myself by reflection, or internal sense, and self-knowledge. The Scripture

only saith, "He that truly believeth is justified, and shall be saved." But it is conscience, and not belief of Scripture, which must say, I do sincerely believe: therefore the conclusion, that I am justified, and shall be saved, is a rational collection from what I find in Scripture and in myself, set together; and resulting from both, can be no firmer or surer than is the weaker of the premises. Now certainty is objective or subjective; in the thing, or in my apprehension. As to objective certainty in the thing itself, all truths are equally true; but all truths are not equally discernible, there being much more cause of doubting concerning some, which are less evident, than concerning others, which are more evident. And so the truth of God's promise of justification to believers, is more certain; that is, hath fuller, surer evidence to be discerned by, than the truth of my sincere believing. And, that I sincerely believe, is the more debile of the premises, and therefore the conclusion followeth this in its debility; and so can be no article of faith. And as to the subjective certainty, that varies according to men's various apprehensions. The premises, as in their evidence or aptitude to ascertain us, are the cause of the conclusion as evident, or knowable. And the premises, as apprehended, are the cause of the conclusion as known.

Whether a man can be more certain that be believeth, than he is that thing believed is true?

Now it is a great doubt with some, Whether a man can possibly be more certain that he believeth, than he is that the thing believed is true; because the act can extend no further than the object; and to be sure I believe, is but to be sure that I take the thing believed to be true. But I shall grant the contrary, that a man may possibly be surer that he believeth, than he is that the thing believed is true; because my believing is not always a full subjective certainty that the thing is true, but a believing that it is true. And though you are fully certain that all God's word is true; yet you may believe that this is his word, with some mixture of unbelief or doubting. And so the question is but this, Whether you may not certainly, without doubting, know, that you believe the word of God to be true, though with some doubting. And it seems you may. But then it is a further question, Whether you can be surer of the saving sincerity of your faith, than you are that this word of God is true. And that ordinarily men doubt of the first, as much as they doubt of the latter, I think is an experimented truth. But yet grant that with some it may be otherwise, (because he believeth sincerely, that so far believeth the word of God, as to trust his life and soul upon it, and forsake all in obedience to it: and that I do so, I may know with less doubting, than I yet have about the truth of the word so believed,) all that will follow is but this, that of those men that doubt of their justification and salvation, some of their doubts are caused more by their doubting of God's word, than by the doubting whether they sincerely though doubtingly believe it; and the doubts of others, whether they are justified and shall be saved, is caused much more by their doubting of their own sincere belief, than by their doubting of the truth of Scriptures. And the far greatest number of christians seem to themselves to be of this latter sort. For no doubt, but though a man of clear understanding can scarcely believe, and yet not know that he believeth; yet he may believe sincerely, and not know that he believeth sincerely. But still the knowledge of our own justification is but the effect or progeny of our belief of the word of God, and of our knowledge that we do sincerely believe it, which conjunctly are the parents and causes of it: and it can be no stronger than the weaker of the parents (which *in esse cognoscibili* is our faith, but *in esse cognito* is sometimes the one, and sometimes the other). And the effect is not the cause; the

effect of faith and knowledge conjunct, is not faith itself. It is not a believing the word of God, to believe that you believe, or that you are justified; but yet, because that faith is one of the parents of it, some call it by the name of faith, though they should call it but an effect of faith, as one of the causes. And well may our doubtings of our own salvation be said to be from unbelief, because unbelief is one of the causes of them, and the sinfullest cause.

The article of remission of sin to be believed applyingly.

And that the article of remission of sin is to be believed with application to ourselves, is certain: but not with the application of assurance, persuasion, or belief that we are already pardoned; but with an applying acceptance of an offered pardon, and consent to the covenant which maketh it ours. We believe that Christ hath purchased remission of sin, and made a conditional grant of it in his gospel, to all, viz. if they will repent, and believe in him, or take him for their Saviour, or become penitent christians. And we consent to do so, and to accept it on these terms. And we believe that all are actually pardoned that thus consent.

By all this you may perceive, that those troubled christians which doubt not of the truth of the word of God, but only of their own sincerity, and consequently of their justification and salvation, do ignorantly complain that they have not faith, or that they cannot believe: for it is no act of unbelief at all, for me to doubt whether my own heart be sincere: this is my ignorance of myself, but it is not any degree of unbelief; for God's word doth no where say that I am sincere, and therefore I may doubt of this, without doubting of God's word at all. And let all troubled christians know, that they have no more belief in them, than they have doubting or unbelief of the truth of the word of God. Even that despair itself, which hath none of this in it, hath no unbelief in it (if there be any such). I thought it needful thus far to tell you what unbelief is, before I come to give you directions against it. And though the mere doubting of our own sincerity be no unbelief at all, yet real unbelief of the very truth of the holy Scriptures, is so common and dangerous a sin, and some degree of it is latent in the best, that I think we can no way so much further the work of grace, as by destroying this. The weakness of our faith in the truth of Scriptures, and the remnant of our unbelief of it, is the principal cause of all the languishings of our love and obedience, and every grace; and to strengthen faith, is to strengthen all. What I have fullier written in my "Saints' Rest," part 2, and my "Treatise against Infidelity," I here suppose.

Direct. I. Consider well how much of religion nature itself teacheth, and reason, (without supernatural revelation,) must needs confess: (as, that there is another life which man was made for, and that he is obliged to the fullest love and obedience to God, and the rest before laid down in the Introduction.) And then observe how congruously the doctrine of Christ comes in, to help where nature is at a loss, and how exactly it suits with natural truths, and how clearly it explaineth them, and fully containeth so much of them as is necessary to salvation; and how suitable and proper a means it is to attain their ends; and how great a testimony the doctrines of nature and grace do give unto each other.[137]

Direct. II. Consider, that man's end being in the life to come, and God being the righteous and merciful Governor of man in order to that end, it must needs be that God will give him

sufficient means to know his will in order to that end; and that the clearest, fullest means must needs demonstrate most of the government and mercy of God.

Direct. III. Consider, what full and sad experience the world hath of its pravity and great corruption; and that the natural tendency of reason is to those high and excellent things, which corruption and brutishness do almost extinguish or cast out with the most; and that the prevalency of the lower faculties against right reason, is so lamentable and universal, to the confusion of the world, that it is enough to tell us, that this is not the state that God first made us in, and that certainly sin hath sullied and disordered his work. The wickedness of the world is a great confirmation of the Scripture.

Direct. IV. Consider, how exactly the doctrine of the gospel, and covenant of grace, are suited to the lapsed state of man; even as the law of works was suited to his state of innocency: so that the gospel may be called the law of lapsed nature, as suited to it, though not as revealed by it; as the other was the law of entire nature.

Direct. V. Compare the many prophecies of Christ, with the fulfilling of them in his person. As that of Moses recited by Stephen, Acts vii. 37; and Isa. lviii; Dan. ix. 24-26, &c. And consider that those Jews which are the christians' bitterest enemies, acknowledge and preserve those prophecies, and all the Old Testament, which giveth so full a testimony to the New.

Direct. VI. Consider, what an admirable suitableness there is in the doctrine of Christ, to the relish of a serious, heavenly mind: and how all that is spiritual and truly good in us, doth close with it and embrace it from a certain congruity of natures, as the eye doth with the light, and the stomach with its proper food. Every good man in reading the holy Scripture, feeleth something (even all that is good) within him bear witness to it. And only our worse part is quarrelling with it, and rebels against it.

Direct. VII. Consider, how all the first churches were planted by the success of all those miracles mentioned in the Scripture. And that the apostles and thousands of others saw the miracles of Christ: and the churches saw the miracles of the apostles, and heard them speak in languages unlearned; and had the same extraordinary gifts communicated to themselves. And these being openly and frequently manifested, convinced unbelievers; and were openly urged by the apostles to stop the mouths of opposers, and confirm believers; (Gal. iii. 1-3;) who would all have scorned their arguments, and the faith which they supported, if all these had been fictions, of which they themselves were said to be eye-witnesses and agents. So that the very existence of the churches was a testimony to the matter of fact. And what testimony can be greater of God's interest and approbation, than Christ's resurrection, and all these miracles.

Direct. VIII. Consider, how no one of all the heretics or apostates, did ever contradict the matters of fact, or hath left the world any kind of confutation of them, which they wanted not malice, or encouragement, or opportunity to have done.

Direct. IX. Consider, how that no one of all those thousands that asserted these miracles, are ever mentioned in any history as repenting of it, either in their health, or at the hour of death: whereas it had been so heinous a villany to have cheated the world in so great a cause, that

some consciences of dying men, especially of men that placed all their hopes in the life to come, must needs have repented of.

Direct. X. Consider, that the witnesses of all these miracles, and all the churches that believed them, were taught by their own doctrine and experience, to forsake all that they had in the world, and to be reproached, hated, and persecuted of all men, and to be as lambs among wolves, in expectation of death; and all this for the hope of that blessedness promised them by a crucified, risen Christ. So that no worldly end could move them to deceive, or willingly to be deceived.

Direct. XI. Consider, how impossible it is in itself, that so many men should agree together to deceive the world, and that for nothing, and at the rate of their own undoing and death: and that they should all agree in the same narratives and doctrines so unanimously: and that none of these should ever confess the deceit, and disgrace the rest. All things well considered, this will appear not only a moral, but a natural impossibility; especially considering their quality and distance, there being thousands in several countries that never saw the faces of the rest, much less could enter a confederacy with them, to deceive the world.

Direct. XII. Consider the certain way by which the doctrine and writings of the apostles, and other evangelical messengers, have been delivered down to us, without any possibility of material alteration. Because the holy Scriptures were not left only to the care of private men, or of the christians of one country, who might have agreed upon corruptions and alterations; but it was made the office of the ordinary ministers to read, and expound, and apply them. And every congregation had one or more of these ministers: and the people received the Scriptures as the law of God, and that by which they must live and be judged, and as their charter for heaven. So that it was not possible for one minister to corrupt the Scripture text, but the rest, with the people, would have quickly reproved him; nor for those of one kingdom to bring all other christians to it throughout the world, without a great deal of consultation and opposition (if at all); which never was recorded to us.

Direct. XIII. Be acquainted as fully as you can with the history of the church, that you may know how the gospel hath been planted, and propagated, and assaulted, and preserved until now: which will much better satisfy you, than general, uncertain talk of others.

Direct. XIV. Judge whether God, being the wise and merciful Governor of the world, would suffer the honestest and obedientest subjects that he hath upon earth, to be deceived in a matter of such importance, by pretence of doctrines and miracles proceeding from himself, and which none but himself (or God by his special grant) is able to do, without disowning them, or giving any sufficient means to the world to discover the deceit.[138] For certainly, he needeth not deceit to govern us. If you say that he permits Mahometanism, I answer, 1. The main, positive doctrine of the Mahometans, for the worshipping of one only God, against idolatry, is true: and the by-fancies of their pretended prophet, are not commended to the world upon the pretence of attesting miracles at all, but upon the affirmation of revelations, without any credible seal or divine attestation, and obtruded on the world by the power of the sword. 2. And God hath given the world sufficient preservatives against them, in the

nullity of the proof of them, and the evident foppery of the writings and the things themselves. So that honesty and diligence will easily escape them.

Direct. XV. Observe the supernatural effects of the gospel upon the souls of believers: how it planteth on man the image of the holy God; powerfully subduing both sense and the greatest interest of the flesh, to the will of God; and making men wise and good; and putting an admirable difference between them and all other men. And then judge whether it be not God's seal, having his image first upon itself, which he doth use and honour to be the instrument of imprinting his image upon us.[139]

Direct. XVI. Mark well the certain vanity of all other religions that prevail on the earth. Idolatry and Mahometanism, which openly bear the mark of their own shame, have shared between them almost all the rest of the earth; for mere deism is scarce any where in possession; and Judaism hath no considerable inheritance; and both of them as sensibly confuted by man's corruption, necessity, and desert.

Direct. XVII. Mark the great difference between the christian part of the world, (those that receive christianity seriously and in sincerity,) and all the rest.[140] Those that are furthest from christianity, are furthest from piety, honesty, civility, or any laudable parts or conversations: most of them are beastly and ungodly; and the rest are but a little better: and ignorance and brutishness cannot be the perfection of a man. Nay, among professed christians, the multitudes that have but the name, and hate the nature and practice of it, are like swine or wolves; and some of the worst, near kin to devils. When all that receive christianity practically into their hearts and lives, are heavenly and holy, and (in the same measure that they receive it) their sins are all mortified, and they are devoted to God, and possessed with justice, charity, and patience to men, and are carried up above this world, and contemn that which the rest do make their felicity and delight. So that if that be good which doth good, then is the goodness of the christian faith apparent to all, that have any acquaintance, reason, and impartiality to judge.

Direct. XVIII. Bethink you what you should have been yourselves, if you had not been christians? Yea, what would yet be the consequent if you should fall from the christian faith? Would you not look at the life to come as doubtful? and resolve to take your pleasure in the world, and to gratify the flesh, and to neglect your souls, and to venture upon almost any vice, that seemeth necessary to your carnal ends? Christianity hath cleansed and sanctified you, if you are sanctified: and if (which God forbid!) you should forsake christianity, it is most likely you would quickly show the difference, by your dirty, fleshly, worldly lives.[141]

Direct. XIX. When you see the evidence of divine revelation and authority, it is enough to silence your doubts and cavils about particular words or circumstances. For you know that God is true and infallible; and you know that you are silly, ignorant worms, that are utterly at a loss, when you have not one at hand to open every difficulty to you: and that all arts and sciences seem full of difficulties and contradictions to ignorant, unexperienced novices.

Direct. XX. Allow all along in your learning, for the difficulties which must needs arise, from the translation, ambiguity of all human language, change and variety of words and customs, time, place, and other circumstances, and especially from your own unacquaintedness with

all these: that so your own infirmities, and ignorance, and mistakes in reasoning, may not be ascribed to the truth.

Direct. XXI. Understand the proper use of holy Scripture, and so how far it is divine; that so you be not tempted to unbelief, by expecting in it that which never was intended, and then finding your causeless expectations frustrate. It is not so divine as to the terms, and style, and order, and such modal and circumstantial matters, as if all the exactness might be expected in it, that God could put into a book: nor is it intended as a system of physics, or logic, or any subservient sciences or arts: but it is an infallible revelation of the will of God, for the government of the church, and the conducting men to life eternal: and it is ordered and worded so as to partake of such human infirmity, as yet shall no way impeach the truth or efficacy of it; but rather make it more suitable to the generality of men, whose infirmity requires such a style and manner of handling. So that as a child of God hath a body from parents, which yet is of God, but so of God, as to partake of the infirmities of the parents; or rather, as Adam had a body from God, but yet from earth, and accordingly frail; but a soul more immediately from God, which was more pure and divine: so Scripture hath its style, and language, and method so from God, as to have nothing in it unsuitable to its ends; but not so from God, as if he himself had showed in it his own most perfect wisdom to the utmost, and as if there were nothing in it of human imperfection. But the truth and goodness which are the soul of Scripture, are more immediately from God. The style and method of the penmen may be various; but the same soul animateth all the parts. It is no dishonour to the holy Scriptures, if Cicero be preferred for purity of style, and phrase, and oratory, as for other common uses; but certainly it is to be preferred as to its proper use: that being the best style for an act of parliament, which is next to the worst in an oration. The means are for the end.

Direct. XXII. Consider how great assistance apparitions, and witchcrafts, and other sensible evidences of spirits conversing with mankind, do give to faith. Of which I have written in the forementioned treatises, and therefore now pass it over.

Direct. XXIII. Consider what advantage faith may have, by observing the nature and tendency of the soul, and its hopes and fears of a life to come, together with the superior, glorious worlds, which certainly are possessed by nobler inhabitants.[142] He that seeth every corner of the earth, and sea, and air inhabited, and thinks what earth is in comparison of all the great and glorious orbs above it, will hardly once dream that they are all void of inhabitants, or that there is not room enough for souls.

Direct. XXIV. The ministry of angels, of which particular providences give us a great probability, doth give some help to that doctrine which telleth us, that we must live with angels, and that we shall ascend to more familiarity with them, who condescend to so great service now for us.

Direct. XXV. The universal, wonderful, implacable enmity of corrupted man to the holy doctrine, and ways, and servants of Christ, and the open war which in every kingdom, and the secret war which in every heart, is kept up between Christ and Satan through the world; with the tendency of every temptation, their violence, constancy, in all ages, to all persons, all making against Christ, and heaven, and holiness, do notoriously declare that the christian

doctrine and life do tend to our salvation; which the devil so maliciously and incessantly opposeth: and thus his temptations give great advantage to the tempted soul against the tempter. For it is not for nothing that the enemy of our souls makes so much opposition. And that there is such a devil, that thus opposeth Christ and tempteth us, not only sensible apparitions and witchcrafts prove, but the too sensible temptations, which, by their matter and manner, plainly tell us whence they come. Especially when all the world is formed as into two hostile armies, the one fighting under Christ, and the other under the devil; and so have continued since Cain and Abel to this day.

Direct. XXVI. The prophecies of Christ himself of the destruction of Jerusalem, and the gathering of his church, and the cruel usage of it through the world, do give great assistance to our faith, when we see them all so punctually fulfilled.

Direct. XXVII. Mark whether it be not a respect to things temporal that assaulteth thy belief; and come not with a biassed, sensual mind to search into so great a mystery. Worldliness, and pride, and sensuality are deadly enemies to faith; and where they prevail they will show their enmity, and blind the mind: if the soul be sunk into mud and filth, it cannot see the things of God.

Direct. XXVIII. Come with humility and a sense of your ignorance, and not with arrogance and self-conceit; as if all must needs be wrong that your empty, foolish minds cannot presently perceive to be right. The famousest apostates that ever I knew, were all men of notorious pride and self-conceitedness.

Direct. XXIX. Provoke not God by wilful sinning against the light, which thou hast already received, to forsake thee, and give thee over to infidelity. 2 Thess. ii. 10-12, "Because men receive not the love of the truth, that they might be saved; for this cause God sends them strong delusions to believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Obey Christ's doctrine so far as you know it, and you shall fullier know it to be of God, John vii. 17; x. 4.

Direct. XXX. Tempt not yourselves to infidelity, by pretended humility in abasing your natural faculties, when you should be humbled for your moral pravity. Vilifying the soul, and its reason, and natural free-will, doth tend to infidelity, by making us think that we are but as other inferior animals, incapable of a life above with God: whenas self-abasing, because of the corruption of reason and free-will, doth tend to show us the need of a physician, and so assist our faith in Christ.

Direct. XXXI. Judge not of so great a thing by sudden apprehensions, or the surprise of a temptation, when you have not leisure to look up all the evidences of faith, and lay them together, and take a full, deliberate view of all the cause. It is a mystery so great as requireth a clear and vacant mind, delivered from prejudice, abstracted from diverting and deceiving things; which, upon the best assistance and with the greatest diligence, must lay altogether to discern the truth. And if, upon the best assistance and consideration, you have been convinced of the truth, and then will let every sudden thought, or temptation, or difficulty seem enough to question all again, this is unfaithfulness to the truth, and the way to resist the clearest evidences, and never to have done. It is like as if you should answer your

adversary in the court, when your witnesses are all dismissed or out of the way, and all your evidences are absent, and perhaps your counsellor and advocate too. It is like the casting up of a long and intricate account, which a man hath finished by study and time; and when he hath done all, one questioneth this particular, and another that, when his accounts are absent: it is not fit for him to answer all particulars, nor question his own accounts, till he have as full opportunity and help to cast up all again.

Direct. XXXII. If the work seem too hard for you, go and consult with the wisest, most experienced christians; who can easily answer the difficulties which most perplex and tempt you. Modesty will tell you, that the advantage of study and experience may make every one wisest in his own profession; and set others above you, while you have less of these.

Direct. XXXIII. Remember that christianity being the surest way to secure your eternal hopes; and the matters of this life, which cause men to forsake it, being such transitory trifles, you can be no losers by it; and therefore if you doubted, yet you might be sure that is the safest way.

Direct. XXXIV. Judge not of so great a cause in a time of melancholy, when fears and confusions make you unfit. But in such a case as that, as also whenever Satan would disturb your settled faith, or tempt you at his pleasure to be still new questioning resolved cases and discerned truths, abhor his suggestions, and give them no entertainment in your thoughts, but cast them back into the tempter's face. There is not one melancholy person of a multitude, but is violently assaulted with temptations to blasphemy and unbelief, when they have but half the use of reason and no composedness of mind to debate such controversies with the devil. It is not fit for them in this incapacity to hearken to any of those suggestions, which draw them to dispute the foundations of their faith, but to cast them away with resolute abhorrence; nor should any christian, that is soundly settled on the true foundation, gratify the devil so much as to dispute with him whenever he provoketh us to it, but only endeavour to strengthen our faith, and destroy the remnants of unbelief.

Direct. XXXV. Remember that Christ doth propagate his religion conjunctly by his Spirit and his word, and effecteth himself the faith which he commandeth. For though there be sufficient evidence of credibility in his word, yet the blinded mind, and corrupt, perverted hearts of men, do need the cure of his medicinal grace, before they will effectually and savingly believe a doctrine which is so holy, high, and heavenly, and doth so much control their lusts. See therefore that you distrust your corrupted hearts, and earnestly beg the Spirit of Christ.

Direct. XXXVI. Labour earnestly for the love of every truth which you believe, and to feel the renewing power of it upon your hearts, and the reforming power on your lives; especially that you may be advanced to the love of God and to a heavenly mind and life. And this will be a most excellent help against all temptations to unbelief; for the heart holdeth the gospel much faster than the head alone. The seed that is cast into the earth, if it quicken and take root, is best preserved; and the deeper rooted the surer it abideth; but if it die, it perisheth and is gone. When the seed of the holy word hath produced the new creature, it is sure and safe; but when it is retained only in the brain as a dead opinion, every temptation can

overturn it. It is an excellent advantage that the serious practical christian hath, above all hypocrites and unsanctified men: love will hold faster than dead belief. Love is the grace that abideth for ever; and that is the enduring faith which works by love. The experienced christian hath felt so much of the power and goodness of the word, that if you puzzle his head with subtle reasonings against it, yet his heart and experience will not suffer him to let it go. He hath tasted it so sweet that he will not believe it to be bitter, though he cannot answer all that is said against it. If another would persuade you to believe ill of your dearest friend or father, love and experience would better preserve you from his deceit than reasoning would do. The new creature or new nature in believers, and the experience of God's love communicated by Jesus Christ unto their souls, are constant witnesses to the word of God: he that believeth hath the witness in himself; that is, the Holy Ghost which was given him, which is an objective testimony or an evidence, and an effective. Of this see my "Treatise of Infidelity." Unsanctified men may be easilier turned to infidelity; for they never felt the renewed, quickening work of faith; nor were ever brought by it to the love of God, and a holy and heavenly mind and life. They that never were christians at the heart, are soonest turned from being christians in opinion and name.

Quest. By what reason, evidence, or obligation, were the Jews bound to believe the prophets? Seeing Isaiah, Jeremiah, Ezekiel, &c. wrought no miracles, and there were false prophets in their days; how then could any man know that indeed they were sent of God, when they nakedly affirmed it?

Answ. I mention this objection or case, because in my book of the "Reasons of the Christian Religion" (to which for all the rest I refer the reader) it is forgotten; and because it is one of the hardest questions about our faith.

1. Those that think every book of Scripture doth now prove itself to be divine *propria luce*, by its own matter, style, and other properties, will accordingly say, that by hearing the prophets then, as well as by reading them now, this intrinsic, satisfactory evidence was discernible. All that I can say of this is, that there are such characters in the prophecies as are a help to faith, as making it the more easily credible that they are of God, but not such as I could have been ascertained by (especially as delivered by parcels then) if there had been no more.

2. Nor do I acquiesce in their answer who say that, Those that have the same spirit, know the style of the spirit in the prophets. For, 1. This would suppose none capable of believing them groundedly that had not the same spirit; 2. And the spirit of sanctification is not enough to our discerning prophetical inspirations, as reason and experience fully prove. The gift of discerning spirits, 1 Cor. xii. 10, was not common to all the sanctified.

3. It is much to be observed that God never sent any prophet to make a law or covenant on which the salvation of the people did depend, without the attestation of unquestionable miracles. Moses wrought numerous open miracles, and such as controlled and confuted the contradicters' seeming miracles in Egypt; and Christ and his apostles wrought more than Moses. So that the laws and covenants by which God would rule and judge the people were all confirmed beyond all such exception.

4. It must be noted that many other prophets also wrought miracles to confirm their doctrine, and prove that they were sent of God, as did Elias and Elisha.

5. It must be noted, that there were schools of prophets, or societies of them, in those times, 1 Sam. x. 10; xix. 20; 1 Kings xx. 35, 41; xxii. 13; 2 Kings ii. 3, 5, 7, 15; iv. 1, 38; v. 22; vi. 1; ix. 1; 1 Cor. xiv. 32; who were educated in such a way as fitted them to the reception of prophetical inspirations, when it pleased God to give them. Not that mere education made any one a prophet, nor that the prophets had at all times the present, actual gift of prophecy; but God was pleased so far to own men's commanded diligence, as to join his blessing to a meet education, and at such times as he thought meet, to illuminate such by visions and revelations above all others: and therefore it is spoken of Amos as a thing extraordinary, that he was made a prophet of a herdsman.

6. Therefore a prophet among the Jews was known to be such, usually, before these recorded prophecies of theirs, which we have now in the holy Scriptures: 1. The spirits of the prophets which are subject to the prophets, were judged of by those prophets that had indeed the Spirit, and so the people had the testimony of the other prophets concerning them. 2. The Lord's own direction to know a true prophet by, Deut. xviii. 22, is the coming to pass of that which he foretelleth. Now it is like that before they were received into the number of prophets, they had given satisfaction to the societies of the prophets, by the events of things before foretold by them. 3. Or they might have wrought miracles before to have satisfied the members of the college of their calling, though these miracles are not all mentioned in the Scripture. 4. Or the other prophets might have some divine testimony concerning them, by visions, revelations, or inspirations of their own. So that the people were not left to the credulity of naked, unproved assertions, of any one that would say that he was sent of God.

7. There were some signs given by some of the prophets to confirm their word. As Isaiah's predictions of Hezekiah's danger, and remedy, and recovery, and of the going back of the shadow on Ahaz's dial ten degrees, &c.; and more such there might be, which we know not of.

8. All prophecies were not of equal obligation. The first prophecies of any prophet who brought no attestation by miracles, nor had yet spoken any prophecy that had been fulfilled, might be a merciful revelation from God, which might oblige the hearers to a reverent regard, and an inquiry into the authority of the prophet, and a waiting in suspense till they saw whether it would come to pass; and the fulfilling of it increaseth their obligation. Some prophecies that foretold but temporal things (captivities or deliverances) might at first (before the prophets produced a divine attestation) be rather a bare prediction than a law; and if men believed them not, it might not make them guilty of any damning sin at all, but only they refused that warning of a temporal judgment, which might have been of use to them had they received it.

9. But our obligation now to believe the same Scripture prophecies is greater; because we live in the age when most of them are fulfilled, and the rest are attested by Christ and his apostles, who proved their attestations by manifold miracles.

10. When the prophets reproved the known sins of the people, and called men to such duties as the law required, no man could speed ill by obeying such a prophet, because the matter of his prophecies was found in God's own law, which must of necessity be obeyed. And this is the chief part of the recorded prophecies.

11. And any man that spake against any part of God's law (of natural or supernatural revelation) was not to be believed, Deut. xiii.; xviii.; because God cannot speak contrary to himself.

12. But the prophets themselves had another kind of obligation to believe their own visions and inspirations, than any of their hearers had; for God's great extraordinary revelation, was like the light, which immediately revealed itself, and constrained the understanding to know that it was of God: and such were the revelations that came by angelical apparitions and visions. Therefore prophets themselves might be bound to more than their bare word could have bound their hearers to; as, to wound themselves, to go bare, to feed on dung, &c.: and this was Abraham's case in offering Isaac. Yet God did never command a prophet, or any by a prophet, a thing simply evil, but only such things as were of a mutable nature, and which his will could alter, and make to be good. And such was the case of Abraham himself, if well considered.

PART II.

Directions against Hardness of Heart.

It is necessary that some christians be better informed what hardness of heart is, who most complain of it.[143] The metaphor is taken from the hardness of any matter which a workman would make an impression on; and it signifieth the passive and active resistance of the heart against the word and works of God, when it receiveth not the impressions which the word should make, and obeyeth not God's commands; but after great and powerful means remaineth as it was before, unmoved, unaffected, and disobedient. So that hardness of heart is not a distinct sin, but the habitual power of every sin, or the deadness, unmovableness, and obstinacy of the heart in any sin. So many duties and sins as there be, so many ways may the heart be hardened against the word, which forbiddeth those sins, and commandeth those duties. It is therefore an error, that hath had very ill consequences on many persons, to think that hardness of heart is nothing but a want of passionate feeling in the matters which concern the soul; especially a want of sorrow and tears. This hath made them over-careful for such tears, and grief, and passions, and dangerously to make light of the many greater instances of the hardness of their hearts. Many beginners in religion (who are taken up in penitential duties) do think that all repentance is nothing but a change of opinion, except they have those passionate griefs, and tears, which indeed would well become the penitent; and hereupon they take more pains with themselves to affect their hearts with sorrow for sin, and to wring out tears, than they do for many greater duties. But when God calleth them to love him, and to praise him, and to be thankful for his mercies; or to love an enemy, or forgive a wrong: when he calleth them to mortify their earthly-mindedness, their carnality,

their pride, their passion, or their disobedience, they yield but little to his call, and show here much greater hardness of heart, and yet little complain of this or take notice of it. I entreat you therefore to observe, that the greater the duty is, the worse it is to harden the heart against it; and the greater the sin is, the worse it is to harden the heart by obstinacy in it. And that the great duties are, the love of God and man, with a mortified and heavenly mind and life; and to resist God's word commanding these, is the great and dangerous hardening of the heart. The life of grace lieth, 1. In the preferring of God, and heaven, and holiness, in the estimation of our minds before all worldly things. 2. In the choosing them, and resolving for them with our wills, before all others. 3. In the seeking of them in the bent and drift of our endeavours. These three make up a state of holiness. But for strength of parts, or memory, or expression, and so for passionate affections of sorrow, or joy, or the tears that express them; all these in their time, and place, and measure, are desirable, but not of necessity to salvation, or to the life of grace. They follow much the temperature of the body, and some have much of them that have little or no grace, and some want them that have much grace. The work of repentance consisteth most in loathing and falling out with ourselves for our sins, and in forsaking them with abhorrence, and turning unto God; and he that can do this without tears is truly penitent, and he that hath never so many tears, without this, is impenitent still.[144] And that is the hard-hearted sinner, that will not be wrought to a love of holiness, nor let go his sin, when God commandeth him; but after all exhortations, and mercies, and perhaps afflictions, is still the same as if he had never been admonished, or took no notice what God hath been saying or doing to reclaim him. Having thus told you what hardness of heart is, you may see that I have given you directions against it at large before, chap. iii. direct. vi. and viii.; but shall add these few.

Direct. I. Remember the majesty and presence of that most holy God, with whom we have to do, Heb. iv. 13. Nothing will more affect and awe the heart, and overrule it in the matters of religion, than the true knowledge of God. We will not talk sleepily or contemptuously to a king; how much less should we be stupid or contemptuous before the God of heaven! It is that God whom angels worship, that sustaineth the world, that keepeth us in life, that is always present, observing all that we think, or say, or do, whose commands are upon us, and with whom we have to do in all things; and shall we be hardened against his fear? "Who hath hardened himself against Him, and hath prospered?" Job ix. 4.

Direct. II. Think well of the unspeakable greatness and importance of those truths and things which should affect you, and of those duties which are required of you. Eternity of joy or torment is such an amazing thing, that one would think every thought, and every mention either of it or of any thing that concerneth it, should go to our very hearts, and deeply affect us, and should command the obedience and service of our souls. It is true, they are things unseen, and therefore less apt in that respect to affect us than things visible; but the greatness of them should recompense that disadvantage a thousandfold. If our lives lay upon every word we speak, or upon every step we go, how carefully should we speak and go! But oh how deeply should things affect us, in which our everlasting life is concerned! One would think a thing of so great moment, as dying, and passing into an endless life of pain or pleasure, should so take up and transport the mind of man, that we should have much ado to bring ourselves to mind, regard, or talk of the inconsiderable interests of the flesh! How

inexcusable a thing is a senseless, careless, negligent heart, when God looketh on us, and heaven or hell is a little before us! Yea, when we are so heavily laden with our sins, and compassed about with so many enemies, and in the midst of such great and manifold dangers, to be yet senseless under all, is (so far) to be dead. Will not the wounds of sin, and the threatenings of the law, and the accusations of conscience, make you feel? He that cannot feel the prick of a pin will feel the stab of a dagger, if he be alive.

Direct. III. Remember how near the time is, when stupidity and senseless neglect of God will be banished from all the world; and what certain and powerful means are before you at death and judgment, to awaken and pierce the hardest heart.[145] There are but few that are quite insensible at death; there are none past feeling after death, in heaven or hell. No man will stand before the Lord in the day of judgment, with a sleepy or a senseless heart. God will recover your feeling by misery, if you will lose it by sin, and not recover it by grace. He can make you now a terror to yourselves, Jer. xx. 4; he can make conscience say such things in secret to you, as you shall not be able to forget or slight. But if conscience awake you not, the approach of death it is likely will awaken you: when you see that God is now in earnest with you, and that die you must, and there is no remedy, will you not begin to think now, Whither must I go? and what will become of me for ever? Will you then harden your heart against God and his warnings? If you do, the first moment of your entrance upon eternity will cure your stupidity for ever. It will grieve a heart that is not stone, to think what a feeling stony-hearted sinners will shortly have, when God will purposely make them feel, with his wrathful streams of fire and brimstone! when Satan that now hindereth your feeling, will do his worst to make you feel; and conscience, the never-dying worm, will gnaw your hearts, and make them feel, without ease or hope of remedy! Think what a wakening day is coming!

Direct. IV. Think often of the love of God in Christ, and of the bloody sufferings of thy Redeemer, for it hath a mighty power to melt the heart. If love, and the love of God, and so great and wonderful a love, will not soften thy hardened heart, what will?

Direct. V. Labour for a full apprehension of the evil and danger of a hardened heart. It is the death of the soul, so far as it prevaileth: at the easiest, it is like the stupidity of a paralytic member or a seared part. Observe the names which Scripture giveth it: The "hardening of the heart," Prov. xxviii. 14. The "hardening of the neck," Prov. xxix. 10, which signifieth inflexibility. The "hardening of the face," which signifieth impudency, Prov. xxi. 29. The "searedness of the conscience," 1 Tim. iv. 2. The "impenitency of the heart," Rom. ii. 5. Sometimes it is called "sottishness," or "stupidity," Jer. iv. 22. Sometimes it is called a "not caring," or "not laying things to heart, and not regarding," Isa. xlii. 25; v. 12; xxxii. 9-11. Sometimes it is denominated metaphorically from inanimates: "A face harder than a rock," Jer. v. 3. "Stony hearts," Ezek. xi. 19; xxxvi. 26. "A neck with an iron sinew," Isa. xlviii. 4, and "a brow of brass." It is called "sleep," and a "deep slumber," and a "spirit of slumber," Rom. xiii. 11; xi. 8; Matt. xxv. 5; and "death" itself, 1 Tim. v. 6; Eph. ii. 1, 5; Col. ii. 13; Jude 12.

Observe also how dreadful a case it is, if it be predominant, both symptomatically and effectively. It is the forerunner of mischief, Prov. xxviii. 14. It is a dreadful sign of one that is far more unlikely than others to be converted; when they are "alienated from the life of God by their ignorance," and are "past feeling," they are "given up to work uncleanness with

greediness," Eph. iv. 14. Usually God calleth those that he will save, before they are past feeling; though such are not hopeless, their hope lieth in the recovering of the feeling which they want; and a hardened heart, and iron neck, and brazen forehead, are a sadder sign of God's displeasure, than if he had made the heavens as brass, and the earth as iron to you, or let out the greatest distress upon your bodies. When men have eyes and see not, and ears and hear not, and hearts but understand not, it is a sad prognostic that they are very unlikely to be "converted and forgiven," Mark iv. 12; Acts xxviii. 27. A hardened heart (predominantly) is garrisoned and fortified by Satan against all the means that we can use to help them; and none but the Almighty can cast him out and deliver them. Let husband, or wife, or parents, or the dearest friends entreat a hardened sinner to be converted, and he will not hear them. Let the learnedest, or wisest, or holiest man alive, both preach and beseech him, and he will not turn. At a distance he may reverence and honour a great divine, and a learned or a holy man, especially when they are dead; but let the best man on earth be the minister of the place where he liveth, and entreat him daily to repent, and he will either hate and persecute him, or neglect and disobey him. What minister was ever so learned, or holy, or powerful a preacher, that had not sad experience of this? when the prophet, Isa. liii. 1, crieth out, "Who hath believed our report?" and the apostles were fain to shake off the dust of their feet against many that rejected them; and were abused, and scorned, and persecuted by those whose souls they would have saved? Nay, Jesus Christ himself was refused by the most that heard him; and no minister dare compare himself with Christ. If our Lord and Master was blasphemed, scorned, and murdered by sinners, what better should his ablest ministers expect? St. Augustine found drunkenness so common in Africa, that he motioned that a council might be called for the suppression of it; but if a general council of all the learned bishops and pastors in the world were called, they could not convert one hardened sinner, by all their authority, wit, or diligence, without the power of the Almighty God. For will they be converted by man, that are hardened against God? What can we devise to say to them that can reach their hearts, and get within them, and do them good? Shall we tell them of the law and judgments of the Lord, and of his wrath against them? why all these things they have heard so often till they sleep under it, or laugh at them. Shall we tell them of death, and judgment, and eternity? why we speak to the posts, or men asleep; they hear us as if they heard us not. Shall we tell them of endless joy and torments? they feel not, and therefore fear not, nor regard not; they have heard of all these, till they are weary of hearing them, and our words seem to them but as the noise of the wind or water, which is of no signification. If miracles were wrought among them by a preacher, that healed the sick, and raised the dead, they would wonder at him, but would not be converted. For Christ did thus, and yet prevailed but with few, John xi. 48, 53; and the apostles wrought miracles, and yet were rejected by the most, Acts vii. 57; xxii. 22. Nay, if one of their old companions should be sent from the dead to give them warning, he might affright them, but not convert them, for Christ hath told us so himself, Luke xvi. 31; or if an angel from heaven should preach to them, they would be hardened still, as Balaam and others have been. Christ rose from the dead, and yet was after that rejected. We read not of the conversion of the soldiers that watched his sepulchre, though they were affrighted with the sight of the angels: but they were after that hired for a little money to lie, and say that Christ's disciples stole him away. If magistrates that have power on their bodies, should endeavour to bring them to godliness, they would not obey them, nor be persuaded. King Hezekiah's messengers were but mocked by the people. David

and Solomon could not convert their hardened subjects. Punish them, and hang them, and they will be wicked to the death: witness the impenitent thief that died with Christ, and died reproaching him. Though God afflict them with rod after rod, yet still they sin and are the same, Psal. lxxviii.; Hos. vii. 14; Amos iv. 9; Jer. v. 3; Isa. i. 5. Let death come near and look them in the face, and let them see that they must presently go to judgment, it will affright them, but not convert them. Let them know and confess, that sin is bad, that holiness is best, that death and eternity are at hand, yet are they the same, and all will not win their hearts to God; till grace take away their stony hearts, and give them tender, fleshy hearts, Ezek. xxxvi. 26.

Direct. VI. Take notice of the doleful effects of hard-heartedness in the world. This fills the world with wickedness and confusion, with wars and bloodshed; and leaveth it under that lamentable desertion and delusion, which we behold in the far greatest part of the earth. How many kingdoms are left in the blindness of heathenism and Mahometanism, for hardening their hearts against the Lord! How many christian nations are given up to the most gross deceits of popery, and princes and people are enemies to reformation, because they hardened their hearts against the light of truth! What vice so odious, even beastly filthiness, and bitterest hatred, and persecution of the ways of God, which men of all degrees and ranks do not securely wallow in through the hardness of their hearts! This is the thing that grieves the godly, that wearieth good magistrates, and breaks the hearts of faithful ministers: when they have done their best, they are fain, as Christ himself before them, to grieve for the hardness of men's hearts. Alas! we live among the dead; our towns and countries are in a sadder case than Egypt, when every house had a dead man. Even in our churches, it were well if the dead were only under ground, and most of our seats had not a dead man, that sitteth as if he heard, and kneeleth as if he prayed, when nothing ever pierced to the quick. We have studied the most quickening words, we have preached with tears in the most earnest manner, and yet we cannot make them feel! as if we cried like Baal's worshippers, O Baal, hear us! or, like the Irish to their dead, Why wouldst thou die, and leave thy house, and lands, and friends? So we talk to them about the death of their souls, and their wilful misery, who never feel the weight of any thing we say: we are left to ring them a peal of lamentation, and weep over them as the dead that are not moved by our tears: we cast the seed into stony ground, Matt. xiii. 5, 20; it stops in the surface, and it is not in our power to open their hearts, and get within them. I confess that we are much to blame ourselves, that ever we did speak to such miserable souls, without more importunate earnestness and tears; (and it is because the stone of the heart is much uncured in ourselves; for which God now justly layeth so many of us by;) but yet, we must say, our importunity is such, as leaveth them without excuse. We speak to them of the greatest matters in all the world; we speak it to them in the name of God; we show them his own word for it; and plead with them the arguments which he hath put into our mouths; and yet we speak as to posts and stones, to men past feeling. What a pitiful sight was it to see Christ stand weeping over Jerusalem, for the hardness of their hearts, and the nearness and greatness of their misery! while they themselves were so far from weeping for it, that they raged against the life of him that so much pitied them! We bless God that it is not thus with all. He hath encouraged some of us with the heart-yielding, obedient attention of many great congregations: but, among the best, alas! how many of these hardened sinners are mixed! and, in many places, how do they abound! Hence it is that

such odious abominations are committed; such filthiness, and lying, and perjury, and acts of malicious enmity against the servants of the Lord; and that so many are haters of God and godliness. If Satan had not first hardened their hearts, he could never have brought them to such odious crimes, as now with impudency are committed in the land. As Lot's daughters were fain to make their father drunk, that he might commit the sin of incest; so the devil doth first deprive men both of reason and feeling, that he might bring them to such heinous wickedness as this, and make them laugh at their own destruction, and abhor those most that fain would save them. And they are not only past feeling, but so hate any quickening ministry, or truth, or means which would recover their feeling, that they seem to go to hell as some condemned malefactors to the gallows, that make themselves drunk before they go, as if it were all they had to care for to keep themselves hoodwinked, from knowing or feeling whither they go, till they are there.

See what a picture of a hardened people God giveth to Ezekiel, chap. iii. 7, "But the house of Israel will not hearken to thee; for they will not hearken to me: for all the house of Israel are impudent and hard-hearted." Observe but what a case it is that they are so insensible of, and then you will see what a hard-hearted sinner, past feeling, is.

1. They are the servants of sin, Rom. vi. 16; in the power of it, corrupted by it; and yet they feel it not.

2. They have the guilt of many thousand sins upon them, all is unpardoned that ever they committed; and yet they feel it not.

3. They have the threatenings and curses of God in force against them in his word; even words so terrible, as you would think might affright them out of their sins or their wits; and they take on them to believe this word of God; and yet they feel not.

4. They are in the power of the devil; ruled and deceived by him, and taken captive by him at his will, Acts xxvi. 18; 2 Tim. ii. 26.

5. They may be certain that if they die in this condition they shall be damned, and they are uncertain whether they shall live another day; they are never sure to be one hour longer out of hell; and yet they feel not.

6. They know that they must die, and that it is a great change, and of the greatest endless consequence, that death will make with them; and they know that this is sure and near, and are past doubt of it; and yet they feel it not.[146]

7. They must shortly appear before the Lord, and be judged for all that they have done in the body, and be doomed to their endless state; and yet they feel not.

8. They know that life is short, and that they have but a little time to prepare for all this terrible change, and that it must go with them for ever, as they now prepare; and yet they feel not.

9. They hear and read of the case of hardened, wicked men, that have gone before them, and have resisted grace, and lost their time, as they now do; and they read or hear of the miserable end that such have come to; and yet they feel not.

10. They have a world of examples continually before them; they see the filthy lives of many for their warning, and the holy lives of others for their imitation, and see how Christ and Satan strive for souls; and yet they feel not.

11. They are always before the eye of God, and do all things before his face; he warneth them, and calleth them to repentance; and yet they feel not.

12. They have Christ as it were crucified before their eyes, Gal. iii. 1: they hear of his sufferings; they may see in him what sin is, and what the love of God is; he pleadeth with them his blood and sufferings against their obstinate unkindness; and yet they feel not.

13. They have everlasting joy and glory offered them, and heaven so opened to them in God's promises, that they may see it as in a glass, 1 Cor. xiii. 12. They take on them to believe how much the blessed spirits there abhor such wickedness as theirs; and yet they feel not.

14. They have the torments of hell opened to them in the word of God; they read what impenitent souls must suffer to all eternity; they hear some in despair in this life, roaring in the misery of their souls; they hear the joyful thanksgivings of believers, that Christ delivereth them from those torments; and yet they feel not.

15. All the promises of salvation in the gospel do put in an exception against these men, "unless they be converted:" they are made to the penitent, and not to the impenitent. There is justification and life; but not for them. "There is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit," Rom. viii. 1. "But he that believeth not, is condemned already," John iii. 18, 36. And they that "after their hardness and impenitent hearts, do treasure up wrath against the day of wrath, shall have tribulation and anguish," Rom. ii. 5-7. Here is comfort for repenting sinners, but none (but on condition they repent) for them: when others are welcomed to Christ's marriage feast, he saith to these, "How came you in hither?" and yet they feel not.

16. They still carry about with them the doleful evidences of all this misery. One would think the ambitious, and covetous, and voluptuous might see these death-marks on themselves; and the ungodly might feel that God hath not their hearts; especially they that hate the godly, and show their wolfish cruelty against them, and are the progeny of Cain; and yet they feel not any of this, but live as quietly, and talk as pleasantly, as if all were well with them, and their souls were safe, and their calling and election were made sure. Alas! if these souls were not hardened in sin, we should see it in their tears, or hear it in their complaints; they would after sermon sometimes come to the minister, as they, Acts ii. 37; xvi. 30, "Sirs, what must we do to be saved?" or we should see it in their lives, or hear of it by report of others, who would observe the change that grace hath made; and sermons would stick longer by them, and not at best be turned off with a fruitless commendation; and saying, it was a good sermon, and there is an end of it. Judge now by this true description which I have given you,

what a hardened sinner is. And then the godly may so see cause to bewail the remnants of this mischief, as yet to be daily thankful to God that they are not in the power of it.

Direct. VII. Live, if you can possibly, under a lively, quickening ministry, and in the company of serious, lively christians. It is true, that we should be deeply affected with the truths of God, how coldly soever they be delivered. But the question is not, what is our duty; but what are our disease, and our necessity, and the proper remedy. All men should be so holy, as not to need any exhortations to conversion at all: but shall the ministers therefore neglect such exhortations, or they that need them turn away their ears? Hear, if possible, that minister that first feels what he speaks, and so speaks what he feels, as tendeth most to make you feel. "Cry aloud; spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their sins," Isa. lviii. 1, 2. Though such "as seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God." God is the chief agent; but he useth to work according to the fitness of the instrument. O woeful case! to hear a dead minister speaking to a dead people, the living truths of the living God! As Christ said, "If the blind lead the blind, both will fall into the ditch." And if the dead must raise the dead, and the ungodly enemies of a holy life must bring men to godliness and to a holy life, it must be by such a power as once made use of clay and spittle, to open the eyes of the blind. It seems it was a proverb in Christ's days, "Let the dead bury their dead:" but not, Let the dead raise the dead. God may honour the bones of the dead prophet, (2 Kings xiii. 21,) with the raising a corpse that is cast into its grave, and toucheth them. A meeting of a dead minister and a dead people, is like a place of graves: and though it be a lamentable thing to hear a man speak without any life, of life eternal, yet God can concur to the quickening of a soul. But sure we have no great reason to expect that ordinarily he should convert men so miraculously, without the moral aptitude of means. It is most incongruous for any man in his familiar discourse, to speak without great seriousness and reverence of things concerning life eternal. But for a preacher to talk of God, of Christ, of heaven, and hell, as coldly and sleepily, as if he were persuading men not to believe him, or regard him, that no more regards himself, is less tolerable. It is a sad thing to hear a man draw out a dreaming, dull discourse, about such astonishing weighty things; and to speak as if it were the business of his art, to teach men to sleep while the names of heaven and hell are in their ears; and not to be moved while they hear the message of the living God, about their life or death everlasting. If a man tell in the streets of a fire in the town, or a soldier bring an alarm of the enemy at the gates, in a reading or jesting tone, the hearers will neglect him, and think that he believeth not himself. I know it is not mere noise that will convert a soul: a bawling fervency, which the hearers may discern to be but histrionical and affected, and not to come from a serious heart, doth harden the auditors worst of all. A rude, unreverent noise is unbeseeming an ambassador of Christ. But an ignorant saying of a few confused words, or a sleepy recital of the most pertinent things, do as little beseem them. Christ raised not Lazarus by the loudness of his voice: but where the natural ears are the passage to the mind, the voice and manner should be suitable to the matter. Noise without seriousness and pertinent matter, is like gunpowder without bullet, that causeth sound and no execution. And the weightiest matter without clear explication and lively application, is like bullet without powder. If you will throw cannon bullets at the enemy with your hands, they will sooner fall on your feet than on them. And it is deadness aggravated by hypocrisy,

when a lifeless preacher will pretend moderation, as if he were afraid of speaking too loud and earnestly, lest he should awake the dead, whom lightning and thunder will not awake: and when he will excuse himself by accusing those that are not as drowsy or dead as he; and would make men believe that seriousness is intemperate rage or madness. If you are cast upon a cold and sleepy minister, consider the matter more than the manner; but choose not such a one for the cure of hardness and insensibility of heart.

Direct. VIII. Take notice, how sensible tender-hearted christians are of sins far less than those that you make a jest of; and how close those matters come to their hearts, that touch not yours. And have not you as much cause to be moved as they? and as much need to lay such things to heart? Did you but know what a trouble it is to them, to be haunted with temptations to the unbelief and atheism which prevaileth with you, though they are far from choosing them, or delighting in them; did you see how involuntary thoughts and frailties make some of them weary of themselves; and how they even hate their hearts for believing no more, and loving God no more, and for being so strange to God and heaven, when yet there is nothing in the world so dear to them, nor hath so much of their estimation or endeavour; you would think, sure, that if such hearts had your sin and misery to feel, they would feel it to their grief indeed, unless the sin itself did hinder the feeling, as it doth with you. Let tender-hearted christians instruct you, and not be witnesses against you.

Direct. IX. Take heed of hardening company, examples, and discourse. To hear men rail and scoff at holiness, and curse, and swear, and blaspheme the name and truth of God, will at first make you tremble; but if you wilfully cast yourself ordinarily into such company, by degrees your sense and tenderness will be gone, and you will find a very great hardening power, in the company, and frequent discourse, and practices, which yourselves condemn.

Direct. X. Take heed of wilful sinning against knowledge; much more of lying in such sin, unrepented of. It greatly hardeneth, to sin against knowledge; and much more to commit such sins over and over. This grieveth and driveth away the Spirit, and dangerously provoketh God to leave men to themselves.

Direct. XI. Take heed of being customary in the use of those means that must be the means of curing hardened hearts. If once the lively preaching, and holy living, and fervent praying, of the servants of God, be taken by thee but as matters of course, and thou go with them to church and to prayers, but as to eat or drink, or kneel with them but for custom, thou wilt be as the smith's dog, that can sleep by the anvil, while the hammers are beating, and the sparks are flying about his ears. It is dangerous to grow customary and dull, under powerful, lively helps.

Direct. XII. Be often with the sick, and in the house of mourning, and read thy lesson in the churchyard, and let the grave, and bones, and dust instruct thee. When thou seest the end of all the living, perhaps thou will somewhat lay it to heart. Sight will sometimes do more than the hearing of greater things. Fear may possibly touch the heart, that hath not yet so much ingenuity as to be melted by the force of love. And ordinarily, the humbling and softening of a hard, impenitent heart begins in fear, and ends in love. The work of preparation is in a manner the work of fear alone. The first work of true conversion is begun in a great measure

of fear, and somewhat of love; but so little as is scarce perceived, because of the more sensible operations of fear. And as a christian groweth, his love increaseth, till perfect love in the state of perfection have cast out all tormenting fear, though not our reverence or filial fear of God. Look, therefore, into the grave, and remember, man, that thou must die!—thou must die!—it is past all controversy that thou must die! And dost thou know where thou must appear, when death hath once performed its office? Dost thou not believe that after death comes judgment? Dost thou not know that thou art now in a life of trial, in order to endless joy or misery? and that this life is to be lived but once? and if thou miscarry now, thou art undone for ever? and that all the hope of preventing thy damnation, is now, while this life of trial doth continue? "Now is the accepted time: this is the day of salvation." If hell be prevented, it must be now prevented! If ever thou wilt pray, if ever thou wilt be converted, if ever thou wilt be made an heir of heaven, it must be now! O man! how quickly will patience have done with thee, and time be gone! and then, O then, it will be too late! Knowest thou not, that all the care, and labour, and hope of the devil for thy damnation, is laid out this way, if it be possible, to find thee other work, or take thee up with other thoughts, or keep thee asleep with presumptuous hopes, and carnal mirth, and pleasures, and company, or quiet thee by delays, till time be gone, and it be too late? And wilt thou let him have his will, and pleasure him with thy own perdition? Dost thou think these are not things to be considered on? Do they not deserve thy speediest and most serious thoughts? At least use thy reason and self-love to the awakening, and moving, and softening thy hardened heart.

PART III.

Directions against Hypocrisy.

Hypocrisy is the acting the part of a religious person, as upon a stage, by one that is not religious indeed;[147] a seeming in religion to be what you are not, or to do what you do not; or a dissembling or counterfeiting that piety which you have not. To counterfeit a state of godliness is the sin only of the unregenerate, who at the present are in a state of misery: to counterfeit some particular act of godliness, or some higher degree, is an odious sin, but such as a regenerate person may be tempted into. This act of hypocrisy doth not denominate the person a hypocrite; but the state of hypocrisy doth. Every hypocrite therefore is an ungodly person, seeming godly; or one that indeed is no true christian, professing himself a christian. Of hypocrites there be two sorts: some desire to deceive others, but not themselves, but know themselves to be but dissemblers; and these are commonly called, gross hypocrites: and some deceive both themselves and others, and think they are no hypocrites, but are as confident of their honesty and sincerity, as if they were no dissemblers at all: but yet they are as verily hypocrites as the former, because they seem to be religious and sincere, when indeed they are not, though they think they are; and profess themselves to be true christians, when they are nothing less. These are called close hypocrites, because they know not themselves to be hypocrites; though they might know it if they would. This is the commonest sort of hypocrites.

There are also two degrees of hypocrites: some of them have only a general profession of christianity and godliness, which is the professed religion of the country where they live; and these are hypocrites because they profess to be what they are not: and others make a greater and extraordinary profession of special strictness in their religion, when they are not sincere; and these are eminently called hypocrites: such as the Pharisees were among the Jews, and many friars, and Jesuits, and nuns among the papists, who by their separating vows, and orders, and habits, profess extraordinarily an extraordinary measure of devotion, while they want the life of godliness.

In all hypocrisy there is considerable, 1. The thing pretended; 2. The pretence, or means of seeming, or the cloak of their deceit. 1. The thing pretended by common hypocrites is to be true christians, and servants of God, and heirs of heaven, though not to be so zealous in it as some of a higher degree. The thing pretended by eminent hypocrites is to be zealous, eminent christians, or at least to be sincere in a special manner, while they discern the common hypocrite not to be sincere. 2. The cloak of seeming or pretence by which they would be thought to be what they are not, is any thing in general that hath an appearance of godliness, and is apt to make others think them godly. And thus there are divers sorts of hypocrites, according to the variety of their cloaks or ways of dissimulation; though hypocrisy itself be in all of them the same thing. As among the very Mahometans, and heathens, there oft arise some notable hypocrites, that by pretended revelations and austerity of life, profess themselves (as Mahomet did) to be holy persons, that had some extraordinary familiarity with God or angels. So among the papists there are, besides the common ones, as many sorts of hypocrites as they have self-devised orders. And every where the cloak of the common hypocrite is so thin and transparent, that it showeth his nakedness to the more intelligent sort: and this puts the eminent hypocrite upon some more laudable pretence, that is not so transparent. As for instance, the hypocrisy of common papists, whose cloak is made up of penances and ceremonies, of saying over Latin words, or numbering words and beads for prayers, with all the rest of their trumpery before named, (chap. iii. gr. direct. xv. direct. xi.) is so thin a cloak that it will not satisfy some among themselves, but they withdraw into distinct societies and orders, (the church and the profession of christianity being not enough for them,) that they may be religious, as if they saw that the rest are not religious. And then the common sort of ungodly protestants have so much wit, as to see through the cloak of all the popish hypocrisy; and therefore they take up a fitter for themselves; and that is, the name of a protestant reformed religion and church, joined to the common profession of christianity. The name and profession of a christian and a protestant, with going to church, and a heartless lip-service or saying their prayers, is the cloak of all ungodly protestants. Others, discerning the thinness of this cloak, do think to make themselves a better; and they take up the strictest opinions in religion, and own those which they account the strictest party, and own that which they esteem the purest and most spiritual worship: the cloak of these men is their opinions, party, and way of worship, while their carnal lives detect their hypocrisy. Some that see through all these pretences, do take up the most excellent cloak of all, and that is, an appearance of serious spirituality in religion, with a due observation of all the outward parts and means, and a reformation of life, in works of piety, justice, and charity; I say, an appearance of all these, which if they had indeed, they were sincere, and should be saved; in which the godly christian goeth beyond them all.

By this it is plain, that among us in England all men that are not saints are hypocrites, because that all (except here or there a Jew or infidel) profess themselves to be christians; and every true christian is a saint. They know that none but saints or godly persons shall be saved; and there is few of them that will renounce their hopes of heaven; and therefore they must pretend to be all godly. And is it not most cursed, horrid hypocrisy, for a man to pretend to religion as the only way to his salvation, and confidently call himself a christian, while he hateth and derideth the power and practice of that very religion which he doth profess? Of this see my Treatise of "The vain Religion of the Formal Hypocrite."

The hypocrite's ends in his pretences and dissemblings are not all the same: one intendeth the pleasing of parents, or some friends on whom he doth depend, that will else be displeased with him, and think ill of him. Another intendeth the pleasing of the higher powers, when it falls out that they are friends to godliness. Another intends the preserving of his esteem with religious persons, that they may not judge him wicked and profane. Another intendeth the hiding of some particular villany, or the success of some ambitious enterprise. But the most common end is to quiet and comfort their guilty souls, with an image of that holiness which they are without, and to steal some peace to their consciences by a lie: and so because they will not be religious indeed, they will take up some show or image of religion, to make themselves as well as others believe that they are religious.[148]

Direct. I. To escape hypocrisy, understand well wherein the life and power of godliness doth consist, and wherein it differeth from the lifeless image or corpse of godliness. The life of godliness is expressed in the seventeen grand directions in chap. iii. It principally consisteth in such a faith in Christ, as causeth us to love God above all, and obey him before all, and prefer his favour and the hopes of heaven before all the pleasures, or profits, or honours of the world; and to worship him in spirit and truth, according to the direction of his word. The images of religion I showed you before, page 176. Take heed of such a lifeless image.

Direct. II. See that your chief study be about the heart, that there God's image may be planted, and his interest advanced, and the interest of the world and flesh subdued, and the love of every sin cast out, and the love of holiness succeed; and that you content not yourselves with seeming to do good in outward acts, when you are bad yourselves, and strangers to the great internal duties. The first and great work of a christian is about his heart. There it is that God dwelleth by his Spirit, in his saints; and there it is that sin and Satan reign, in the ungodly. The great duties and the great sins are those of the heart. There is the root of good and evil: the tongue and life are but the fruits and expressions of that which dwelleth within.[149] The inward habit of sin is a second nature: and a sinful nature is worse than a sinful act. "Keep your hearts with all diligence: for from thence are the issues of life," Prov. iv. 23. Make the tree good, and the fruit will be good: but the "viperous generation that are evil, cannot speak good; for out of the abundance of the heart the mouth speaketh," Matt. xii. 33, 34. Till the Spirit have regenerated the soul, all outward religion will be but a dead and pitiful thing: though there is something which God hath appointed an unregenerate man to do, in order to his own conversion, yet no such antecedent act will prove that the person is justified or reconciled to God, till he be converted. To make up a religion of doing or saying something that is good, while the heart is void of the Spirit of Christ, and sanctifying grace, is the hypocrite's religion, Rom. viii. 9.

Direct. III. Make conscience of the sins of the thoughts, and the desire and other affections or passions of the mind, as well as of the sins of tongue or hand. A lustful thought, a malicious thought, a proud, ambitious, or covetous thought, especially if it proceed to a wish, or contrivance, or consent, is a sin the more dangerous by how much the more inward and near the heart; as Christ hath showed you, Matt. v. and vi. The hypocrite who most respecteth the eye of man, doth live as if his thoughts were free.

Direct. IV. Make conscience of secret sins, which are committed out of the sight of men, and may be concealed from them, as well as of open and notorious sins. If he can do it in the dark and secure his reputation, the hypocrite is bold: but a sincere believer doth bear a reverence to his conscience, and much more to the all-seeing God.

Direct. V. Be faithful in secret duties, which have no witness but God and conscience: as meditation, and self-examination, and secret prayer; and be not only religious in the sight of men.

Direct. VI. In all public worship be more laborious with the heart, than with the tongue or knee: and see that your tongue overrun not your heart, and leave it not behind. Neglect not the due composure of your words, and due behaviour of your bodies: but take much more pains for the exercise of holy desires from a believing, loving, fervent soul.

Direct. VII. Place not more in the externals, or modes, or circumstances, or ceremonies of worship, than is due; and lay not out more zeal for indifferent or little things than cometh to their share; but let the great substantials of religion have the precedency, and be far preferred before them.[150] Let the love of God and man be the sum of your obedience; and be sure you learn well what that meaneth, "I will have mercy, and not sacrifice." And remember, that the great thing which God requireth of you, is "to do justice, and love mercy, and walk humbly with your God.—Destroy not him with your meat for whom Christ died." Call not for fire from heaven upon dissenters; and think not every man intolerable in the church, that is not in every little matter of your mind. Remember that the hypocrisy of the Pharisees is described by Christ, as consisting in a zeal for their own traditions, and the inventions of men, and the smallest matters of the ceremonial law, with a neglect of the greatest moral duties, and a furious cruelty against the spiritual worshippers of God. Matt. xv. 2, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Ver. 7-10, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me: but in vain do they worship me, teaching for doctrines the commandments of men." Matt. xxiii. 4-6, 13, 14, &c. "They bind heavy burdens, which they touch not themselves. All their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in public, and to be called Rabbi.—But they shut up the kingdom of heaven against men," and were the greatest enemies of the entertainment of the gospel by the people. They "tithed mint, and anise, and cummin, and omitted the great matters of the law, judgment, and mercy, and faith." They "strained at a gnat, and swallowed a camel." They had a great veneration for the "dead prophets and saints," and yet were persecutors and murderers of their "successors" that were "living," ver. 23, &c. By this

description you may see which way hypocrisy doth most ordinarily work: even to a blind and bloody zeal for opinions, and traditions, and ceremonies, and other little things, to the treading down the interest of Christ and his gospel, and a neglect of the life and power of godliness, and a cruel persecuting those servants of Christ, whom they are bound to love above their ceremonies. I marvel that many papists tremble not when they read the character of the Pharisees! But that hypocrisy is a hidden sin, and is an enemy to the light which would discover it.

Direct. VIII. Make conscience of the duties of obedience to superiors, and of justice and mercy towards men, as well as of acts of piety to God. Say not a long mass in order to devour a widow's house, or a christian's life or reputation. Be equally exact in justice and mercy as you are in prayers; and labour as much to exceed common men in the one as in the other. Set yourselves to do all the good you can to all, and do hurt to none; and do to all men as you would they should do to you.

Direct. IX. Be much more busy about yourselves than about others; and more censorious of yourselves than of other men; and more strict in the reforming of yourselves than of any others. For this is the character of the sincere: when the hypocrite is little at home and much abroad; and is a sharp reprehender of others, and perniciously tender and indulgent to himself. Mark his discourse in all companies, and you shall hear how liberal he is in his censures and bitter reproach of others: how such men, and such men (that differ from him, or have opposed him, or that he hates) are thus and thus faulty, and bad, and hateful. Yea, he is as great an accuser of his adversaries for hypocrisy, as if he were not a hypocrite himself; because he can accuse them of a heart sin without any visible control. If he call them drunkards, or swearers, or persecutors, or oppressors, all that know them could know that he belieth them; but when he speaks about matters in the dark, he thinks the reputation of his lies have more advantage. Many a word you may hear from him, how bad his adversaries are; but if such hypocritical talk did not tell you, he would not tell you how bad he is himself.[151]

Direct. X. Be impartial, and set yourselves before your consciences in the case of others. Think with yourselves, How should I judge of this, in such and such a man, that I use to blame? What should I say of him, if my adversary did as I do? And is it not as bad in me as in him? Is not the sin most dangerous to me that is nearest me? And should I be more vigilant over any man's faults than my own? My damnation will not be caused by his sin; but by my own it may. Instead of seeing the gnat in his eye, I have more cause to cast out a gnat from my own than a camel from his.

Direct. XI. Study first to be whatever (judiciously) you desire to seem. Desire a thousand times more to be godly, than to seem so; and to be liberal, than to be thought so; and to be blameless from every secret or presumptuous sin, than to be esteemed such.[152] And when you feel a desire to be accounted good, let it make you think how much more necessary and desirable it is to be good indeed. To be godly, is to be an heir of heaven: your salvation followeth it. But to be esteemed godly is of little profit to you.

Direct. XII. Overvalue not man, and set no more by the approbation or applause of his thoughts or speeches of you than they are worth. Hypocrisy much consisteth in overvaluing man, and making too great a matter of his thoughts and words. The hypocrite's religion is divine in name, but human in deed: it is man that he serveth and observeth most; and the shame of the world is the evil which he most studiously avoideth; and the high esteem and commendation of the world is his reward. O think, what a silly worm is man! And of how little moment are his thoughts or speeches of you, in comparison of the love of God! His thoughts of you make you not the better or the worse; and if they either lift you up or trouble you, it is your proud and foolish fantasy that doth it, when you might choose. If you have not lost the key and government of your hearts, shut you the door, and keep all thence, and let men's reproaches go no further than your ears; and then what the worse will you be for all the lies and slanders of the world? And besides the pleasing of an effeminate mind, what the better are you for their applause?[153]

Direct. XIII. Look upon all men that you converse with, as ready to die and turn to dust, and passing into that world where you will be little concerned in their censure or esteem of you. If you do any thing before an infant, you little care for his presence or observation of you: much less if it be before the dead. If you knew that a man were to die to-morrow, though he were a prince, you would not be much solicitous to avoid his censure or procure his applause; because his thoughts all perish with him; and it is a small matter what he thinks of you for a day. Seeing therefore that all men are hastening to their dust, and you are certain that all that applaud or censure you will be quickly gone, how little should you regard their judgment! Look that man in the face whose applause you desire, or whose censure you fear, and remember that he is a breathing clod of clay; and how many such are now in the grave, whose thoughts you once as much esteemed! and this will make you more indifferent in the case.

Direct. XIV. At least remember that you are passing out of the world yourselves, and look every moment when you are called away, and certainly know that you shall be here but a little while. And is it any great matter what strangers think of you as you are passing by? You can be contented that your name, and worth, and virtues be concealed in your inn, where you stay but a night, and that they be unknown to travellers that meet you on the road. The foolish expectation of more time on earth than God hath given you warrant to expect, is the cause that we overvalue the judgment of man, as well as other earthly things, and is a great maintainer of every sensual vice.

Direct. XV. Set yourselves to the mortifying of self-love and pride: for hypocrisy is but the exercise of these. Hypocrisy is dead so far as pride is dead; and so far as self-denial and humility prevail. Hypocrisy is a proud desire to appear better than you are. Be thoroughly humbled and vile in your own eyes, and hypocrisy is done.

Direct. XVI. Be most suspicious of your hearts in cases where self-interest or passions are engaged; for they will easily deal deceitfully and cheat yourselves, in the smoke and dust of such distempers. Interest and passion so blind the mind, that you may verily think you are defending the truth, and serving God in sincerity and zeal, when all the while you are but defending some error of your own, and serving yourselves, and fighting against God. The Pharisees thought they took part with God's law and truth against Christ. The pope, and his

cardinals and prelates, think (as in charity I must think) that it is for Christ, and unity, and truth, that they endeavour to subject the world to their own power. And what is it but interest that blindeth them into such hypocrisy? So, passionate disputers do ordinarily deceive themselves, and think verily that they are zealous for the faith, when they are but contending for their honour or conceits. Passion covers much deceit from the passionate.

Direct. XVII. Suspect yourselves most among the great, the wise, the learned, and the godly, or any whose favour, opinion, or applause you most esteem. It is easy for an arrant hypocrite to despise the favour or opinion of the vulgar, of the ignorant, of the profane, or any whose judgment he contemneth. It is no great honour or dishonour to be praised or dispraised by a child, or fool, or a person that for his ignorance or profaneness is become contemptible. But hypocrisy and pride do work most to procure the esteem of those, whose judgment or parts you most admire. One most admireth worldly greatness; and such a one will play the hypocrite most, to flatter or please the great ones he admireth. Another that is wiser, more admireth the judgment of the wise and learned; and he will play the hypocrite to procure the good esteem of such, though he can slight a thousand of the ignorant; and his pride itself will make him slight them. Another that is yet wiser, is convinced of the excellency of godly men, above all the great and learned of the world: and this man is more in danger of pride and hypocrisy in seeking the good opinion of the godly; and therefore can despise the greatest multitude of the ignorant and profane. Yea, pride itself will make him take it as an addition to his glory, to be vilified and opposed by such miscreants as these.

Direct. XVIII. Remember the perfections of that God whom you worship, that he is a Spirit, and therefore to be worshipped in spirit and in truth; and that he is most great and terrible, and therefore to be worshipped with seriousness and reverence, and not to be dallied with, or served with toys or lifeless lip-service; and that he is most holy, pure, and jealous, and therefore to be purely worshipped; and that he is still present with you, and all things are naked and open to him with whom we have to do. The knowledge of God, and the remembrance of his all-seeing presence, are the most powerful means against hypocrisy. Christ himself argueth from the nature of God, who is a Spirit, against the hypocritical ceremoniousness of the Samaritans and Jews, John iv. 23, 24. Hypocrites offer that to God, which they know a man of ordinary wisdom would scorn if they offered it to him. If a man knew their hearts as God doth, would he be pleased with words, and compliments, and gestures, which are not accompanied with any suitable seriousness of the mind? Would he be pleased with affected, histrionical actions? One that seeth a papist priest come out in his formalities, and there lead the people, in a language which they understand not, to worship God by a number of ceremonies, and canting, repeated, customary words, would think he saw a stage-player acting his part, and not a wise and holy people, seriously worshipping the most holy God. And not only in worship, but in private duties, and in converse with men, and in all your lives, the remembrance of God's presence is a powerful rebuke for all hypocrisy. It is more foolish to sin in the sight of God, because you can hide it from the world, than to steal or commit adultery in the open market-place, before the crowd, and be careful that dogs and crows discern it not. If all the world see you, it is not so much as if God in secret see you. "Be not deceived, God is not mocked," Gal. vi. 7.

Direct. XIX. Remember how hypocrisy is hated of God; and what punishment is appointed for hypocrites. They are joined in torment with unbelievers. And, as wicked men's punishment is aggravated by their being condemned to the fire prepared for the devil and his angels; so the punishment of ordinary ungodly persons, is aggravated by this, that their portion shall be with hypocrites and unbelievers. How oft find you the Lamb of God himself denouncing his thundering woes against the hypocritical scribes and Pharisees! How oft doth he inculcate to his disciples, "Be not as the hypocrites," Matt. vi. 2, 5, 16. And no wonder if hypocrites be hateful to God, when they and their services are lifeless images, and have nothing but the name and outside of christianity, and some antique dress to set them off, and human ornaments of wit and parts; as a corpse is more drest with flowers than the living, as needing those ceremonies for want of life to keep them sweet: and a carrion is not amiable to God. And the hypocrite puts a scorn on God; as if he thought that God were like the heathen's idols, that have eyes and see not, and could not discern the secret dissemblings of his heart; or as if he were like fools and children that are pleased with fair words and little toys. God must needs hate such abuse as this.

Direct. XX. Come into the light, that your hearts and lives may be thoroughly known to you. Love the most searching, faithful ministry and books; and be thankful to reprovers and plain-dealing friends. Darkness is it that cherisheth deceit: it is the office of the light to manifest. Justly do those wretches perish in their hypocrisy, who will not endure the light which would undeceive them; but fly from a plain and powerful ministry, and hate plain reproof, and set themselves by excuses and cavils to defend their own deceit.[154]

Direct. XXI. Be very diligent in the examining of your hearts and all your actions by the word of God, and call yourselves often to a strict account. Deceit and guilt will not endure strict examination. The word of God is quick and powerful, discovering the thoughts and imaginations of the heart. There is no hypocrite but might be delivered from his own deceits, if by the assistance of an able guide, he would faithfully go on in the work of self-trying, without partiality or sloth.

Direct. XXII. Live continually as one that is going to be judged at the bar of God, where all hypocrisy will be opened and shamed, and hypocrites condemned by the all-knowing God. One thought of our appearing before the Lord, and of the day of his impartial judgment, one would think should make men walk as in the light, and teach them to understand, that the sun is not eclipsed as often as they wink, nor is it night because they draw the curtains. What a shame will it be to have all your dissimulation laid open before all the world! Luke xii. 1-3, "Beware of the leaven of the Pharisees, which is hypocrisy: for there is nothing covered, which shall not be revealed; neither hid, that shall not be known. Therefore whatever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed on the house-tops."

Direct. XXIII. Think not that you avoid hypocrisy by changing the expressions of it; but see that you run not into a more subtle kind, while you avoid a grosser. There is no outward way of worshipping God, nor any opinion in religion, so sound, but a hypocrite can make a cloak of it. You see an ignorant, ridiculous hypocrite, such as Bishop Hall describeth in his character, that can pray up to a pillar, when his heart knoweth not what his tongue is doing;

that babbleth over a few words to God while he is dressing or washing him, and talking between to the standers-by; who offereth to God the sacrifice of a fool, and knoweth not that he doth evil, Eccles. v. 2; that serveth God with toys and antic gestures, and saying over certain words which were never acquainted with the feeling of his heart, nor scarce with his understanding. And to avoid his hypocrisy, perhaps, you can merrily deride him, and make a formal popish hypocrite the subject of your jests; and you can yourselves, with good understanding, pour out yourselves many hours together in orderly and meet expressions of prayer: but remember that many a hypocrite maketh himself a cloak of as good stuff as this; and that as pride hath more advantage to work upon your greater knowledge and better parts, so hypocrisy is but the offspring of pride. All this, without a heart entirely devoted unto God, is but a carcass better dressed; as the rich have more curious monuments than the poor. There is no outside thing, in which a hypocrite may not seem excellent.

Direct. XXIV. Be true to conscience, and hearken diligently to all it saith, and be often treating with it, and daily conversant and well acquainted with it.[155] Hypocrites bear little reverence to their consciences: they make so often and so grossly bold with them, that conscience is deposed from its office at the present, and silenced by them, lest it should gall them by preaching to them those hard sayings which they cannot bear: and perhaps at last it is seared or bribed to take part with sin. But usually a hypocrite hath a secret judge within him which condemneth him. Take heed how you use your conscience, as you love your peace and happiness. Next Christ, it must be your best friend, or your greatest enemy: palliate it how you will at present, if you wound it, it will smart at last. And it is easier to bear poverty, or shame, or torment, than to bear its wounds, Prov. xviii. 14. 1. Mark the very principles and former judgment of your consciences; and if they are changed, know what changed them. 2. Hearken to all the secret counsel and reproofs of conscience, especially when it speaketh oft and terribly; turn it not off without a hearing; yea, know the reason of its very scruples and doubts. 3. When it is sick and disquieted, know what the matter is, Psal. liii. 5, and vomit up the matter that justly disquiets it, whatever it cost you; and be sure you go to the bottom, and do not leave the root behind. 4. Open your consciences to some able, trusty guide when it is necessary, though it cost you shame. An over-tender avoiding of such shame is the hypocrite's sin and folly. Counsel is safe in matters of such importance. 5. Prefer conscience before all men, how great soever: none is above it but God. It is God's messenger, when it is conscience indeed: remember what it saith to you, and from whom, and for what end. Let friends, and neighbours, and company, and business, and profit, and sports, and honour stand by, and all give place whilst conscience speaketh; for it will be a better friend to you than any of these, if you use it as a friend. It would have been better to Judas than his thirty pieces were. 6. Yet see that it be well informed, and see its commission, for it is not above God; nor is it masterless or lawless. 7. Converse not with it only in a crowd, but in secret, Psal. iv. 4. 8. Keep it awake; and keep it among awakening means and company: it will much sooner fall asleep in an ale-house, or a play-house, or among the foolish and profane, than at a lively sermon, or prayers, or reverent discourse of God. If I could but get conscience awakened to perform its office, and preach over all this that I have said in secret, it would ferret the hypocrite out of his self-deceit. Go, conscience, and search that deceitful heart, and speak to it in the name of God: ask that hypocrite whether conversion ever made him a new creature, and whether his soul and all that he hath be entirely devoted unto God? and

whether his hopes and treasures be laid up in heaven, and his heart be there? and whether he subject all his worldly interest to the will of God, and the interest of his soul? and whether his greatest work be about his heart, and to approve himself to God? and whether he make an impartial, diligent inquiry after the truth, with a desire to receive it at the dearest rates? Tell him that a proud self-flattery may now make him justify or extenuate his sins, and take his formalities, and lip-service, and abuse of God for true devotion, and hate every man that would detect his hypocrisy, and convert him by bringing in the light; but a light will shortly appear to his soul, which he shall not resist. And then let him stand to his justification if he can; and let him then make it good that he gave up himself in sincerity, simplicity, and self-denial, to his God.

Direct. XXV. Remember that hypocrisy lieth much in doubling, and in a dividing heart and life: see therefore that you serve God in singleness of heart, or simplicity and integrity, as being his alone. Think not of serving God and mammon: a deep reserve at the heart for the world, while they seem to give up themselves in covenant to God, is the grand character of a hypocrite. Live as those that have one Lord and one Master, that all power stoopeth to; and one end or scope, to which all other are but means; and one work of absolute necessity to do; and one kingdom to seek first, and with greatest care and diligence to make sure of; and that have your hearts and faces still one way; and that agree with yourselves in what you think, and say, and do.[156] A double heart and a double tongue is the fashion of the hypocrite, Psal. xii. 2; 1 Tim. iii. 8. He hath a heart for the world, and pride, and lust, which must seem sometimes to be lifted up to ask forgiveness, that he may sin with quietness and hope of salvation: you would not think when you see him drop his beads, or lift up his hands and eyes, and seem devoutly to say his prayers, how lately he came from a tavern, or a whore, or a lie, or from scorning at serious godliness. As Bishop Hall saith, he seemeth to serve that God at church on holy-days, whom he neglecteth at home; and boweth at the name of Jesus, and sweareth profanely by the name of God. Remember that there is but one God, one heaven for us, one happiness, and one way;[157] and this one is of such moment, as calls for all the intention and attention of our souls, and is enough to satisfy us, and should be enough to call us off from all that would divert us. A divided heart is a false and self-deceiving heart. Are there two Gods? or is Christ divided?[158] While you grasp at both (God and the world) you will certainly lose one, and it is like you will lose both. To have two Gods, two rules, two heavens, is to have no God, no true rule, no heaven or happiness at all. Halt not therefore between two opinions: if God be God, obey him and love him; if heaven be heaven, be sure it be first sought. But if thy belly be thy god, and the world be thy heaven, then serve and seek them, and make thy best of them.

Direct. XXVI. Take heed of all that fleshly policy or craft, and worldly wisdom, which are contrary to the wisdom of the word of God, and would draw thee from the plain and open-heartedness which godly sincerity requireth. Let that which was Paul's rejoicing be yours, "that in simplicity and godly sincerity, not in fleshly wisdom, you have had your conversation in the world," 2 Cor. i. 12. Christianity renounceth not wisdom and honest self-preservation; but yet it maketh men plain-hearted, and haters of crafty, fraudulent minds. What is the famous hypocritical religion superadded to christianity and called popery, but that which Paul feared in his godly jealousy for the Corinthians, "lest as the serpent beguiled Eve by his

subtilty, so their minds should be corrupted from the simplicity that is in Christ," 2 Cor. xi. 1-3. A forsaking the christian simplicity of doctrine, discipline, worship, and conversation, is the hypocrisy of religion, and of life. Equivocating and dishonest shifts and hiding, beseem those that have an ill cause, or an ill conscience, or an ill master whom they dare not trust; and not those that have so good a cause and God as christians have.

Direct. XXVII. Remember how much of sincerity consisteth in seriousness, and how much of hypocrisy consisteth in seeming, and dreaming, and trifling in the things of God and our salvation: see therefore that you keep your souls awake, in a sensible and serious frame.[159] Read over the fifty considerations, which, in the third part of my "Saints' Rest," I have given to convince you of the necessity of being serious. See that there be as much in your faith as in your creed, and as much in your hearts and lives as in your belief. Remember that seeming and dreaming will not mortify deep-rooted sins, nor conquer strong and subtle enemies, nor make you acceptable to God, nor save your souls from his revenging justice. Remember what a mad kind of profaneness it is to jest and trifle about heaven and hell, and to dally with the great and dreadful God. "Seeing all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness?" 2 Pet. iii. 11. You pray for an obedience answering the pattern of the heavenly society, when you say, "Thy will be done on earth as it is in heaven;" and will you be such hypocrites as to pray, that you may imitate saints and angels in the purity and obedience of your hearts and lives, and when you have done, take up with shows, and seemings, and saying a few words, and a lifeless image of that holiness which you never had; yea, and perhaps deride and persecute in others the very thing which you daily pray for. O horrible abuse of the all-seeing God! Do you no more believe or fear his justice? When the apostle saith, Gal. vi. 7, "Be not deceived, God is not mocked;" he intimateth, that hypocrites go about to put a scorn on God by a mock religion, though it is not he, but themselves, that will prove mocked in the end. They offer God a deaf nut, or an empty shell or cask, for a sacrifice. An hypocrite differeth from a true christian, as a fencer from a soldier; he playeth his part very formally upon a stage with much applause; but you may perceive that he is not in good sadness, by his trifling and formality, and never killing any of his sins. Would men show no more of the great, everlasting matters of their own professed belief, in any seriousness of affection or endeavour than most men do, if they were not hypocrites? Would they hate and scorn men for doing but that (and part of that) which they pray and profess to do themselves, if they were not hypocrites? Woe to the world, because of hypocrisy! Woe to the carnal members of the church! Woe to idol shepherds, and the seeming, nominal, lifeless christians, of what sect soever! for God will not be mocked. They are christians, but it is with a mock christianity, while their souls are strange to the true esteem and use of Christ. They are believers, but with a mock belief, described James ii. They believe God should be loved above all, but they love him not. They believe that holiness is better than all the pleasures of sin; yet they choose it not, but hate it.[160] They are religious, with a seeming vain religion, which will not so much as humble them, nor bridle their tongues, James i. 26. They are wise, with a mock wisdom; they are wise enough to prove their sins to be all lawful, or but venial sins: and wise enough to cast away the medicine that would heal them; and to confute the physician, and to answer the learnedst preacher of them all, and to scape salvation, and to secure themselves a place in hell, and keep themselves ignorant of it till they are there. They are converted, but with a mock conversion; which

leaveth them as carnal, and proud, and worldly as before; being born of water but not of the Spirit, and being sensual still, John iii. 5, 6; Jude 19. They repent, but with a mock repentance; they repent, but they will not leave their sin, nor confess and bewail it, but hate reproof, and excuse their sin. They are honest, but with a mock honesty; though they swear, and curse, and rail, and slander, and backbite, and scorn at piety itself, yet they mean well, and have honest hearts: though they receive not the word with deep-rooting in their hearts, but are abominable and disobedient, and to every good work reprobate, they are honest for all that, Luke viii. 15; Tit. i. 16. They love God above all, though they love not to think or speak of him seriously, but hate his holiness and justice, his word and holy ways and servants, and are such as the Scripture calleth "haters of God;" and keep not his commandments, nor live to his glory.[161] They love the servants of God, but they care not if the world were rid of them all; and take them to be but a company of self-conceited, troublesome fellows, and as very hypocrites as themselves; and the poor christians that are cruelly used by them, think they are neither in good sadness nor in jest, when they profess to love the worshippers of God. They love not their money, nor lands, nor lusts, with such a kind of love, I am sure. They have also always good desires; but they are such mock desires as those in James ii. 15, that wished the poor were fed, and clothed, and warmed, but gave them nothing towards it: and such good desires as the sluggard hath, that lieth in bed and wisheth that all his work were done, Prov. xxi. 25. "The desire of the sluggard killeth him, because his hands refuse to labour." They pray, but with mock prayers; you would little think that they are speaking to the most holy God, for no less than the saving of their souls, when they are more serious in their very games and sports. They pray for grace, but they cannot abide it; they pray for holiness, but they are resolved they will have none of it; they pray against their sin, but no entreaty can persuade them from it. They would have a mock ministry, a mock discipline, a mock church, a mock sacrament, as they make a mock profession, and give God but a mock obedience; as I might show you through all the particulars, but for being tedious. And all this, because they have but a mock faith: they believe not that God is in good earnest with them in his commands, and threatenings, and foretelling of his judgments; as Lot to his sons-in-law, Gen. xix. 14, "He seemeth to them as one that mocked," and therefore they serve him as those that would mock him. O wretched hypocrites! is this agreeable to your holy profession? You call yourselves christians, and profess to believe the doctrine of Christ: is this agreeable to christianity, to your creed, to the ten commandments, to the Lord's prayer, and to the rest of the word of God? Had you none but the holy, jealous God to make a mock of? Had you nothing less than religion, and matters of salvation and damnation, to play with? Do you serve God as if he were a child, or an idol, or a man of straw; that either knoweth not your hearts, or is pleased with toys, and compliments, and shows, and saying over certain words, or acting a part before him as on a stage?[162] Do you know what you offer, and to whom? His power is omnipotency; his glory is ten thousand-fold above that of the sun; his wisdom is infinite; millions of angels adore him continually; he is thy King and Judge; he abhorreth hypocrites. If thou didst but see one glimpse of his glory, or the meanest of his angels, the sight would awake thee from thy dreaming and dallying, and frighten thee from thy canting and trifling into a serious regard of God and thy everlasting state. Mal. i. 8, "Offer this now to thy governor: will he be pleased with thee, or accept thy person, saith the Lord of hosts?" If your servants set before you upon your table the feathers instead of the fowl, and the hair and wool instead of the flesh, and the scales instead of the fish, would you not think they rather

mocked than served you? How dear have some paid even in this life for mocking God, let the case of Aaron's sons, Lev. x. 1-3, and of Ananias and Sapphira, Acts v. inform you: if with the fig-tree, Matt. xxi. 19, you offer God leaves only instead of fruit, you are nigh unto cursing, and your end is to be burned. Do you not read what he saith to the church of Laodicea, Rev. iii. 15, 16, "I would thou wert cold or hot; because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:" that is, either be an open infidel, or a holy, downright, zealous christian: but because thou callest thyself a christian, and hast not the life or zeal of a christian, but coverest thy wickedness and carnality with that holy name, I will cast thee away as an abominable vomit. It would make the heart of a believer ache to think of the hypocrisy of most that usurp the name of christians, and how cruelly they mock themselves. What a glory is offered them, and they lose it by their dallying! What a price is in their hands, what mercy is offered them, and they lose it by their dallying! What danger is before them, and they will fall into it by their dallying! Doth not the weight of your salvation forbid this trifling? You might better set the town on fire, and make a jest of it, than jest your souls into the fire of hell. Then you will find that hell is no jesting matter. If you mock yourselves out of your salvation, where are you then? If you play with time, and means, and mercy till they are gone, you are undone for ever. O dally not till you are past remedy. Alas, poor dreaming trifling hypocrites! Is time so sweet, and life so short, and death so sure and near, and God so holy, just, and terrible, and heaven so glorious, and hell so hot, and both everlasting, and yet will you not be in earnest about your work? Up and be doing, as you are men! and as ever you care what becomes of you for ever! Depart from iniquity, if you will name the name of Christ, 2 Tim. ii. 19. Let not a cheating world delude you for a moment, and have the kernel, the heart, while God hath but the empty shell. A mock religion will but keep up a mock hope, a mock peace, and a mock joy and comfort, till Satan have done his work, and be ready to unhood you and open your eyes. Job viii. 13, "So are the paths of all that forget God; and the hypocrite's hope shall perish." Job xxvii. 8, 9, "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?" Job xx. 4-7, "Knowest thou not this of old, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?" Away then with hypocritical formality and dalliance, and be serious and sincere for thy soul, and with thy God.

PART IV.

Directions against inordinate Man-pleasing; or that overvaluing the Favour and Censure of Man, which is the fruit of Pride, and a great cause of Hypocrisy; or, Directions against Idolizing Man.

As in other cases, so in this, iniquity consisteth not simply in the heart's neglect of God, but in the preferring of some competitor, and prevalence of some object which standeth up for an opposite interest.[163] And so the obeying man before God and against him, and the valuing the favour and approbation of man before or against the approbation of God, and the fearing of man's censure or displeasure more than God's, is an idolizing man, or setting him up in the place of God. It turneth our chiefest observance, and care, and labour, and pleasure, and grief

into this human fleshly channel, and maketh all that to be but human in our hearts and lives, which (objectively) should be divine. Which is so great and dangerous a sin, partaking of so much impiety, hypocrisy, and pride, as that it deserveth a special place in my directions, and in all watchfulness and consideration to escape it.

As all other creatures, so especially man, must be regarded and valued only in a due subordination and subserviency to God. If they be valued otherwise, they are made his enemies, and so are to be hated,[164] and are made the principal engine of the ruin of such as overvalue them. See what the Scripture saith of this sin: Isa. ii. 22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Matt. xxiii. 9, "And call no man your father upon the earth; for one is your Father which is in heaven."[165] Ver. 8, "And be not ye called Rabbi; for one is your Master, even Christ: but he that is greatest among you shall be your servant." Jer. xx. 15, "Cursed be the man that trusteth in man, and maketh flesh his arm." Psal. cxviii. 6, 8, 9, "The Lord is on my side; I will not fear what man can do unto me. It is better to trust in the Lord, than to put confidence in man,—yea, in princes." Job xxxii. 21, 22, "Let me not accept any man's person; neither let me give flattering titles unto man: for I know not to give flattering titles; in so doing my Maker would soon take me away." Job xxi. 4, "As for me, is my complaint to man?" Gal. i. 10, "Do I seek to please men? for if I yet pleased men, I should not be a servant of Christ." 1 Cor. iv. 3, "But with me it is a very small thing to be judged of you, or of man's judgment." Luke xiv. 26, "If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Blessed are ye when man shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven," Matt. v. 11, 12. "Not with eye-service, as men-pleasers," Eph. vi. 6; Col. iii. 22. 1 Thess. ii. 4, "So we speak, not as pleasing men but God, who trieth our hearts." Jude 16, "Having men's persons in admiration because of advantage."[166] This is enough to show you what Scripture saith of this inordinate man-pleasing, or respect to man: and now I shall proceed to direct you to escape it.

Direct. I. Understand well wherein the nature of this sin consisteth, that you may not run into the contrary extreme, but may know which way to bend your opposition. I shall therefore first show you, how far we may and must please men, and how far not.

1. Our parents, rulers, and superiors must be honoured, obeyed, and pleased in all things which they require of us, in the several places of authority which God hath given them over us; and this must be not merely as to man, but as to the officers of God, from whom, and for whom, (and not against him,) they have all their power, Rom. xiii.; Exod. xx. 12; Titus iii. 1; 1 Pet. ii. 13; 2 Pet. ii. 10.

2. We must in charity, and condescension, and meekness of behaviour, seek to please all men in order to their salvation. We must so thirst for the conversion of sinners, that we must become all things (lawful) to all men, that we may win them.[167] We must not stand upon our terms, and keep at a distance from them, but condescend to the lowest, and bear the infirmities of the weak; and in things indifferent not take the course that pleaseth ourselves, but that which, by pleasing him, may edify our weak brother. We must forbear and forgive, and part with our right, and deny ourselves the use of our christian liberty, were it as long as

we live, if it be necessary to the saving of our brethren's souls, by removing the offence which hindereth them by prejudice. We must not seek our own carnal ends, but the benefit of others, and do them all the good we can.

3. As our neighbour is commanded to love us as himself, we are bound by all lawful means to render ourselves amiable to him, that we may help and facilitate this his love, as it is more necessary to him than to us: for to help him in obeying so great a command must needs be a great duty. And therefore if his very sin possess him with prejudice against us, or cause him to distaste us for some indifferent thing, we must, as far as we can lawfully, remove the cause of his prejudice and dislike; though he that hateth us for obeying God, must not be cured by our disobeying him. We are so far from being obliged to displease men by surliness and morosity, that we are bound to pleasing gentleness, and brotherly kindness, and to all that carriage which is necessary to cure their sinful hatred or dislike.

4. We must not be self-conceited, and prefer a weak, unfurnished judgment of our own, before the greater wisdom of another; but in honour must prefer each other: and the ignorant must honour the knowledge and parts of others that excel them, and not be stiff in their own opinion, nor wise in their own eyes, nor undervalue another man's reasons or judgment; but be glad to learn of any that can teach them, in the humble acknowledgment of their own insufficiency.

5. Especially we must reverence the judgment of our able, faithful teachers, and not by pride set up our weaker judgment against them, and resist the truth which they deliver to us from God. Neither must we set light by the censures or admonitions of the lawful pastors of the church:[168] when they are agreeable to the word and judgment of God, they are very dreadful. As Tertullian saith, If any so offend as to be banished from communion of prayer, and assembly, and all holy commerce, it is a judgment foregoing the great judgment to come. Yea, if the officers of Christ should wrong you in their censures by passion or mistake, while they act in their own charge about matters belonging to their cognisance and judgment, you must respectfully and patiently bear the wrong, so as not to dishonour and contemn the authority and office so abused.

6. If sober, godly persons, that are well acquainted with us, do strongly suspect us to be faulty where we discern it not ourselves, it should make us the more suspicious and fearful: and if judicious persons fear you to be hypocrites, and no sound christians, by observing your temper and course of life, it should make you search with the greater fear, and not to disregard their judgment. And if judicious persons, especially ministers, shall tell a poor, fearful, doubting christian, that they verily think their state is safe, it may be a great stay to them, and must not be slighted as nothing, though it cannot give them a certainty of their case. Thus far man's judgment must be valued.

7. A good name among men, which is the reputation of our integrity, is not to be neglected as a thing of nought; for it is a mercy from God for which we must be thankful, and it is a useful means to our successful serving and honouring God. And the more eminent we are, and the more the honour of God and religion is joined with ours, or the good of men's souls dependeth on our reputation, the more careful we should be of it; and it may be a duty

sometimes to vindicate it by the magistrate's justice, against a slander. Especially preachers (whose success for the saving of their hearers depends much on their good name) must not despise it.[169]

8. The censures of the most petulant, and the scorns of enemies, are not to be made light of, as they are their sins, which we must lament; nor as they may provoke us to a more diligent search, and careful watchfulness over our ways. Thus far man's judgment is regardable.

But, 1. We must know how frail, and erroneous, and unconstant a thing man is; and therefore not be too high in our expectations from man. We must suppose that men will mistake us, and wrong us, and slander us, through ignorance, passion, prejudice, or self-interest. And when this befalls us, we must not account it strange and unexpected.

2. We must consider how far the enmity that is in lapsed man to holiness, and the ignorance, prejudice, and passion of the ungodly, will carry them to despise, and scorn, and slander all such as seriously and zealously serve God, and cross them in their carnal interest. And therefore, if for the sake of Christ and righteousness, we are accounted as the scorn and offscouring of all things, and as pestilent fellows, and movers of sedition among the people, and such as are unworthy to live, and have all manner of evil spoken of us falsely, it must not seem strange or unexpected to us, nor cast us down, but we must bear it patiently, yea, and exceedingly rejoice in hope of our reward in heaven.[170]

3. Considering what remnants of pride and self-conceitedness remain in many that have true grace, and how many hypocrites are in the church, whose religion consisteth in opinions and their several modes of worship; we must expect to be reproached and abused by such, as in opinions, and modes, and circumstances do differ from us, and take us therefore as their adversaries. A great deal of injustice, sometimes by slanders or reproach, and sometimes by greater violence, must be expected, from contentious professors of the same religion with ourselves: especially when the interest of their faction or cause requireth it: and especially if we bring any truth among them, which seemeth new to them, or crosseth the opinions which are there in credit, or would be reformers of them in any thing that is amiss.

4. No men must be pleased by sin, nor their favour preferred before the pleasing of God. Man's favour as against God, is to be despised, and their displeasure made light of. If doing our duty will displease them, let them be displeased; we can but pity them.

5. We must place none of our happiness in the favour or approbation of men, but account it as to ourselves to be a matter of no great moment; neither worth any great care or endeavour to obtain it, or grief for losing it. We must not only contemn it as compared to the approbation and favour of God, but we must value it but as other transitory things, in itself considered; estimating it as a means to some higher end, the service of God, and our own or other men's greater good: and further than it conduceth to some of these, it must be almost indifferent to us what men think or say of us: and the displeasure of all men, if unjust, must be reckoned with our light afflictions.

6. One truth of God, and the smallest duty, must be preferred before the pleasing and favour of all the men in the world. Though yet as a means to the promoting of a greater truth or duty,

the favour and pleasing of men must be preferred before the uttering of a lesser truth, or doing a lesser good at that time: because it is no duty then to do it.

7. Our hearts are so selfish and deceitful, naturally, that when we are very solicitous about our reputation, we must carefully watch them lest self be intended, while God is pretended. And we must take special care, that we be sure it be the honour of God, and religion, and the good of souls, or some greater benefit than honour itself, that we value our honour and reputation for.

8. Man's nature is so prone to go too far in valuing our esteem with men, that we should more fear lest we err on that hand, than on the other, in undervaluing it. And it is far safer to do too little than too much, in the vindicating of our own reputation, whether by the magistrate's justice, or by disputing, or any contentious means.

9. We must not wholly rest on the judgment of any, about the state of our souls, nor take their judgment of us for infallible; but use their help that we may know ourselves.

10. If ministers, or councils called general, do err and contradict the word of God, we must do our best to discern it; and discerning it, must desert their error rather than the truth of God. As Calvin, and after him Paræus on 1 Cor. iv. 3, say, "We must give an account of our doctrine to all men that require it, especially to ministers and councils: but when a faithful pastor perceiveth himself oppressed with unrighteous and perverse designs and factions, and that there is no place for equity and truth, he ought to be careless of man's esteem, and appeal to God, and fly to his tribunal. And if we see ourselves condemned, our cause being unpleaded, and judgment passed, our cause being unheard, let us lift up our minds to this magnanimity, as despising men's judgment, to expect with boldness the judgment of God;" and say with Paul, "With me it is a small matter to be judged of you, or of man's judgment; I have one that judgeth me, even the Lord."

11. God must be enough for a gracious soul, and we must know "that in his favour is life," and his "loving-kindness is better than life itself:" and this must be our care and labour, that "whether living or dying we may be accepted of him:" and if we have his approbation it must satisfy us, though all the world condemn us.[171] Therefore having faithfully done our duty, we must leave the matter of our reputation to God; who, if our ways please him, can make our enemies to be at peace with us, or be harmless to us as if they were no enemies. As we must quietly leave it to him what measure of wealth we shall have, so also what measure of honour we shall have. It is our duty to love and honour, but not to be beloved and honoured.

12. The prophecy of our Saviour must be still believed, that the "world will hate us;" and his example must be still before our eyes, who submitted to be spit upon, and scorned and buffeted, and slandered as a traitor or usurper of the crown, and "made himself of no reputation," and "endured the cross," and "despised the shame;" leaving us an example that we "should follow his steps, who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed all to him that judgeth righteously."[172] This is the usage that must be the christian's expectation, and not to be well spoken of by all, nor to have the applause and honour of the world.

13. It is not only the approbation of the ignorant and ungodly that we must thus set light by; but even of the most learned and godly themselves, so as to bear their censures as an easy burden, when God is pleased this way to try us; and to be satisfied in God alone, and the expectation of his final judgment.[173]

Direct. II. Remember that the favour and pleasing of man is one of your snares, that would prevail against your pleasing God: therefore watch against the danger of it, as you must do against other earthly things.

Direct. III. Remember how silly a creature man is; and that his favour can be no better than himself. The thoughts or words of a mortal worm are matters of no considerable value to us.

Direct. IV. Remember that it is the judgment of God alone, that your life or death for ever doth depend upon; and how little you are concerned in the judgment of man. 1. An humbled soul, that hath felt what it is to have displeased God, and what it is to be under his curse, and what it is to be reconciled to him by the death and intercession of Jesus Christ, is so taken up in seeking the favour of God, and is so troubled with every fear of his displeasure, and is so delighted with the sense of his love, as that he can scarce have while to mind so small a matter as the favour or displeasure of a man. God's favour is enough for him, and so precious to him, that if he find that he hath this, so small a matter as the favour of a man will scarce be missed by him.

2. God only is our supreme Judge, and our governors as officers limited by him: but for others, if they will be usurpers, and set themselves in the throne of God, and there let fly their censures upon things and persons which concern them not, why should we seem much concerned in it? If a beggar step up into a seat of judicature, and there condemn one, and fine another, will you fear him, or laugh at him? Who art thou that judgest another man's servant? To his own master doth he stand or fall. Men may step up into the throne of God, and there presume to judge others according to their interests and passions: but God will quickly pull them down, and teach them better to know their places. How like is the common censure of the world, to the game of boys, that will hold an assize, and make a judge, and try and condemn one another in sport! And have we not a greater Judge to fear?

3. It is God only that passeth the final sentence, from whom there is no appeal to any other: but from human judgment there lieth an appeal to God.[174] Their judgment must be judged of by him. Things shall not stand as now men censure them. Many a bad cause is now judged good, through the multitude or greatness of those that favour it: and many a good cause is now condemned. Many a one is taken as a malefactor because he obeyeth God and doth his duty. But all these things must be judged over again, by him that hath denounced a "woe to them that call evil good and good evil, that put darkness for light and light for darkness," Isa. v. 20. "He that saith to the wicked, Thou art righteous, people shall curse him, nations shall abhor him," Prov. xxiv. 24. It were ill with the best of the servants of Christ, if the judgment of the world must stand, who condemn them as fools, and hypocrites, and what they list: then the devil's judgment would stand. But he is the wise man that God will judge to be wise at last; and he only is the happy man that God calls happy. The erring judgment of a creature is but like an ignorant man's writing the names of several things upon an apothecary's boxes;

if he write the names of poisons upon some, and of antidotes on others, when there are no such things within them, they are not to be estimated according to those names.[175] How different are the names that God and the world do put upon things and persons now! And how few now approve of that which God approveth of, and will justify at last! How many will God judge heterodox and wicked, that men judged orthodox, and worthy of applause! And how many will God judge orthodox and sincere, that were called heretics and hypocrites by men! God will not verify every word against his servants, which angry men, or contentious disputants, say against them. The learning, or authority, or other advantages of the contenders, may now bear down the reasons and reputations of more wise and righteous men than they, which God will restore and vindicate at last. The names of Luther, Zuinglius, Calvin, and many other excellent servants of the Lord, are now made odious in the writings and reports of papists, by their impudent lies; but God judgeth otherwise, with more righteous judgment. Oh what abundance of persons and causes will be justified at the dreadful day of God, which the world condemned! And how many will be there condemned, that were justified by the world! O blessed day! most desirable to the just, most terrible to the wicked and every hypocrite. How many things will then be set straight, that now are crooked! and how many innocents and saints will then have a resurrection of their murdered names, that were buried by the world in a heap of lies, and their enemies never thought of their reviving! O look to that final judgment of the Lord, and you will take men's censures but as the shaking of a leaf.

4. It is God only that hath power to execute his sentence, to our happiness or misery. "There is one lawgiver that is able to save and to destroy," James iv. 12. If he say to us, "Come ye blessed," we shall be happy, though devils and men should curse us; for those that he blesseth shall be blessed. If he condemn to hell, the applause of the world will fetch no man out, nor give him case. A great name on earth, or histories written in their applause, or a gilded monument over their bones, are a poor relief to damned souls. And the barking of the wicked, and their scorns on earth, are no diminution to the joy or glory of the souls that shine and triumph with Christ. It is our Lord that "hath the keys of death and hell," Rev. i. 18. Please him, and you are sure to escape, though the pope, and all the wicked of the world, should thunder out against you their most direful curses. Woe to us if the wicked could execute all their malicious censures! then how many saints would be in hell! But if it be God that justifies us, how inconsiderable a matter is it, who they are that condemn us, or what be their pretences! Rom. viii. 33.

Direct. V. Remember that the judgment of ungodly men, is corrupted and directed by the devil; and to be overruled by their censures, or too much to fear them, is to be overruled by the devil, and to be afraid of his censures of us. And will you honour him so much? Alas! it is he that puts those thoughts into the minds of the ungodly, and those reproachful words into their mouths. To prefer the judgment of a man before God's, is odious enough, though you did not prefer the devil's judgment.

Direct. VI. Consider what a slavery you choose, when you thus make yourselves the servants of every man, whose censures you fear, and whose approbation you are ambitious of. 1 Cor. vii. 23, "Ye are bought with a price; be not ye the servants of men:" that is, do not needlessly enthral yourselves. What a task have men-pleasers! they have as many masters as beholders!

No wonder if it take them off from the service of God; for the "friendship of the world is enmity to God;" and he that will thus be "a friend of the world, is an enemy to God," James iv. 4. They cannot serve two masters, God and the world. You know men will condemn you, if you be true to God: if, therefore, you must needs have the favour of men, you must take it alone without God's favour. A man-pleaser cannot be true to God, because he is a servant to the enemies of his service; the wind of a man's mouth will drive him about as the chaff, from any duty, and to any sin. How servile a person is a man-pleaser! how many masters hath he, and how mean ones! It perverteth the course of your hearts and lives, and turneth all from God to this unprofitable way.[176]

Direct. VII. Remember what a pitiful reward you seek. "Verily," saith our Lord, concerning hypocrites and man-pleasers, "they have their reward," Matt. vi. 25. O miserable reward! The thought and breath of mortal men, instead of God—instead of heaven; this is their reward! Their happiness will be to lie in hell, and remember that they were well spoken of on earth! and that once they were accounted religious, learned, wise, or honourable! and to remember that they preferred this reward before everlasting happiness with Christ! If this be not gain, your labour is all lost, which you lay out in hunting for applause. If this be enough to spend your time for, and to neglect your God for, and to lose your souls for, rejoice then in the hypocrite's reward.

Direct. VIII. And remember that honour is such a thing as is found sooner by an honest contempt of it, than by an inordinate affection of it, and seeking it. It is a shadow which goeth from you if you follow it, and follows you as fast as you go from it. Whose names are now more honourable upon earth, than those prophets, and apostles, and martyrs, and preachers, and holy, mortified christians, who in their days set lightest by the approbation of the world, and were made the scorn or foot-ball of the times in which they lived? Those that have been satisfied with the approbation of their heavenly Father, who saw them "in secret," have been "rewarded by him openly." It is, even in the eyes of rational men, a far greater honour to live to God, above worldly honour, than to seek it. And so much as a man is perceived to affect and seek it, so much he loseth of it: for he is thought to need it; and men perceive that he plays a low and pitiful game, that is so desirous of their applause! As they would contemn a man that should lick up the spittle of every man where he comes, so will they contemn him that liveth on their thoughts and breath, and honour him more that lives on God.

Direct. IX. If nothing else will cure this disease, at least let the impossibility of pleasing men, and attaining your ends, suffice against so fruitless an attempt. And here I shall show you how impossible it is, or, at least, a thing which you cannot reasonably expect.

1. Remember what a multitude you have to please; and when you have pleased some, how many more will be still unpleased, and how many displeased when you have done your best.[177] Alas! we are insufficient at once to observe all those that observe us and would be pleased by us. You are like one that hath but twelve pence in his purse, and a thousand beggars come about him for it, and every one will be displeased if he have it not all. If you resolve to give all that you have to the poor, if you do it to please God, you may attain your

end; but if you do it to please them, when you have pleased those few that you gave it to, perhaps twice as many will revile or curse you, because they had nothing. The beggar that speeds well will proclaim you liberal; and the beggar that speeds ill will proclaim you niggardly and unmerciful; and so you will have more to offend and dishonour you, than to comfort you by their praise, if that must be your comfort.

2. Remember that all men are so selfish, that their expectations will be higher than you are able to satisfy. They will not consider your hinderances, or avocations, or what you do for others, but most of them look to have as much to themselves, as if you had nobody else to mind but them. Many and many a time, when I have had an hour or a day to spend, a multitude have every one expected that I should have spent it with them. When I visit one, there are ten offended that I am not visiting them at the same hour: when I am discoursing with one, many more are offended that I am not speaking to them all at once: if those that I speak to account me courteous, and humble, and respectful, those that I could not speak to, or but in a word, account me discourteous and morose. How many have censured me, because I have not allowed them the time, which God and conscience commanded me to spend upon greater and more necessary work! If you have any office to give, or benefit to bestow, which one only can have, every one thinketh himself the fittest; and when you have pleased one that hath it, you have displeased all that went without it, and missed of their desires.

3. You have abundance to please that are so ignorant, unreasonable, and weak, that they take your greatest virtues for your faults, and know not when you do well or ill; and yet none more bold in censuring than those that least understand the things they censure.[178] Many and many a time my own and others' sermons have been censured, and openly defamed, for that which never was in them, upon the ignorance or heedlessness of a censorious hearer; yea, for that which they directly spoke against; because they were not understood: especially he that hath a close style, free from tautology, where every word must be marked by him that will not misunderstand, shall frequently be misreported.

4. You will have many factious zealots to please, who being strangers to the love of holiness, christianity, and unity, are ruled by the interest of an opinion or a sect; and these will never be pleased by you, unless you will be one of their side or party, and conform yourself to their opinions. If you be not against them, but set yourselves to reconcile and end the differences in the church, they will hate you as not promoting their opinions, but weakening them by some abhorred syncretisms. As in civil, so in ecclesiastical wars, the firebrands cannot endure the peaceable: if you will be neuters, you shall be used as enemies. If you be never so much for Christ, and holiness, and common truth, all is nothing, unless you be also for them, and their conceits.

5. Most of the world are haters of holiness, and have a serpentine enmity to the image of God, being not renewed by the Holy Ghost; and will not be pleased with you, unless you will sin against your Lord, and do as they do. 1 Pet. iv. 3-5, "Walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead." You must be counted as Lot

among the Sodomites, a busy fellow that comes among them to make himself their judge, and to control them, if you tell them of their sin. You shall be called a precise, hypocritical coxcomb, (or somewhat much worse,) if you will not be as bad as they, and if by your abstinence (though you say nothing) you seem to reprehend their sensuality and contempt of God. Among bedlams you must play the bedlam, if you will escape the fangs of their revilings. And can you hope to please such men as these?

6. You shall have satanical God-haters, and men of seared and desperate consciences to please, that are malicious and cruel, and will be pleased with nothing but some horrid iniquity, and the damning of your own souls, and drawing others to damnation. Like that monster of Milan, that when he had got down his enemy, made him blaspheme God in hope to save his life, and then stabbed him, calling it a noble revenge, that killed the body and damned the soul at once. There are such in the world, that will so visibly act the devil's part, that they would debauch your consciences with the most horrid perjuries, perfidiousness, and impiety, that they may triumph over your miserable souls.[179] And if you think it worth the wilful damning of your souls, it is possible they may be pleased. If you tell them, we cannot please you, unless we will be dishonest, and displease God, and sin against our knowledge and consciences, and hazard our salvation, they will make but a jest of such arguments as these, and expect you should venture your souls and all upon their opinions, and care as little for God and your souls as they do. Desperate sinners are loth to go to hell alone; it is a torment to them to see others better than themselves. They that are cruel and unmerciful to themselves, and have no pity on their own souls, but will sell them for a whore, or for preferment, and honour, or sensual delights, will scarce have mercy on the souls of others: Matt. xxvii. 25, "His blood be on us, and on our children."

7. You will have rigorous, captious, uncharitable, and unrighteous men to please, who will "make a man offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, and watch for iniquity," Isa. xxix. 20, 21. That have none of that charity which covereth faults, and interpreteth words and actions favourably; nor none of that justice which causeth men to do as they would be done by, and judge as they would be judged; but judging without mercy, are like to have judgment without mercy. And are glad when they can find any matter to reproach you: and if once they meet with it (true or false) they will never forget it, but dwell as the fly on the ulcerated place.[180]

8. You will have passionate persons to please, whose judgments are blinded, and are not capable of being pleased. Like the sick and sore that are hurt with every touch; and at last, saith Seneca, with the very conceit that you touched them. How can you please them, when displeasedness is their disease, that abideth within them, at the very heart?

9. You will find that censoriousness is a common vice, and though few are competent judges of your actions, as not being acquainted with all the case, yet every one almost will be venturing to cast in his censure. A proud, presumptuous understanding is a very common vice; which thinks itself presently capable of judging, as soon as it heareth but a piece of the case, and is not conscious of its own fallibility, though it have daily experience of it. Few are at your elbow, and none in your heart, and therefore know not the circumstances and reasons of all that you do, nor hear what you have to say for yourselves; and yet they will

presume to censure you, who would have absolved you, if they had but heard you speak. It is rare to meet even with professors of greatest sincerity, that are very tender and fearful of sinning, in this point of rash, ungrounded judging, without capacity or call.

10. You live among unpeaceable tattlers and tale-carriers, that would please others by accusing you. Who is it that hath ears that hath not such vermin as these earwigs busy at them? except here and there an upright man, whose angry countenance hath still driven away such backbiting tongues. And all shall be said behind your backs, when you are uncapable of answering for yourselves. And if it be a man that the hearers think well of, that accuseth or backbiteth you, they think it lawful then to believe them: and most that are their friends, and of their party, and for their interest, shall be sure to be thought so honest as to be credible. And it is not strange, for a learned, ingenious, yea, a godly person to be too forward in uttering, from the mouth of others, an evil report; and then the hearer thinks he is fully justified for believing it, and reporting it again to others. David himself by the temptation of a Ziba, is drawn to wrong Mephibosheth, the son of his great deserving friend, 2 Sam. xvi. 3, 4. No wonder then if Saul do hearken to a Doeg, to the wrong of David, and murder of the priests. Prov. xviii. 8, "The words of a tale-bearer are as wounds." Prov. xxvi. 20, "Where no wood is, the fire goeth out: so where there is no tale-bearer the strife ceaseth." And when these are still near men, and you far off, it is easy for them to continue the most odious representation of the most laudable person's actions in the world.

11. The imperfection of all men's understandings and godliness is so great, that the differences of judgment that are among the best, will tend to the injury and undervaluing of their brethren. One is confident that his way is right, and another is confident of the contrary: and to how great contendings and injuries such differences may proceed, he that knoweth not in this age, shall not know for me.[181] We need not go to Paul and Barnabas for an instance (that was a far lighter case); nor to Epiphanius, Hierom, and Chrysostom; nor to those ages and tragedies of contending bishops, that in the eastern and western churches have been before us: every one thinking his cause so plain, as to justify himself, in all that he saith and doth against those that presume to differ from him. And surely you may well expect some displeasure, even from good and learned men, when the church have felt such dreadful concussions, and bleedeth to this day, by so horrid divisions, through the remnants of that pride and ignorance which her reverend guides have still been guilty of.[182]

12. You have men of great mutability to please; that one hour may be ready to worship you as gods, and the next to stone you, or account you as devils, as they did by Paul, and Christ himself. What a weathercock is the mind of man! especially of the vulgar and the temporizers! When you have spent all your days in building your reputation on this sand, one blast of wind or storm at last, doth tumble it down, and all your cost and labour are lost. Serve men as submissively and carefully as you can; and after all, some accident or failing of their unrighteous expectations, may make all that ever you did forgotten, and turn you out of the world with Wolsey's groans, "If I had served God as faithfully as man, I had been better rewarded, and not forsaken in my distress." How many have fallen by the hands or frowns of those whose favour they had dearly purchased, perhaps at the price of their salvation! If ever you put such confidence in a friend, as not to consider that it is possible he may one day

prove your enemy, you know not man; and may perhaps be better taught to know him, to your cost.

13. Every man living shall unavoidably be engaged by God himself, in some duties which are very liable to misconstruction, and will have an outside and appearance of evil, to the offence of those that know not all the inside and circumstances. And hence it comes to pass, that a great part of history is little worthy of regard; because the actions of public persons are discerned but by the halves by most that write of them. They write most by hearsay; or know but the outside and seemings of things, and not the spirit, and life, and reality of the case. Men have not the choosing of their own duties, but God maketh them by his law and providence: and it pleaseth him oft to try his servants in this kind: many of the circumstances of their actions shall remain unknown to men, that would justify them if they knew them, and account them as notorious, scandalous persons, because they know them not. How like to evil was the Israelites' taking the goods of the Egyptians! and how likely to lay them open to their censure! So was Abraham's attempt to sacrifice his son: and so was David's eating the shew-bread, and dancing almost naked before the ark; Christ's eating and drinking with publicans and sinners; Paul's circumcising Timothy, and purifying in the temple; with abundance such like, which fall out in the life of every christian. No wonder if Joseph thought once of putting Mary away, till he knew the evidence of her miraculous conception; and how liable was she to censure, by those that knew it not! Oh, therefore, how vain is the judgment of man! And how contrary is it frequently to the truth! And with what caution must history be read! And oh how desirable is the great day of God, when all human censure shall be justly censured!

14. The perverseness of many is so great, that they require contradictions and impossibilities of you, to tell you that they are resolved never to be pleased by you. If John use fasting, they say, "he hath a devil:" if Christ come "eating and drinking," they say, "Behold a gluttonous person, and a wine-bibber, a friend of publicans and sinners," Matt. xi. 18, 19. If your judgment and practice be conformable to superiors, especially if they have admitted of a change, you shall be judged mere knaves and temporizers: if they are not, you shall be judged disobedient, refractory, and seditious. If you speak fair and pleasingly, they will call you flatterers and dissemblers: if you speak more freely, though in a necessary case, they will say you rail. If I accept of preferment, they will say, I am ambitious, proud, and worldly: if I refuse it, (how modestly soever,) they will say, I am discontented, and have seditious designs. If I preach not when I am forbidden, I shall be accused as forsaking the calling I undertook, and obeying man against God: if I do preach, I shall be accounted disobedient and seditious. If a friend or kinsman desire me to help him to some place or preferment which he is not fit for, or which would tend to another's wrong; if I should grant his desire, I shall be taken for dishonest, that by partiality wrong another; if I deny it him, I shall be called unnatural or unfriendly, and worse than an infidel. If I give to the poor as long as I have it, I shall be censured for ceasing when I have no more: they that know not whether you have it to give or not, will be displeased if you do not; and if many years you should maintain them freely, it is all as nothing as soon as you cease, either because your stock is spent, or because some other is made the necessary object of your charity. If you be wronged in your estate, if you go to law, they will say, you are contentious; if you let go your estate to avoid contention,

they will say, you are silly fools or idiots. If you do any good works of charity to the knowledge of men, they will say, you are hypocrites, and do it for applause; if you do it secretly, that no one know of it, they will say, you are covetous, and have no good works, and though you make a greater profession of religion, you do no good; and others shall be censured so also for your sakes. If you be pleasant and merry, they will censure you as light and vain: if you be more grave and sad, they will say, you are melancholy or discontent. In a word, whatever you do, be sure by some it will be condemned; and do or not do, speak or be silent, you shall certainly displease, and never escape the censures of the world.

15. There is among men so great a contrariety of judgments, and dispositions, and interests, that they will never agree among themselves; and if you please one, the rest will be thereby displeased.[183] He that you please is an enemy to another; and therefore you displease his enemy by pleasing him. Sometimes, state differences divide kingdoms into parties, and one party will be displeased with you if you be of the other, and both if you are neuters, or dislike them both; and each party think their cause will justify any accusations they can charge you with, or odious titles they can give you, if not any sufferings they can bring upon you. Church differences and sects have been found in all ages, and you cannot be of the opinion of every party; when the world aboundeth with such variety of conceits, you cannot be of all at once. And if you be of one party, you must displease the rest; if you are of one side in controverted opinions, the other side accounteth you erroneous: and how far will the supposed interest of their cause and party carry them! One half of the christian world, at this day, condemneth the other half as schismatical at least, the other half doing the like for them. And can you be papists, and protestants, and Greeks, and every thing? If not, you must displease as many as you please. Yea, more; if mutable men shall change never so oft, they will expect that you change as fast as they, and whatever their contrary interests require, you must follow them in; one year you must swear, and another you must unswear all again: whatever cause or action they engage in, be it never so devilish, you must approve of it and countenance it, and all that they do you must say is well done. In a word, you must teach your tongue to say or swear any thing, and you must sell your innocency, and hire out your consciences wholly to their service, or you cannot please them. Micaiah must say with the rest of the prophets, "Go, and prosper," or else he will be hated, as not prophesying good of Ahab, but evil, 1 Kings xxii. 8. And how can you serve all interests at once? It seems the providence of God hath, as of purpose, wheeled about the affairs of the world, to try and shame man-pleasers and temporizers in the sight of the sun. It is evident then, that if you will please all you must at once both speak and be silent, and verify contradictions, and be in many places at once, and be of all men's minds, and for all men's way. For my part, I mean to see the world a little better agreed among themselves, before I will make it my ambition to please them. If you can reconcile all their opinions, and interests, and complexions, and dispositions, and make them all of one mind and will, then hope to please them.

16. If you excel in any one virtue or duty, even that shall not excuse you from the contrary defamation, so unreasonable are malicious men. Nothing in the world can secure you from censorious, slanderous tongues.[184] The perfect holiness of Jesus Christ could not secure him from being called a gluttonous person and a wine-bibber, and a friend of publicans and sinners. His wonderful contempt of worldly dignities and honours, and his subjection to

Cæsar, could not secure him from being slandered and crucified as Cæsar's enemy. The great piety of the ancient christians excused them not from the vulgar calumny, that they met together for filthiness in the dark; nor from the cry of the rabble, *Tollite impios*, Away with the ungodly, because they were against the worshipping of idols. I have known those that have given all that ever they had to the poor except their food and necessaries, and yet (though it was to a considerable value) have been reproached as unmerciful, by those that have not had what they expected. Many a one hath been defamed with scandalous rumours of uncleanness, that have lived in untainted chastity all their lives. The most eminent saints have been defamed as guilty of the most horrid crimes, which never entered into their thoughts. The principal thing that ever I bent my studies and care about, hath been the reconciling, unity, and peace of christians, and against unpeaceableness, uncharitableness, turbulency, and division; and yet some have been found, whose interest and malice have commanded them to charge me with that very sin, which I have spent my days, my zeal, and study against. How oft have contrary factions charged me with perfectly contrary accusations! I can scarce remember the thing that I can do in all the world, that some will not be offended at; nor the duty so great and clear, that some will not call my sin; nor the self-denial so great, (to the hazard of my life,) which hath not been called self-seeking, or something clean contrary to what it was indeed. Instead therefore of serving and pleasing this malicious, unrighteous world, I contemn their blind and unjust censures, and appeal to the most righteous God.[185]

17. If you have a design for a name of honour when you are dead, consider what power a prevailing faction may have to corrupt the history of your life, and represent you to posterity perfectly contrary to what you are; and how impossible it is for posterity to know whose history is the product of malicious, shameless lies, and whose is the narrative of impartial truth. What contrary histories are there of particular persons and actions written by men of the same religion: as of Pope Gregory VII. and the emperors that contended with him; and about Pope Joan, and many the like cases, where you may read scores of historians on one side and on the other.[186]

18. Remember that the holiest saints or apostles could never please the world, nor escape their censures, slanders, and cruelties; no, nor Jesus Christ himself. And can you think by honest means to please them better than Christ and all his saints have done? You have not the wisdom that Christ had to please men, and to avoid offence. You have not the perfect innocency and unblamableness that Christ had; you cannot heal their sicknesses and infirmities, and do that good to them to please and win them, as Jesus Christ did; you cannot convince them, and constrain them to reverence you by manifold miracles, as Jesus Christ did. Can you imitate such an excellent pattern as is set you by the holy, patient, charitable, unwearied apostle Paul? Acts xx.; 1 Cor. iv. ix.; 2 Cor. iv. v. vi. x. xi. xii. If you cannot, how can you please them that would not be pleased by such unimitable works of love and power? The more Paul "loved" some of his hearers, "the less he was beloved," 2 Cor. xii. 15. They used him "as an enemy for telling them the truth," Gal. iv. 16. Though he "became all things to all men," he could "save but some," nor "please but some," 1 Cor. ix. 22. And what are you that you should better please them?

19. Godliness, virtue, and honesty itself will not please the world, and therefore you cannot hope to please them by that which is not pleasing to them. Will men be pleased by that which they hate? and by the actions which they think accuse them and condemn them? And if you will be ungodly and vicious to please them, you sell your souls, your conscience, and your God, to please them. God and they are not pleased with the same ways. And which do you think should first be pleased? If you displease him for their favour, you will buy it dear.[187]

20. They are not pleased with God himself; yea, no man doth displease so many and so much as he. And can you do more than God to please them? or can you deserve their favour more than he? They are daily displeased with his works of providence: one would have rain, when another would have none; one would have the winds to serve his voyage, and another would have them in a contrary end; one party is displeased, because another is pleased and exalted; every enemy would have his cause succeed, and the victory to be his; every contender would have all go on his side. God must be ruled by them, and fit himself to the interest of the most unjust, and to the will of the most vicious, and do as they would have him, and be a servant to their lusts, or they will not be pleased with him. And his holy nature, and his holy word, and holy ways, displease them more than his ordinary providence. They are displeased that his word is so precise and strict, and that he commandeth them so holy and so strict a life, and that he threateneth all the ungodly with damnation: he must alter his laws, and make them more loose, and fit them to their fleshly interest and lusts, and speak as they would have him, without any difficulties, before they will be pleased with them (unless he alter their minds and hearts). And how do you think they will be pleased with him at last, when he fulfils his threatenings? when he killeth them, and turneth their bodies to dust, and their guilty souls to torment and despair?

21. How can you please men that cannot please themselves? Their own desire and choice will please them but a little while. Like children, they are soon weary of that which they cried for: they must needs have it, and when they have it, it is naught, and cast away; they are neither pleased with it, nor without it. They are like sick persons that long for every meat or drink they think of, and when they have it, they cannot get it down; for the sickness is still within them that causeth their displeasure. How many do trouble and torment themselves by their passions and folly from day to day! and can you please such self-displeasers?

How can you please all others, when you cannot please yourselves? If you are persons fearing God, and feel the burden of your sins, and have life enough to be sensible of your diseases, I dare say there are none in the world so displeasing to you, as you are to yourselves. You carry that about you, and feel that within you, which displeaseth you more than all the enemies you have in the world. Your passions and corruptions, your want of love to God, and your strangeness to him and the life to come, the daily faultiness of your duties and your lives, are your daily burden, and displease you most. And if you be not able, and wise, and good enough to please yourselves, can you be able, and wise, and good enough to please the world? As your sins are nearest to yourselves, so are your graces; and as you know more evil by yourselves than others know, so you know more good by yourselves. That little fire will not warm all the room, which will not warm the hearth it lieth on.

Direct. X. Remember what a life of unquietness and continual vexation you choose, if you place your peace or happiness in the good will or word of man.[188] For having showed you how impossible a task you undertake, it must needs follow that the pursuit of it must be a life of torment. To engage yourselves in so great cares, and be sure to be disappointed; to make that your end, which you cannot attain; to find that you labour in vain, and daily meet with displeasure instead of the favour you expected; must needs be a very grievous life. You are like one that dwelleth on the top of a mountain, and yet cannot endure the wind to blow upon him; or like him that dwelleth in a wood, and yet is afraid of the shaking of a leaf. You dwell among a world of ulcerated, selfish, contradictory, mutable, unpleasable minds, and yet you cannot endure their displeasure. Are you magistrates? The people will murmur at you; and those that are most incompetent and uncapable will be the forwardest to censure you, and think that they could govern much better than you. Those that bear the necessary burdens of the common safety and defence, will say that you oppress them; and the malefactors that are punished, will say you deal unmercifully by them; and those that have a cause never so unjust, will say you wrong them, if it go not on their side.[189] Are you pastors and teachers? You will seem too rough to one, and too smooth to another; yea, too rough to the same man when by reproof or censure you correct his faults, who censureth you as too smooth and a friend to sinners, when you are to deal in the cause of others. No sermon that you preach is like to be pleasing to all your hearers; nor any of your ministerial works.[190] Are you lawyers? The clients that lost their cause, behind your backs will call you unconscionable, and say you betrayed them; and those that prevailed, will call you covetous, and tell how much money you took of them, and how little you did for it: so that it is no wonder that among the vulgar your profession is the matter of their reproach. Are you physicians? You will be accused as guilty of the death of many that die; and as covetous takers of their money whether the patient die or live; for this is the common talk of the vulgar, except with some few with whom your care has much succeeded. Are you tradesmen? Most men that buy of you are so selfish, that except you will beggar yourselves, they will say you deceive them, and deal unconscionably and sell too dear: little do they mind the necessary maintenance of your families, nor care whether you live or gain by your trading; but if you will wrong yourselves to sell them a good penny-worth, they will say you are very honest men: and yet when you are broken, they will accuse you of imprudence, and defrauding your creditors. You must buy dear and sell cheap, and live by the loss, or else displease.[191]

Direct. XI. Remember still that the pleasing of God is your business in the world, and that in pleasing him your souls may have safety, rest, and full content, though all the world should be displeased with you.[192] God is enough for you; and his approbation and favour is your portion and reward. How sweet and safe is the life of the sincere and upright ones, that study more to be good than to seem good, and think if God accept them that they have enough! O what a mercy is an upright heart! which renounceth the world, and all therein that stands in competition with his God; and taketh God for his God indeed, even for his Lord, his Judge, his Portion, and his All: who in temptation remembereth the eye of God, and in all his duty is provoked and ruled by the will and pleasure of his Judge; and regardeth the eye and thoughts of man, but as he would do the presence of a bird or beast, unless as piety, justice, or charity, require him to have respect to man, in due subordination to God: who when men applaud him as a person of excellent holiness and goodness, is fearful and solicitous lest the all-

knowing God should think otherwise of him than his applauders: and under all the censures, reproaches, and slanders of man, yea, (though through temptation good men should thus use him,) can live in peace upon the approbation of his God alone; and can rejoice in his justification by his righteous Judge and gracious Redeemer, though the inconsiderable censures of men condemn him.[193] Verily I cannot apprehend, how any other man but this can live a life of true and solid peace and joy. If God's approbation and favour quiet you not, nothing can rationally quiet you. If the pleasing of him do not satisfy you, though men, though good men, though all men should be displeased with you, I know not how or when you will be satisfied. Yea, if you be above the censures and displeasure of the profane, and not also of the godly, (when God will permit them, as Job's wife and friends, to be your trial,) it will not suffice to an even, contented, quiet life. And here consider,

1. If you seek first to please God and are satisfied therein, you have but one to please instead of multitudes; and a multitude of masters are hardlier pleased than one.[194] 2. And it is one that putteth you upon nothing that is unreasonable, for quantity or quality. 3. And one that is perfectly wise and good, not liable to misunderstand your case and actions. 4. And one that is most holy, and is not pleased in iniquity or dishonesty. 5. And he is one that is impartial and most just, and is no respecter of persons, Acts x. 34. 6. And he is one that is a competent judge, that hath fitness and authority, and is acquainted with your hearts, and every circumstance and reason of your actions. 7. And he is one that perfectly agreeth with himself, and putteth you not upon contradictions or impossibilities. 8. And he is one that is constant and unchangeable; and is not pleased with one thing to-day, and another contrary to-morrow; nor with one person this year, whom he will be weary of the next. 9. And he is one that is merciful, and requireth you not to hurt yourselves to please him: nay, he is pleased with nothing of thine but that which tendeth to thy happiness, and displeased with nothing but that which hurts thyself or others; as a father that is displeased with his children when they defile or hurt themselves. 10. He is gentle, though just, in his censures of thee; judging truly, but not with unjust rigour, nor making your actions worse than they are. 11. He is one that is not subject to the passions of men, which blind their minds, and carry them to injustice. 12. He is one that will not be moved by tale-bearers, whisperers, or false accusers, nor can be perverted by any misinformation.

Consider also the benefits of taking up with the pleasing of God. 1. The pleasing of him is your happiness itself; the matter of pure, and full, and constant comfort, which you may have continually at hand, and no man can take from you. Get this, and you have the end of man; nothing can be added to it, but the perfection of the same, which is heaven itself.

2. What abundance of disappointments and vexations will you escape, which tear the very hearts of man-pleasers, and fill their lives with unprofitable sorrows!

3. It will guide and order your cares, and desires, and thoughts, and labours to their right and proper end; and prevent the perverting of them, and spending them in sin and vanity on the creature.

4. It will make your lives not only to be divine, but this divine life to be sweet and easy, while you set light by human censures which would create you prejudice and difficulties. When

others glory in wit, and wealth, and strength, you would glory in this, that you know the Lord, Jer. ix. 23, 24.

5. As God is above man, thy heart and life is highly ennobled by having so much respect to God, and rejecting inordinate respect to man: this is indeed to walk with God.

6. The sum of all graces is contained in this sincere desire to please thy God, and contentedness in this so far as thou findest it attained. Here is faith, and humility, and love, and holy desire, and trust, and the fear of God concentred. You "sanctify the Lord of hosts himself, and make him your fear, and dread, and sanctuary," Isa. viii. 13, 14.

7. If human approbation be good for you and worth your having, this is the best way to it; for God hath the disposal of it. "If a man's ways please the Lord, he maketh even his enemies to be at peace with him," Prov. xvi. 7. Appeasing their wrath, or restraining them from intended evil, or doing us good by that which they intend for hurt.

Signs.

See therefore that you live upon God's approbation as that which you chiefly seek, and will suffice you: which you may discover by these signs. 1. You will be most careful to understand the Scripture, to know what doth please and displease God. 2. You will be more careful in the doing of every duty, to fit it to the pleasing of God than men. 3. You will look to your hearts, and not only to your actions; to your ends, and thoughts, and the inward manner and degree. 4. You will look to secret duties as well as public, and to that which men see not, as well as unto that which they see. 5. You will reverence your consciences, and have much to do with them, and will not slight them: when they tell you of God's displeasure, it will disquiet you; when they tell you of his approbation, it will comfort you. 6. Your pleasing men will be charitable for their good, and pious in order to the pleasing of God, and not proud and ambitious for your honour with them, nor impious against the pleasing of God. 7. Whether men be pleased or displeased, or how they judge of you, or what they call you, will seem a small matter to you, as their own interest, in comparison of God's judgment. You live not on them. You can bear their displeasure, censures, and reproaches, if God be but pleased. These will be your evidences.[195]

PART V.

Directions against Pride, and for Humility.[196]

Pride, being reputed the great sin of the devil, by which he fell, is, in the name and general notion of it, infamous and odious with almost all; but the nature of it is so much unknown, and the sin so undiscerned by the most, that it is commonly cherished while it is commonly spoke against. Therefore the chief directions for the conquering of it, are those that are for the full discovery of it; for when it is seen it is shamed, and to shame it is to destroy it.

Direct. I. Understand aright the nature of pride, that you may neither ignorantly retain it, nor oppose your duty as supposed to be pride. Here I shall tell you, 1. What pride is, and what commandment it is against; and what humility is, which is its contrary. 2. Some seemings or appearances like pride, which may make men censured as proud for that which is not pride. 3. The counterfeits of humility, which may make a proud man seem to himself or others to be humble.

Pride what.

I. Pride is an inordinate self-exalting, or a lifting up ourselves above the state or degree appointed us. It is called ὑπερηφανια, because it is an appearing to ourselves, and a desire to appear to others, above what we are, or above others of our quality. It is a branch of selfishness, and containeth man-pleasing as before described, and produceth hypocrisy, and is its original and life. It containeth in it these following acts or parts: 1. A will to be higher or greater than God would have us be. 2. An overvaluing of ourselves, or esteeming ourselves to be greater, wiser, or better than indeed we are. 3. A desire that others should think of us, and speak of us, and use us, as greater, or wiser, or better than we are. 4. An endeavour or seeking to rise above our appointed place, or to be overvalued by others. 5. An ostentation of our inordinate self-

esteem in outward signs of speech or action. Every one of these is an act of pride. The three first are the inward acts of it in the mind and will, and the two last are its external acts.

Against what commandment.

As the love of God and man are the comprehensive duties of the decalogue, expressed most in the first and last commandment, but yet extending themselves to all the rest; so selfishness and pride (which is a principal part of it) are the opposite sins, forbidden principally in the first and last commandment, as contrary to the love of God and man, but so as it is contrary to the rest. They are sins against the very relation itself, that God and man do stand in to us, and not only against a particular law: they are against the very constitution of the kingdom of God, and not only against the administration: it is treason or idolatry against God, and a setting up ourselves in some part of his prerogative: and it is a monstrous exuberancy in the body, and a rising of one member above and so against the rest, either superiors (and so against the fifth command) or equals (against the rest).

Humility what.

Humility is contrary to pride; and therefore consisteth, 1. In a contentedness with that degree and state which God hath assigned us. 2. In mean thoughts of ourselves, esteeming ourselves no greater, wiser, or better than we are. 3. In a willingness and desire that others should not think of us, or speak of us, or use us, as greater, or wiser, or better than we are; that they should give us no more honour, praise, or love than is our due; the redundancy being but a deceit or lie, and an abuse of us and them. 4. In the avoiding of all inordinate aspiring endeavours, and a contented exercise of our assigned offices, and doing the meanest works of our own places. 5. In the avoiding of all ostentation or appearance of that greatness, wisdom, or goodness which we have not; and fitting our speeches, apparel, provisions, furniture, and all our deportment and behaviour to the meanness of our parts, and place, and worth. This is the very nature of humility. The more particular signs I shall open afterwards.

The inward seemings of pride that are not it.

II. Pride, lying in the heart, is oft misjudged of by others, that see but the outward appearances, and sometimes by the person himself, that understandeth not the nature of it. The inward appearances that are mistaken for pride, and are not it, are such as these: 1. When a man in power and government hath a spirit suitable to his place and work: this is not pride, but virtue. 2. When natural strength and vigour of spirits expelleth pusillanimity; especially when faith, beholding God, expelleth all inordinate respect to men, and fear of all that they can do, this is not pride, but christian magnanimity and fortitude; and the contrary is not humility, but weakness, and pusillanimity, and cowardice. 3. When a wise man knoweth in what measure he is wise, and in what measure other men are ignorant, or erroneous; and when he is conscious of his knowledge, and delighted and pleased in it through the love of truth, and thankful to God for revealing it to him, and blessing so far his studies and endeavours; all this is mercy and duty, and not pride. For truth is amiable and delectable in itself. And he that knoweth must needs know that he knoweth; as he that seeth doth perceive by seeing that he seeth. And if it be a fault to know that I know, it must be a fault to know at all. But some knowledge is necessary and unresistible, and we cannot avoid it: and that which is good must be valued, and we must be thankful for it. Humility doth no more require that a wise man think his knowledge equal with a fool's, or ignorant man's, than that a sound man

take himself to be sick. 4. When a wise man valueth the useful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not pride, but a due estimation of things.[197] 5. When a wise man desireth that others were of his mind, for their own good, and the propagating of the truth, this is not pride, but charity and love of truth: else preachers were the proudest men, and Paul had done ill in labouring so much for men's conversion, and saying to Agrippa, Acts xxvi. 29, "I would to God that not only thou, but also all they that hear me this day, were both almost and altogether such as I am, except these bonds." 6. When an innocent man is conscious of his innocency, and a holy person is conscious of his holiness, and assured of his state in grace, and rejoiceth in it, and is thankful for it, this is not pride, but an excellent privilege and duty. If angels rejoice at the conversion of a sinner, (Luke xv.) the sinner hath reason to rejoice himself: and if it be a sin to be unthankful for our daily bread, much more for grace and the hope of glory. 7. When we value our good name, and the honour that is indeed our due, as we do other outward common mercies, not for themselves, but so far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, desiring no more than is indeed our due, nor overvaluing it as that which we cannot spare, but submitting it to the will of God, as that which we can be without; this is not pride, but a right estimation of the thing.

The outward appearances of pride that are not it.

The outward seemings which are oft mistaken for the signs and fruits of pride by others, are such as these: 1. When a magistrate or other governor doth maintain the honour of his place, which is necessary to his successful government, and liveth according to his degree. When princes, and rulers, and masters, and parents, do keep that distance from their subjects, and servants, and scholars, and children, which is meet and needful to their good, it is usually misjudged to be their pride.

2. When a sinner is convinced of the necessity of holiness in a time and place where it is rare, and infidelity or profaneness and ungodliness is the common road, the necessary singularity of such a one in giving up himself to the will of God, is commonly charged on him as his pride; as if he were proud that cannot be contented to be damned in hell for company with the most; or to despise salvation if most despise it, and to forsake his God when most forsake him, and to serve the devil when most men serve him. If you will not swear, and be drunk, and game, and spend your time, even the Lord's day, in vanity and sensuality, as if you were afraid of being saved, and as if it were your business to work out your damnation, the world will call you proud and singular, and "think it strange that you run not with them to excess of riot, speaking evil of you," 1 Pet. iv. 4.[198] You shall quickly hear them say, What! will you be wiser than all the town? What a saint, what a holy precisian is this! When Lot was grieved for the filthiness of Sodom, they scorn him as a proud controller: Gen. xix. 9, "This one fellow came in to sojourn, and he will needs be a judge." And what thought they of Noah that walked with God in so great singularity, when all the world was drowned in (and for) their wickedness? When David "humbled his soul with fasting," they turned it to his "reproach," Psal lxix. 10; xxxv. 13. Especially when any of the servants of Christ do press towards the highest degree of holiness, they shall be sure to be accounted proud and hypocrites. And yet they accuse not that child or servant of pride who excelleth all the rest in pleasing them, and doing their

work; nor do they take a sick man to be proud, if he be carefuller than others to recover his health. But he that will do most for heaven, and most carefully avoideth sin and hell, and is most serious in his religion, and most industrious to please his God, this man shall be accounted proud.

3. He that will not forsake his God and betray the truth, and wound his conscience by wilful sin, but will do as Daniel and the three confessors did, Dan. vi. 3, and answer as they answered, will be accounted proud. But it is no pride to prefer God before men, and to fear damnation more than imprisonment or death. The army of martyrs did not in pride prefer their own judgments before their superiors that condemned them; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wise, and prudent, and great, and noble of the world.

4. When those that are faithful to the honour of Christ's sovereignty, dare not approve of papal usurpations, against his laws, and over his church, and the consciences of his subjects, they shall by the popish usurpers be called proud and despisers of government; as if a usurper of the kingly power should call us proud, because we dare not consent to his pride; or call us traitors, for not being traitors as he is himself.

5. When a man that hath the sense of the matters of God and men's salvation upon his heart, is zealous and diligent to teach them to others, and if he be a minister, be fervent and laborious in his ministry, he is called proud, as one that must needs have all men of his mind: though compassion to souls, and aptness to teach, and preaching instantly in season and out of season, be his necessary duty required of God. And what is the ministry for, but to change men's minds, and bring them to the full obedience of the truth?

6. If a man understand the truth, in any point of divinity better than most others, and holdeth any truth which is there in credit, or commonly received, he shall be accounted proud, for presuming to be so singular, and seeming wiser than those that think they are wiser than he. But humility teacheth us not to err for company, nor to grow no wiser when once we arrive at the common stature; nor to forsake the truth which others understand not, nor to forbear to teach it because it is not known already. If some of the pastors in Abassia, Syria, Armenia, Russia, Greece, or Italy, or Spain, were as wise as the ministers in England are, it were no evidence of their pride.

7. If a man that understandeth any thing contrary to the judgment of another, cannot forsake it, and think or say as another would have him; especially if you contradict him in disputation; he will take it to be your pride, and overvaluing your own understanding, and being too tenacious of your own conceits.[199] Erroneous men that in their pride are over eager to have others of their mind, will call you proud because you yield not to their pride. They think that the evidence is so clear on their side, that if you were not proud you could not choose but think as they do.

8. Some humble men are naturally of a warm and earnest manner of discourse; and their natural heat and eagerness of speech is frequently misjudged to come from pride, till fuller acquaintance with their humble lives do rectify the mistake.[200] It is written of Bishop Hooper the martyr, that "those that visited him once, condemned him of over-austerity; they that

repaired to him twice, only suspected him of the same; those that conversed with him constantly, not only acquitted him of all morosity, but commended him for sweetness of manners: so that his ill nature consisted in other men's little acquaintance with him." Tho. Fuller's Church Hist. lib. 7, p. 402, and Godwin in Glocest. Bishops. The same is true of very many worthy men.[201]

9. If we zealously contend for the faith or the peace of the church against heretical or dividing persons, and their dangerous ways, they will call us proud, though God command it us; Jude 3, especially if we "avoid them, and bid them not God speed," Tit. iii. 10; 2 John 10.

10. When a man of understanding openeth the ignorance of another, and speaketh words of pity concerning him, though it be no more than truth and charity command, they will be taken to be the words of supercilious pride.

11. That plain dealing in reproof which God commandeth, especially to his ministers, towards high and low, great and small, and which the prophets and servants of God have used, will be misjudged as arrogancy and pride, Amos vii. 12, 13; 2 Chron. xxv. 16; Acts xxiii. 4. As if it were pride to be true to God, and to pity souls, and seek to save them, and tell them in time of that which conscience will more closely and terribly tell them of, when it is too late.

12. Self-idolizing papists accuse their inferiors for pride, if they do but modestly exercise a judgment of discretion about the matters that their salvation is concerned in, and do not implicitly believe as they believe, and forbear to prove or try their sayings, and swallow not all without any chewing, and offer to object the commands of God against any unlawful commands of men.[202] As if God were contented to suspend his laws, whenever man's commands do contradict them; or humility required us to please and obey men at the price of the loss of our salvation.[203] They think that we should not busy ourselves to inquire into such matters, but trust them with our souls, and that the Scriptures are not for the laity to read, but they must wholly rely upon the clergy: and if a layman inquire into their doctrines or commands, they say as David's brother to him, 1 Sam. xvii. 28, "With whom hast thou left the sheep in the wilderness? I know thy pride, and the naughtiness of thy heart."

13. If a zealous, humble preacher of the gospel, that preacheth not himself but Christ, be highly esteemed and honoured for his work's sake, 1 Thess. v. 12, 13, and crowded after, and greatly followed by those that are edified by him, it is ordinary for the envious, and the enemies of godliness, to say that he is proud, and preacheth to draw disciples after him, and to be admired by men; for they judge of the hearts of others by their own: as if they knew not that Christ and his most excellent servants have been crowded after without being thereby lifted up, or chargeable with pride. As the sun is not accusable for being beheld and admired by all the world; nor fire and water, earth and air, food and rest, for being valued by all. Little do they know how deep a sense of their own unworthiness is renewed in the hearts of the most applauded preachers, by the occasion of men's estimation and applause, and how much they desire that none may overvalue them, and turn their eye from the doctrine upon the person: and how oft they cry out with the laborious apostle, "Who is sufficient for these things?" And how oft they are tempted to cast off all through fear and sense of their unfitness, when the envious dullards fearlessly utter a dry discourse, and think that they are wronged

because they are not commended and followed as much as others. They think the common sense of all the faithful, and the love of truth, and care of their salvation, must be called pride, because it carrieth men to prefer the means which is fitted best to their edification and salvation.

14. If an humble christian have, after much temptation and a holy life, attained to well-grounded persuasions of his salvation, and be thankful to God for sanctifying him, and numbering him with his little flock, when the world lieth in wickedness, he will be taken for proud by ungodly men, that cannot endure to hear beforehand of the difference which the judgment of God will declare between the righteous and the wicked: as if it were pride to be happy or to be thankful.

15. If a man that is falsely accused or slandered, shall modestly deny the charge, and use that lawful means which he oweth to his own vindication, he will be accused of pride because he contradicteth proud accusers, and consenteth not to belie himself; yea, though the dishonour of religion, and the hinderance of men's salvation, be the consequent of his dishonour.

16. Many of the poor do mistake their superiors to be proud, if their apparel be not in fashion and value almost like their own, though it be sober and agreeable to their rank.

17. Some are of a more rustic or careless disposition, unfit for compliment; and some are taken up with serious studies and employments, so contrary to compliment, that they have neither time nor mind for the observance of the humours of complimental persons, who, because they expect it, and think they are neglected, do usually accuse such men of pride.[204]

18. Some are of a silent temper, and are accused for pride, because they speak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are so far from impudent that they are not bold enough to speak much to strangers and take acquaintance with them, no, though it be with their inferiors; and therefore are ordinarily misjudged to be proud.

20. Some have contracted some unhandsome customs in their speech or gestures, which, to rash censurers, seem to come from pride, though it be not so. By all these seemings the humble are judged by many to be proud.[205]

III. There are also many counterfeits of humility, by which the proud are taken to be humble: as, 1. An accusing of themselves and bewailing their vileness, through mere terror of conscience, as Judas, or the constraint of affliction, as Pharaoh, or of the face of death. 2. A customary confessing of such sins in prayer, or in speech with others, which the best are used to confess, and the confessing of them is taken rather to be an honour than a disgrace. 3. A religious observance of those commandments and doctrines of men, which the apostle speaketh of, Col. ii. 18-23, which have a "show of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh." 4. A holding of those tenets, which doctrinally are most to man's abasement; but yet never humbled themselves at the heart. 5. A discreet restraint of boasting, and such a discommending of themselves, as tendeth to procure them the reputation of modesty and humility. 6. An affected

condescension and familiarity with others, even of the lower sort, which may seem humility, when the poorest have their smiles and courtesy; and yet may be but the humility of Absalom, 2 Sam. xv. 3-6, the fruit of pride, designed to procure the commendations of the world. 7. A choosing to converse with their inferiors, because they would bear sway, and be always the greatest themselves in the company: like Dionysius the tyrant, that when he was dethroned, turned schoolmaster, that he might domineer among the boys. 8. A constrained meanness of apparel, provisions, and deportment; when poverty forceth men to speak and live as if they were humble; whereas if they had but wealth and honours, they would live as high as the proudest of them all. How quiet is the bear when he is chained up! and how little doth serve a dog or a fox when he can get no more! 9. An affected meanness and plainness in apparel, while pride runs out some other way. He that is odiously proud of his supposed wisdom, or learning, or holiness, or birth, or great reputation, may in his very pride be above the womanish and childish way of pride, in apparel, and such other little toys. 10. A loathing and speaking against the pride of others, while he overlooks his own, perhaps because the pride of others cloudeth him; as the covetous hate others that are covetous, because they are the greatest hinderers of their gain; as dogs fight for the bone which both would have. Many more counterfeits of humility may be gathered, from what is said before of the seemings of pride, whereto it is contrary.

Direct. II. Observe the motions and discoveries of pride, towards God and man, that it may not, like the devil, prevail by keeping out of sight. Because this is the chief part of my work, I shall here distinctly show you the signs and motions of it, in its several ways against God and man.

Signs of the worst part of Pride against God.

Sign I. Self-idolizing pride doth cause men to glory in their supposed greatness, when the greatness of God should show them their contemptible vileness; and to magnify themselves, when they should magnify their Maker. It makes the strong man glory in his strength, and the rich man in his wealth, and the conqueror in his victories;[206] and princes, and rulers, and lords of the earth, in their dominions, and dignities, and power to do hurt or good to others; and say as Nebuchadnezzar, Dan. iv. 30, "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, for the honour of my majesty?" How hard is it to be great and truly humble, and not to swell, and be lifted up in heart, as they rise in power! This God abhorreth as unsuitable to worms, and dust, and injurious to his honour, and will make them know that "power, and riches, and strength are his, and that the Most High doth rule in the kingdom of men, and giveth it to whom he will," Dan. iv. 32.

Sign II. Pride causeth men to set up their supposed worth and goodness above or against the Lord: so that they make themselves their principal end, and practise that which some of late presume to teach, that it is not God that can or ought to be man's end, but himself alone: as if we were made only for ourselves, and not for our Creator. Pride makes men so considerable in their own esteem, that they live wholly to themselves, as if the world were to stand or fall with them: if they be well, all is well with them; if they are to die, they take it as if the world

were at an end. They value God, but as they do their food, or health, or pleasure, even as a means to their own felicity; not as preferring him before themselves, nor making him the chiefest in their end.[207] They love themselves much better than God: and so far is man fallen from God to himself, that he feeleth himself disposed to this as strongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impossible to go higher.

How God is man's end.

God is to be man's end, though we can add nothing to him. The highest love supposeth no want in him that we love, but an excellency of glory, wisdom, and goodness, to which all our faculties offer up themselves in admiration, love, and praise: not only for the delights of these, nor only that our persons may herein be happy; but chiefly that God may have his due, and his will may be pleased and fulfilled; and because his excellencies deserve all this from men and angels. When we love a man of wonderful learning, and wisdom, and meekness, and charity, and holiness, and other goodness, it is not chiefly for ourselves that we love him, that we may receive something from him; for we feel his excellency command our love, though we were sure that we should never receive any thing from him: nor is the delight of loving him our chief end, but a consequent, or the lesser part of our end; for we feel that we love him before we think of the delight.[208] The admiration, love, and praise of God our ultimate end, hath no end beside their proper object; for it is itself the final act, even man's perfection. Amiableness magnetically attracteth love: if you ask an angel why he loveth God, he will say, because he is infinitely amiable: and though in such motions nature secretly aimeth at its own perfection and felicity, and lawfully interesteth itself in this final motion, yet the union being of such as are infinitely unequal, oh how little do the glorified spirits respect themselves in comparison of the blessed, glorious God! See what I said of this before, chap. iii. direct. xi. and xv.

Sign III. Pride maketh men more desirous to be over-loved themselves, than that God be loved by themselves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the sun, to be admired and loved by all that see them.

Sign IV. Pride causeth men to depend upon themselves, and contrive inordinately for themselves, and trust in themselves; as if they lived by their own wit, and power, and industry, more than by the favour and providence of God. Isa. ix. 9; Obad. 3.

Sign V. Pride makes men return the thanks to themselves which is due to God for the mercies which they have received. God is thanked by them but in compliment; but they seriously ascribe it to their care, or skill, or industry, or power, Dan. iv. 30; they sacrifice to their net, Hab. i. 16, and say, Our hand, our contrivance, our power, our good husbandry hath done all this.[209]

Sign VI. Pride setteth up the wisdom of a foolish man against the infinite wisdom of God; it makes men presume to judge their Judge, and judge his laws, before they understand them; and to quarrel with all that they find unsuitable to their own conceits; and say, How improbable is this or that! and how can these things be? He that cannot undo a pair of tarrying irons, or unriddle a riddle till it be taught him, which afterwards appeareth plain, will question the truth of the word of God about the most high, unsearchable mysteries. Proud men think they could mend God's word, and they could better have ordered matters

in the world, and for the church, and for themselves, and for their friends, than the providence of God hath done.[210]

Sign VII. Pride maketh men set up their own love and mercy above the love and mercy of God. Augustine mentioneth a sort of heretics called Misericordes, merciful men; and Origen was led hereby into his errors. When they think of hell fire, and the number of the miserable, and the fewness of the saved, they consult with their ignorant compassion, and think that this is below the love and mercy which is in themselves, and that they would not thus use an enemy of their own; and therefore they censure the holy Scriptures, and pride inclineth them strongly to unbelief; while they forget the narrowness and darkness of their souls, and how unfit they are to censure God, and how many truths may be unseen of them, which would fully satisfy them if they knew them; and how quickly God will show them that which shall justify his word and all his works, and convince them of the folly and arrogancy of their unbelief and censures.

Sign VIII. Pride makes men pretend to be more just than God; and to think that they could more justly govern the world; and to censure God's threatenings, and the sufferings of the good, and the prosperity of the wicked, as things so unjust, as that they thereby incline to atheism. So James and John would be more just than Christ, and call down fire on the rejecters of the gospel; and the prodigal's brother, Luke xv. repined at his father's lenity.

Sign IX. Pride maketh men slight the authority and commands of God, and despise his messengers, and choose to be ruled by their own conceits, and lusts, and interest, Jer. xiii. 15, 17; xliii. 2, 3; when the humble tremble at his word, and readily obey it, Isa. lvii. 15; Neh. ix. 16, 29; Isa. ix. 9.

Sign X. A proud man in power will expect that his will be obeyed before the will of God; and that the subjects of God displease their Master rather than him: he will think it a crime for a man to inquire first what God would have him do; or to plead conscience and the commands of the God of heaven, against the obeying of his unjust commands. If he offer you preferment, as Balak did Balaam, he looketh you should be more taken with it, than with God's offer of eternal life: if he threaten you, as Nebuchadnezzar did the three witnesses, he looks that you should be more afraid of him than of God, who threateneth your damnation; and is angry if you be not.

Sign XI. A proud man is more offended with one that would question his authority, or speak diminutively of his power, or displease his will, or cross his interest, than with one that sinneth against the authority, and will, and interest of God. He is much more zealous for himself and his own honour, than for God's; and grieved more for his own dishonour, and hateth his own enemies more than God's; and can tread down the interest of God and souls, if it seem but necessary to his honour or revenge: he is much more pleased and delighted with his own applause, and honour, and greatness, than with the glory of God, or the fulfilling of his will.

Sign XII. Proud men would fain steal from God himself the honour of many of his most excellent works.[211] If they are rulers, they are more desirous that the thanks for the order and peace of societies, be given by the people to them, than unto God. If they are preachers,

they would fain have more than their due, of the honour of men's conversion and edification: if they are pastors, they would encroach upon Christ's part of the government of his church. If they be bountiful to the poor, and do any good works, they would have more of the praise than belongeth to a steward, or messenger that delivereth the gifts of God. If they be physicians, they would have the real honour of the cure, and have God to be but a barren compliment: like the atheistical physician, that reviled and beat his patient for thanking God that he was well, When, saith he, it was I that cured you, and do you thank God for it?

Sign XIII. A proud man will give more to his honour than to God: his estate is more at the command of his pride, than of God. He giveth more in the view or knowledge of others, than he could persuade himself to do in secret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent persons: it is not the good that is done, but the honour which he expecteth by it, which is his principal motive. He had rather be scant in works of greatest secret charity, than in apparel, and a comely port, and the entertaining of friends, or any thing that is for ostentation, and for himself.

Sign XIV. A proud man would have as great a dependence of others upon him as he can. He would have the estates, and lives, and welfare of all others at his will and power; that he might be much feared, and loved, and thanked, and that many may be beholden to him as the god or great benefactor of the world. He is not contented that good is done, and men's wants supplied, unless he have the doing of it, that so he may have the praise. If he save his enemy, it is but to make him beholden to him, and be said to have given him his life. Fain he would be taken to be as the sun to the world, which mankind cannot be without.

Sign XV. A proud man is very patient when men ascribe to him that which he knoweth to be above his due, though it be to the injury of God. He can easily forgive those that value and love him more than he deserveth, though they sin in doing it. He is seldom offended with any for over-praising him; nor for reverencing or honouring him too much; nor for setting him too high, or for giving or ascribing too much power to him; nor for obeying him before God himself. He careth not how much love, and honour, and praises, and thanks he hath; when an humble soul saith, as Psal. cxv. 1, "Not unto us, O Lord, not unto us, but unto thy name give the glory:" and as the angel to John, that would have worshipped him, "See thou do it not, for I am thy fellow-servant." They know God will not give "his glory to another," Isa. xlii. 8. "In his temple every one speaketh of his glory," Psal. xxix. 9. But of themselves they say, "I am a worm and no man," Psal. xxii. 6. I am less "than the least of all thy mercies," Gen. xxxii. 10; "less than the least of all saints," Eph. iii. 8; the chiefest of sinners, 1 Tim. i. 15: how unfit am I for so much love, and praise, and honour!

Sign XVI. A proud man would have his reason to be the rule of all the world, or at least, of all that he hath to do with. If there were laws or canons to be made, he would have the making of them: he would have all men take his counsel, as an oracle: he would have all the world of his opinion; and sets more by those that thus esteem him and are of his opinion, and yield to all that he saith and doth, than by those that most earnestly desire to conform their minds to the word of God, and differ from him in the understanding of any part of it. He loveth them better that inquire of him and take his word, than them that inquire of the word of God. Though he cannot deny but it is God's prerogative to be infallible, and the rule of the world.

Sign XVII. A proud man affecteth the reputation of God's immutability as well as his infallibility. He will stand to an error when once he hath vented it, and resist the truth when once he hath appeared against it, to avoid the dishonour of being accounted mutable, or one that formerly was deceived. His pride keepeth him from repenting of any fault or error that he can but find a cloak for. If he have done wrong to God and mischief to the church, he will do as much more to make it good, and justify it by any cruelty or violence. If he have once done you wrong, he will do more for fear of seeming to have wronged you. If he have slandered you, he will stab or hang you if he can, to justify his slander, rather than seem so mutable as to retract it.

Sign XVIII. A proud man affecteth a participation of God's omniscience, and is eager to know more than God revealeth (if he be an inquiring man whose pride runneth this way). Thus our first parents sinned, by desiring to be as God in knowledge. This hath filled the world with proud contentions, and the church with divisions; while proud wits heretically make things unrevealed the matter of their ostentation, imposition, censures, or furious disputes; while humble souls are taken up in studying and practising things revealed, and keep themselves within God's bounds, as knowing that God best knoweth the measure fittest for them, and that knowledge is to be desired and sought, but so far as it is useful to our serving or enjoying God, and the good which truth revealeth to us; and that knowledge may else become our sorrow, Eccl. i. 1, 8, and truth the instrument to torment us, as it doth the miserable souls in hell.

Sign XIX. A proud man is discontented with his degree, especially if it be low. He would be higher in power, and honour, and wealth; yea, he is never so high but he would fain be one step higher. If he had a kingdom, he would have another: and if he had the dominions of the Turkish or Tartarian emperor, he would desire to enlarge them, and to have more; and would not be satisfied till he had all the world. Men feel not this in their low condition; they think, If I had but so much or so much, I would be content: but this is their ignorance of the insatiable pride that dwelleth in them. Do you not see the greatest emperors on earth still seeking to be greater. Every man naturally would be a pope, the universal monarch of the world. And every such pope would have both swords, and have princes and people wholly at their will: and when they have no mind to hurt, they would have power to hurt; that all the world might hold their estates, and liberties, and lives, as by their clemency and gift, and they might be as God to other men. And if they had attained this, pride would not stop, till it had caused them to aspire to all the prerogatives of God, and to depose him, and dethrone him of his Godhead and majesty, that they might have his place.

Sign XX. A proud man would fain have God's independency. Though need make him stoop, yet he would willingly be beholden to none. Not only because in prudence he would keep his liberty, and not be unnecessarily the servant of men, nor under obligations to serve them in any evil way (for so the humblest would fain be independent); but because he would be so great, and high, as to scorn to lean on any other. Thus you see how pride is that great idolatry that sets up man as in the place of God.

Signs of the next Degrees of Pride as against God.

Sign I. A proud heart is very hardly brought to see the greatness of its sins, or to know its emptiness of grace, or to be convinced of its unpardoned, miserable state, or of the justice of God if he should damn it to everlasting torments.[212] Concerning others it may confess all this; but hardly of itself. Its own unbelief and averseness from God and holiness, seemeth to it a small and tolerable fault; its own pride, and lust, and worldliness, and sensuality, seem not to be so bad as to deserve damnation; much less the smallest sin which it committeth. Though customarily they may say that God were just, if he did condemn them, yet they believe it not at the heart. The most convincing preacher shall have much ado to bring a proud man heartily to confess that he is an enemy to God, a child of wrath, and under the guilt of all his sins, and sure to be condemned unless he be converted. He will confess that he is a sinner, or any thing else which the most godly must confess, or which doth not conclude him to be in a damnable, unrenewed state. But to make an ungodly man know that he is ungodly, and an impenitent person know that he is impenitent, and an unsanctified person know that he is unsanctified, is wonderful hard, because that pride hath dominion in them. "Are we blind also?" say the proud, incorrigible Pharisees to Christ, John ix. 40.

Sign II. A proud heart doth so much overvalue all that is in itself, that every common grace or duty doth seem to it to be a state of godliness. Their common knowledge seemeth to them to be saving illumination: every little sorrow for their sin, or wish that they had done better, when they have had all the sweetness of it, doth go with them for true repentance; their heartless lip-labour goes for acceptable prayer; their image of religion seemeth to them to be the life of godliness; they take their own presumption for true faith, and their false expectation for christian hope, and their carnal security and blockish stupidity for spiritual peace of conscience, and their desperate venturing their souls upon deceit they take for a trusting them with God. If they forbear but such sins as their flesh can spare, as unnecessary to its ease, provision, or content, yea, or such sins as the flesh commandeth them to forbear, as tending to their dishonour in the world, they take this for true obedience to God. Because they had rather have heaven than hell, when they must leave the earth, whether they will or no, they think that they are heavenly-minded, and lay up their treasure there, and take it for their portion: because conscience sometimes troubleth them for their sin, they think they renew a sincere repentance, and think all is pardoned, because they daily ask for pardon. Their forced submission to the hand of God they take for patience; and a "Lord, have mercy on us, and forgive us, and save us," they take for a true preparation for death. Thus pride deceiveth sinners, by making them believe that they have what they have not, and do what they do not, and are something when they are nothing, Gal. vi. 3, and by multiplying and magnifying the little common good that is in them.

Sign III. A proud heart hath very little sense of the necessity of a Saviour, to die for his sins, and satisfy God's justice, and reconcile him to God: notionally he is sick of sin; and notionally he thinks he needeth a physician; but practically, at the heart he feeleth little of his disease, and therefore little sets by Christ. He feeleth not that which should thoroughly acquaint him with the reasons of this blessed work of our redemption; and therefore indeed is a stranger to the mystery, and an unbeliever at the heart, and would turn apostate if the trial were strong enough. He never felt himself a condemned man, under the curse and wrath of God, and liable to hell; and therefore never lay in tears with Mary at his Saviour's feet, nor melted

over his bleeding Lord; nor feelingly said with Paul, "He came to save sinners, of whom I am chief;" nor "esteemed all things as loss and dung for the knowledge of Christ, that he might be found in him," Phil. iii. 7, 8. He is a christian but as a Turk is a Mahometan, because it is the religion of the king, and the country in which he was bred.

Sign IV. A proud heart perceiveth not his own necessity of so great a change as a new birth, and of the Holy Ghost to give him a new nature, and plant the image of God upon him. He findeth perhaps some breaches in his soul; but he thinks there needs no breaking of the heart for them, nor pulling all down and building up his hopes anew. Amending his heart, he thinks may serve the turn, without making it and all things new, 2 Cor. v. 17. The new creature he taketh to be but baptism, or some patching up of the former state, and amending some grosser things that were amiss. He will confess that without Christ and grace we can do nothing, but he thinketh this grace is an ordinary help. Whereas an humble soul is so emptied of itself, and perceiveth its deadness and insufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and spiritual life.

Sign V. A proud heart hath so little experimental sense of the great accusations which Scripture bringeth against the corrupted heart of man, that it is easily drawn into any heresy which denieth them: as about our original sin, and misery, and need of a Saviour; about the desperate wickedness of the heart, and man's insufficiency and impotency to good, yea, averseness from it: whereas humble men are better acquainted with the sin within them, that beareth witness to all these truths.[213]

Sign VI. The proud are insensible of the need and reason of all that diligence to mortify the flesh, and subdue corruptions, and watch the heart, and walk with God in holiness of life, which God requireth. He saith, what need all this ado? he feeleth not the need of it, and therefore thinks it is more ado than needs. But the humble soul is sensible of that within him that requireth it, and justifieth the strictest ways of God. The rich think they have no need to labour, but labour is a poor man's life and maintenance; if he miss it a day, he feeleth the want of it the next.

Sign VII. Proud men are much insensible of the want of frequent and fervent prayer unto God. Begging is the poor man's trade: the humble soul perceives the need of it: he finds as constant need of God, as of air, or bread, or life itself. And he knoweth that the exercise of our desires and faith, and the expression by prayer of our dependence upon God, is the way appointed for our supply. But the proud are full-stomached, and think this earnest, frequent praying is but hypocritical, needless work, and they cannot make a trade of begging, and therefore they are sent empty away.

Sign VIII. A proud man is a great undervaluer of all mercies, and unthankful for them; but especially for spiritual mercy. He receiveth it customarily, as if it were his due; and customarily gives God thanks. But though he may rejoice in the prosperity of his flesh, yet he is a stranger to holy thankfulness to God; and thinks diminutively of mercy; yea, he is discontent, and murmureth if God give him not as much as he desireth. Whereas the humble confess themselves unworthy of the least, Gen. xxx. 10; 2 Chron. xxxii. 24-26. Hezekiah's

lifting up and unthankfulness go together. A poor man will be very thankful for a penny or a piece of bread, which the rich would reject as a great indignity.

Sign IX. Proud men are always impatient in their afflictions. If they have a stoutness or stupidity, yet they have not christian patience: they take it as if God used them hardly, or did them wrong. But the humble know that they deserve much worse, and that the mercy that is left them is contrary to their desert; and therefore say with the humbled church, Micah vii. 9, "I will bear the indignation of the Lord, because I have sinned against him." Lam. iii. 22, "It is because his compassions fail not, that we are not consumed."

Sign X. Proud men are fearless of temptations, and confident of their strength and the goodness of their hearts. They dare live among snares, in pomp and pleasure, faring deliciously every day; among plays, and gaming, and lascivious company and discourse, and fear no hurt; their pride making them insensible of their danger, and what tinder and gunpowder is in their natures, for every spark of temptations to catch fire in. But the humble are always suspicious of themselves, and know their danger, and avoid the snare. Prov. xiv. 16, "A wise man feareth and departeth from evil; but the fool rageth and is confident." Prov. xxii. 3, "A prudent man foreseeth the evil and hideth himself: but the simple pass on and are punished."

Sign XI. Pride maketh men murmur if the work of God be never so well done, if they had not the doing of it; and sometimes by contending to have the honour of doing it, they destroy the work. If they are officers of Christ, they look more at the power than their obligation; at the dignity than at the duty; and at what the people owe to them, than what they owe to God and to the people. They are like dogs that snarl at any other that would partake with them, or come into the house. They say not as Moses, "Would all the Lord's people were prophets." Yea, the peace and unity of church and state is often sacrificed to this cursed pride.

Sign XII. Pride makes men ashamed of the service of God, in a time and place where it is disgraced by the world; and if it have dominion, Christ and holiness shall be denied or forsaken by them, rather than their honour with men shall be forsaken. If they come to Jesus, it is as Nicodemus did, by night: they are ashamed to own a reproached truth, or scorned cause, or servant of Christ. If men will but mock them with the nick-names or calumnies hatched in hell, they will do as others, or forbear their duty: a scorn will do more to make them forbear praying in their families to God, than the lion's den would do with Daniel, or the fiery furnace with the three confessors, Dan. iii. and vi. Especially if they be persons of honour and greatness in the world, then God must be merciful to them while they bow down in the house of Rimmon. As the rich man, Luke xviii. 23, when he heard Christ's terms, "was very sorrowful, for he was very rich;" so these, because their honours and dignities are so great, do think them too good to let go for the sake of Christ. Had they but the proportion of the obscure vulgar to lay down, they could forsake it; but they cannot forsake so fair a portion, nor endure the reproach of so honourable a name. But oh what contemptible things are these to a humble soul! He marvelleth what dreaming worldlings find, in the doting thoughts and breath of fools, which men call honour, that they should prefer it before the honour of God, and their real honour; when Christ hath told them, Mark viii. 31, that "whosoever shall be ashamed of him and his words, in an adulterous and sinful generation,

of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels." I now proceed to the signs of pride in particular duties.

The Signs of Pride in and about Religious Duties.

Sign I. A proud person is most solicitous in and about that part of duty which is visible to man, and tendeth to advance him in men's esteem: and therefore he is more regardful of the outside, than of the inside; of the words, than of the heart.[214] He taketh much pains, if he be a preacher, to cast his sermon into such a form as tendeth to set forth his parts, according to the quality of them that he would please. If he live where wit is valued above grace, or pedantic gingling above a solid, clear, judicious, masculine discourse, he bends himself to the humour of his auditors, and acts his part as a stage-player for applause. If he live where serious, earnest exhortations are in more request, he studieth to put an affected fervency into his style, which may make the hearers believe that he believes himself, and to seem to be what indeed he is not, and to feel what he feeleth not: but all this while about his heart he is little solicitous; and takes small pains to affect it with the reverence of God, and with a due estimation of his truth, and a due compassion of men's souls, and indeed to believe and feel what he would seem to believe and feel. So also in prayer and discourse, his chief study is to speak so as may best procure applause; and it is seldom that he is so cunning as to hide this his design from the observation of judicious men that know him: they may usually perceive that he is the image of a preacher or christian, by affectation forcing himself to that which he is not truly serious in. He is sounding brass, a tinkling cymbal, a bladder full of wind, a skin full of words; wise and devout in public on the stage, but at home and with his companions in his ordinary converse, he is but common, if not unclean. He is the admiration of fools, and the compassion of the wise; an oracle at the first congress to those that know him not, and the pity of those that have seen him at home, and without his mask: he is like proud gentlewomen that bestow a great part of the morning in mundifying and adorning themselves when they are to be seen, and go abroad, but at home are very homely. And usually the proud, being hypocrites, are secret haters of the most serious, and judicious christians; because these are more quick-sighted than others, to see through the cloak of their hypocrisy; unless as their charity, constraining them to conceal their fears and jealousies, may reconcile the hypocrite to them.

Sign II. Proud men are apt to put on themselves to any public duty which may tend to magnify them or set out their parts, and think themselves fitter to be preferred before others, and employed, than indeed they are.[215] They are forward to speak in preaching or praying among others, or in ordinary talk; a little knowledge maketh them think that they are fit to be preachers: whereas the humble say with Moses, "Who am I that I should go unto Pharaoh?" &c. Exod. iii. 11. "I am not eloquent, but slow of speech.—O my Lord, send I pray thee by the hand of him whom thou wilt send," Exod. iv. 13. Or, as Isaiah, chap. xvi. 5, "Woe is me, for I am undone, because I am a man of unclean lips!" &c.; or as Paul, 2 Cor. ii. 16, "Who is sufficient for these things?" How many a sermon hath pride both studied and preached! And how many a prayer hath it formed! And how well are they like to be heard of God!

Sign III. The proud are loth to be clouded by the greater abilities of others: they are content that weaker men pray or preach with them, that will not obscure but put off their parts, that they may have the pre-eminence; as a dwarf, that makes another seem a proper man. They are less troubled that God and the gospel is dishonoured by the infirmities, insufficiency, and faults of others, than that their glory is obscured by worthier men, though God be honoured and his work promoted.[216] Whereas the humbled person wisheth from the bottom of his heart, that all the Lord's people were prophets, that all men could preach, and pray, and discourse, and live much better than he doth himself, though he would also be as good as they. He is glad when he heareth any speak more judiciously, powerfully, and convincingly than he, rejoicing that God's work is done, whoever do it; for he loveth wisdom and holiness, truth and duty, not only because it is his own, but for itself, and for God, and for the souls of others. A proud man envieth both the parts, and work, and honour of others; and is like the devil, repining at the gifts of God; and the better and wiser any one is the more he envieth him: he is an enemy to the fruits of God's beneficence; as if he would have God less good and bountiful to the world, or to any but himself, and such as will serve his party, and interest, and honour with their gifts: his eye is evil because God is good. If others be better spoken of than himself, as more learned, able, wise, or holy, it kindleth in his breast a secret hatred of them, unless they are such whose honour is his honour, or contributeth thereto; whereas the holy, humble soul, is sorry that he wants what others have, but glad that others have what he wants. He loveth God's gifts wherever he seeth them; yea, though it were in one that hateth him. He would not have the world to be shut up in a perpetual night, because he may not be the sun; but would have them receive that by another which he cannot give them, and is glad that they have a sun though it be not he. Though some preached Christ of envy and strife, of contention, and not sincerely, to add afflictions to his bonds, yet Paul rejoiced, and would rejoice, that Christ was preached, Phil. i. 15-18.

Sign IV. When the proud man is praying or preaching, his eye is principally upon the hearers, and from them it is that his work is animated, and from them that he fetcheth principally the fire or motives for his zeal. He is thinking principally of their case, and all the while fishing for their love, and approbation, and applause; and where he cannot have it, the fire of his zeal goeth out. Whereas, though the humble subordinately look at men, and would do all to edification, yet it is not to be loved by them, so much as to exercise love upon them; nor to seek for honour and esteem from them, so much as to convert and save them: and it is God that he chiefly eyeth and regardeth; and from him that he fetches his most powerful motives; and it is his approbation that he expecteth: his eye and heart is so upon the auditors as to be more upon God; he would feed the sheep, but would please the Lord and Owner of them.

Sign V. A proud man after his duty is more inquisitive how he was liked by men, and what they think or say of him, than whether God and conscience give him their approbation. He hath his scouts to tell him whether he be honoured or dishonoured: this is the return of prayer that he looks after; this is the fruit of preaching which he seeks to reap. But these are inconsiderable things to a serious, humble soul; he hath God to please, his work to do, and sets not much by human judgment.

Sign VI. A proud man is more troubled when he perceiveth that he is undervalued and misseth of the honour which he sought, than that his preaching succeeds not for the good of

souls, or his prayers prevail not for their spiritual good.[217] Every man is most troubled for missing that which is his end. To do good and get good is the end of the sincere, and this he looks after, and rejoiceth if he obtain it, and is troubled if he miss it. To seem good, and wise, and able is the proud man's end; and if the people honour him, it puffs him up with gladness, as if he were a happy man; and if they slight him or despise him, he is cast down, or cast into some turbulent passion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a heinous wrong: as if a physician should want both skill and care to cure his patients, but hateth and revileth them, because they prefer another that is abler, and will not die to secure his honour, or magnify his skill for killing their friends. The proud man's honour is his life and idol.

Sign VII. The heart of the proud is not inclined to humbling duties, to penitent confessions, and lamentations for sin, and earnest prayer for grace and pardon; but unto some formal observances and lip-labour, or the Pharisee's self-applause, "I thank thee that I am not as other men, nor as this publican." Not but that the humblest have great cause to bless God for their spiritual mercies and his differencing grace; but the proud thank God for that which they have not; for sanctification, when they are unsanctified; and for justification, when they are unjustified; and for the assured hope of glory, when they are sure to be damned if they be not changed by renewing grace; and for being made the heirs of heaven while they continue the heirs of hell. And therefore the proud are least afraid of coming without right or preparation to the sacrament of the body and blood of Christ: they rush in with confident presumption; when the humble soul is trembling without, as being oft more fearful to enter than it ought.

Sign VIII. Proud persons are of all others the most impatient of church discipline, and uncapable of living under the government of Christ. If they sin, they can scarce endure the gentlest admonition; but if they are reproved sharply (or cuttingly) that they may be sound in the faith, you shall perceive that they smart by their impatience. But if you proceed to more public reproof and admonition, and call them to an open confession of their sin to those whom they have wronged, or before the congregation, and to ask forgiveness, and seriously crave the prayers of the church, you shall then see the power of pride against the ordinance and commands of God. How scornfully will they spurn at these reproofs and exhortations! How obstinately will they refuse to submit to their unquestionable duty! And how hardly are they brought to confess the most notorious sins! or to confess that it is their duty to confess them; though they would easily believe that it is the duty of another, and would exhort another to do that which they themselves refuse! The physic seemeth so loathsome to them which Christ hath prescribed them, that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again and all to rent you (unless where they are restrained by the secular arm.) But if you proceed to reject them, for their obstinate impenitency in heinous sin, from the visible communion of the church, you shall then see yet more how contrary pride is to the church order and government ordained by Christ. How bitterly will they hate those that put them to such (necessary) disgrace! How will they storm, and rage, and turn their fury against the church; as if Christ's remedy were the greatest injury to them in the world! You may read their character in the second Psalm. Therefore Christ

calleth men to come as little children into his school; or else they will be unteachable and incorrigible, Matt. xviii. 3.

Sign IX. A proud man hath an heretical disposition, even when he crieth out against heretics. He is apt to look most after matters of dispute and contention in religion; obscure prophecies, God's decrees, controversies which trouble the church more than edify, circumstances, ceremonies, forms, outwards, orders, and words: and for his opinion in these he must be somebody.

Sign X. A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a dominion over it, or is inclined to a separation from it. They are too good to stand on even ground with their brethren: if they be teachers or rulers they can approve the constitution of the church; but otherwise it is too bad for them to have communion with; they must be of some more refined or elevated society: they are not content to come out and be separate from the infidel and idolatrous world, but they must also come out and be separate from the churches of Christ, consisting of men that make a credible profession of faith and godliness. They think it not enough to forbear sin themselves, and to have no fellowship with the works of darkness, but reprove them, nor to separate from men as they separate from Christ; but they will also separate from them in their duty, and odiously aggravate every imperfection, and fill the church with clamours and contentions, and break it into fractions by their schisms, and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church.[218] Thus Christ himself was quarrelled with as unholy by the Pharisees for eating with publicans and sinners; and his disciples for not washing before meat, and observing the traditions of the elders;[219] and for rubbing out corn to eat on the sabbath-day. And they that will not be strict in their conformity to Christ, will be righteous overmuch, and stricter than Christ would have them be, where pride commandeth it. They will be of the strictest party and opinions, and make opinions and parties that are stricter than God's commands; and run into errors and schisms that they may be singular, from the general communion of the church; and will be of a lesser than Christ's little flock.

Signs of Pride in common Converse.

Sign I. Pride causeth subjects to be too quick in censuring the actions of their governors, and too impatient of what they suffer from them, and apt to murmur at them, and rebel against them. It makes inferiors think themselves competent judges of those commands and actions of their superiors, the reasons of which they never heard, nor can be fit to judge of, unless they were of their council. It makes them forget all the benefits of government, and mind only the burdens and suffering part, and say as Korah, Numb. xvi. 3, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Ver. 13, 14, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?—Wilt thou

put out the eyes of these men?" Proud men are impatient, and aggravate their disappointments, and think they have reason and justice on their side.

Sign II. A proud man is more disposed to command than to obey, and cannot serve God contentedly in a mean and low condition. He is never a good subject, or servant, or child, for subjection seems a slavery to him. He thinks it a baseness to be governed by another. He hath a reason of his own, which still contradicteth the reason of his rulers, and a will of his own that must needs be fulfilled, and cannot submit or yield to government. He is still ready to step out of his rank, and prepare for suffering by disorder, that he may taste the sweetness of present liberty; as if your horse or cattle should break out from you to be free, and famish in the winter, when snow depriveth them of grass. Whereas the humble know it is much easier to obey than govern, and that the valleys are the most fruitful grounds, and that it is the cedars and mountain trees that are blown down, and not the shrubs, and that a low condition affordeth not only more safety, but more quietness and leisure to converse with God, and that it is a mercy that others may be employed in his preservation, and keeping the walls, and watching the house, while he may follow his work in quietness and peace; and therefore willingly payeth honour and tribute to whom it is due.

Sign III. If a proud man be a ruler, he is apt to be lifted up in mind; and to despise his inferiors, as if they were not men, or he were more. He is apt to disdain the counsels of the wise, and to scorn admonition from the ministers of Christ, and to hate every Micaiah that prophesieth not good of him, and to value none but flatterers, and discountenance faithful dealers, and not endure to hear of his faults. He is apt to fall out with the power of godliness, and the gospel of Christ, as that which seemeth to cross his interest; and to forget his own subjection to God, and the danger of his subjects. He is more desirous to be obeyed by his inferiors, than himself to obey his absolute Lord. He expecteth that his commands be obeyed, though God command the contrary; and is more offended at the neglect of his laws and honour, than at the contempt of the honour and laws of God.

Sign IV. If there be any place of office, honour, or preferment void, a proud man thinks that he is the fittest for it; and if he seek it he taketh it for an injury if another be preferred before him as more deserving: and though they that had a hand in putting him by, and preferring another, did it never so judiciously, and impartially, and for the common good, without any respect to any friend or interest of their own, yet all this will not satisfy the proud, who knoweth no reason or law but selfishness; but he will bear a grudge to men for the most righteous, necessary action. What ignorant men and impious have we known displeased, because they were not thought worthy to be teachers in the church! or because a people that knew the worth of their souls, had the wit and conscience to prefer a worthier man before them! What worthless men (in corporations and elsewhere) have we seen displeased, because they were not chosen to be governors! So unreasonable a sin is pride.

Sign V. A proud man thinks, when he looks at the works of his superiors, that he could do them better himself, if he had the doing of them. There is not one of them of a hundred but think that they could rule better than the king doth, and judge better than the judge doth, and perhaps preach better than the preacher doth, unless his ignorance be so palpable as that he cannot question it. Absalom would do the people justice better than his father David,

if he were king. If all the matters of church and commonwealth were at his disposal, how confident is he that they should be well ordered, and all faults mended; and oh! how happy a world should we have!

Sign VI. A proud man is apt to overvalue his own knowledge, and to be much unacquainted with his ignorance: he is much more sensible of what he knoweth, than how much he is wanting of what he ought to know: he thinks himself fit to contradict the ablest divine, when he hath scarce so much knowledge as will save his soul.[220] If he have but some smattering to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man, and constantly gives himself the victory. If it be a woman that hath gathered up a few receipts, she thinketh herself fit to be a physician, and venture the lives of dearest friends upon her ignorant skilfulness; when seven years' study more is necessary to make such novices know how little they know, and how much is utterly unknown to them, and seven years more to give them an encouraging taste of knowledge: yet pride makes them doctors in divinity and physic by its mandamus, without so much ado; and as they commenced, so they practise, in the dark: and to save the labour of so long studies, can spare, and gravely deride, that knowledge, which they cannot get at cheaper rates. And no wonder, when it is the nature of pride and ignorance to cause the birth and increase of each other. It were a wonder for an ignorant person to be humble; and when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy which he never saw. How many studious, learned, holy divines would go many thousand miles (if that would serve) to be well resolved of many doubts in the mysteries of providence, decrees, redemption, grace, free-will, and many the like, and that after twenty or forty years' study: when I can take them a boy or a woman in the streets, that can confidently determine them all in a few words, and pity the ignorance or error of such divines, and shake the head at their blindness, and say, God hath revealed them to themselves that are babes! yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as heathens and publicans, and either with the papists reproach and persecute them, or with the lesser sects divide from them, as from men that receive not the truth: and thus pride makes as many churches as there are different opinions.

Sign VII. Pride maketh men wonderful partial in judging of their own virtues and vices in comparison of other mens. When the humble are complaining of their weaknesses and sinfulness, and have much ado to believe that they are any thing, or to discern the sincerity of their grace; and think their prayers are as no prayers, and their duties so bad that God will not regard them; the proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings; but the very same, or worse, they justify in themselves. Their own passions, their own overreachings or injurious dealings, their own ill words, are smoothed over as harmless things, when other men's are aggravated as intolerable crimes. Another is judged by them unfit for human societies, for less than that which they cannot endure to be themselves reproved for, and will hardly be convinced that it is any fault: so blind is pride about themselves.

Sign VIII. Pride makes men hear their teachers as judges, when they should hear them as learners and disciples of Christ: they come not to be taught what they knew not, but to

censure what they hear, and as confidently pass their judgment on it, as if their teachers wanted nothing but their instructions to teach them aright. I know that no poison is to be taken into the soul upon pretence of any man's authority, and that we must prove all things, and hold fast that which is good: but yet I know that you must be taught even to do this; and that the pastor's office is appointed by Christ as necessary to your good; and that the scholars that are still quarrelling with their teachers, and readier to teach their masters than to learn of them, and boldly contradicting what they never understood, are too proud to become wise; and that humility and reason teacheth men to learn with a sense of their ignorance, and the necessity of a teacher.

Sign IX. A proud man is always hard to be pleased, because he hath too great expectations from others: he looks for so much observance and respect, and to be humoured and honoured by all, that it is too hard a task for any man to please him that hath much to do with him, and hath any other trade to follow; he that will please him, must either have little to do with him, and come but seldom in his way, or else he must study the art of man-pleasing, compliment, and flattery, till he be ready to commence doctor in it, and must make it his trade and business, as nurses do to tend the sick, or quiet children. One look, or word, or action, will every day fall cross, and some respect or compliment will be wanting. And, as godly, humble men do justly aggravate their sins from the greatness and excellency of God whom they offend; so the proud man foolishly aggravates every little wrong that is done him, and every word that is said against him, and every supposed omission or neglect of him, by the high estimation he hath of himself against whom it is done.

Sign X. The proud are desirous of precedency among men: to be saluted with the first, and taken by great ones into the greatest favour; and to be set in the upper room, at table, and at church; and to take the better hand. He grudgeth at those who are set above him and preferred before him, unless they are much his superiors: or, if he have the wit to avoid the disgrace of contending for such trifles, and showing the childishness of his pride to others, yet he retaineth a displeasure at the heart: when the humble give precedency to others, and set themselves at the lower end, Luke xiv. 9, 10.

Sign XI. A proud man expecteth that all the good that he doth be remembered, and that others do keep a register of his good works, and take notice of his learning, worth, and virtues: as their own memories are stronger here than in any thing, so they think other men's should be; as if (being conscious how unfit they are for the esteem of God) they thought all were lost which is not observed and esteemed by men. As their eye is upon themselves, so they think the eye of others should be also; and that as their own, to admire the good, and not to see infirmities and evil.[221]

Sign XII. No man is taken for so great a friend to the proud as their admirers; whatever else they be, they love those men best, that highliest esteem them: the faults of such they can extenuate and easily forgive. Let them be drunkards, or whoremongers, or swearers, or otherwise ungodly, the proud man loveth them according to the measure of their honouring him. If you would have his favour, let him hear that you have magnified him behind his back,

and that you honour him above all other men. But if the holiest servant of God think meanly of him, and speak of him but as he is; especially if he think they are disesteemers of him, or are against his interest and honour, all their wisdom and holiness will not reconcile him to them, if they were as wise or good as Peter or Paul. It signifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodness, but take all for hypocrisy, if they suit not with his interest or honour: and all because he is an idol to himself.

Sign XIII. A proud man is apt to domineer with insolency when he gets any advantage, and perceiveth himself on the higher ground. He saith as Pilate to those that are in his power, "Knowest thou not that I have power to crucify thee, and power to release thee?" forgetting that they "have no power at all against any, but what is given them from above," John xix. 10, 11. Victories and successes lift up fools, and make them look big and forget themselves, as if their shadows were longer than before. Servants got on horseback will speak disdainfully of princes that are on foot.[222] David saith, "The proud have had me in derision," Psal. cxix. 51. If they get into places of power by preferment they cannot bear it, but are puffed up and intoxicated as if they were not the same men they were. They deal worse by their inferiors if they humour them not, than Balaam by his ass; when they have made them speak, their insolency cannot bear it: whereas the humble remembereth how far he is equal with the lowest, and dealeth gently with his servants themselves, "remembering that he also hath a Master in heaven," Col. iv. 1, 2; Eph. vi. 9.

Sign XIV. A proud man is impatient of being contradicted in his speech; be it right or wrong you must say as he, or not gainsay him. Hence it is that gallants think that a man's life is little enough to expiate the wrong, if a man presume to say, they lie. I know that children, and servants, and other inferiors must not be unreverent or immodest, in an unnecessary contradicting the words of their superiors, but must silently give place when they cannot assent to what is said; but yet an impatience of sober and reasonable contradiction, even from an inferior or servant, is not a sign of a humble mind.

Sign XV. Wherever a proud man dwelleth, he is turbulent and impatient if he have not his will. If he be a public person, he will set a kingdom all on fire, if things may not go as he would have them. Among the crimes of the last and perilous times, Paul numbereth these; to be "lovers of their own selves, boasters, proud, traitors, heady, high-minded," 2 Tim. iii. 2-4. If they have to do in church affairs, they will have their will and way, or they will cast all into confusion, and hinder the gospel, and turn the churches upside down. In towns and corporations they are heady and turbulent to have their wills. In families there shall be no peace, if every thing may not go their way. They cannot yield to the judgment of another.

Sign XVI. Proud men are passionate and contentious, and cannot put up injuries or foul words; when a humble man "giveth place to wrath," and "avengeth not himself," nor "resisteth evil;" but is meek and patient, "forbearing and forgiving," and so heaping coals of fire on his enemies' heads.[223] "Only by pride cometh contention," Prov. xiii. 10. "He that is of a proud heart stirreth up strife," Prov. xxviii. 25. What is their wrath, their scorns, their railing and endeavouring to vilify those that have offended them, but the foam and vomit of their pride? "Proud, haughty scorner is his name, that dealeth in proud wrath," Prov. xxi. 24.

Sign XVII. A proud man is either an open or a secret boaster. If he be ashamed to show his pride by open boasting, then he learneth the skill of setting out himself, and making known his excellencies in a closer and more handsome way. His own commendations shall not seem the design of his speech, but to come in upon the by, or before he was aware, as if he thought of something else: or it shall seem necessary to some other end, and a thing that he is unavoidably put upon, as against his will: or he will take upon him to conceal it, but by a transparent veil, as some proud women hide their beauties: or he will conjoin the mention of some of his infirmities, but they shall be such as he thinks no matter of disgrace, but like proud women's beauty spots, to set out the better part which they are proud of.[224] But one way or other, either by ostentation or insinuation, his work is to make known all that tendeth to his honour, and to see that his goodness, and wisdom, and greatness be not unknown or unobserved; and all because he must have men's approbation, the hypocrite's reward: he is as buried if he be unknown. "Proud" and "boasters" are joined together, Rom. i. 30; 2 Tim. iii. 2. "Theudas" the deceiver "boasted himself to be somebody," Acts v. 36. "Simon Magus gave out that himself was some great one, and the people all gave heed to him from the least to the greatest, saying, This man is the great power of God," Acts viii. 9, 10. "Such love the praise of men more than the praise of God," John xii. 43. But the humble hath learned another kind of language; not affectedly, but from the feeling of his heart, to cry out, I am vile; I am unworthy to be called a child; my sins are more than the hairs of my head. And he hateth their vanity that by unseasonable or immoderate commendations, endeavour to stir him up to pride, and so to bring him to be vile indeed, by proclaiming him to be excellent. Much more doth he abhor to praise himself, having learned, Prov. xxvii. 2, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." He praiseth himself by works, and not by words, Prov. xxxi. 31.

Sign XVIII. A proud man loveth honourable names and titles; as the Pharisees to be called Rabbi, Matt. xxiii. And yet they may have so much wit as to pretend, that is but to promote their service for the common good, and not that they are so weak to care for empty names; or else that they were forced to it, by somebody's kindness, without their seeking, and against their wills.

Sign XIX. Pride doth tickle the heart of fools with content and pleasure to hear themselves applauded, or see themselves admired by the people, or to hear that they have got a great reputation in the world, or to be flocked after, and cried up, and have many followers. Herod loveth to hear in commendation of his oration, "It is the voice of a god, and not of a man," Acts xi. 22. It is a feast to the proud, to hear that men abroad do magnify him, or see that those about him do reverence, and love, and honour, and idolize him. Hence hath the church been filled with busy sect-masters, even of those that seemed forwardest in religion; which was sadly prophesied of by Paul to the Ephesians, Acts xx. 29, 30. Two sorts of troublers, under the name of pastors, pride hath in all ages thrust upon the church; devouring wolves, and dividing sect-masters. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." See also Rom. xvi. 16, 17.

Sign XX. Pride maketh men censorious and uncharitable: they extenuate other men's virtues and good works, and suspect ungroundedly their sincerity. A little thing serves to make them

think or call a man a hypocrite. Very few are honest, or sincere, or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are so indeed, or that they have cause to think so: a slight conjecture or report seemeth enough to allow them to condemn or defame another. They quickly see the mote in a brother's eye. Their pride and fancy can create a thousand heretics, or schismatics, or hypocrites, or ungodly ones, that never were such but in the court of their presumption. Especially if they take men for their adversaries, they can cast them into the most odious shape, and make them any thing that the devil will desire them. But the humble are charitable to others, as conscious of much infirmity in themselves, which makes them need the tenderness of others. They judge the best till they know the worst, and censure not men until they have both evidence to prove it, and a call to meddle with them, having learned, Matt. vii. 1-4, "Judge not that ye be not judged."

Sign XXI. Pride causeth men to hate reproof: the proud are forward in finding faults in others, but love not a plain reprover of themselves. Though it be a duty which God himself commandeth, Lev. xix. 17, as an expression of love, and contrary to hatred, yet it will make a proud man to be your enemy. Prov. xv. 12, "A scorner loveth not one that reproveth him, neither will he go unto the wise." Prov. ix. 7, 8, "He that reproveth a scorner, getteth himself shame; and he that rebuketh a wicked man, getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." It galleth their hearts, and they take themselves to be injured, and they will bear you a grudge for it, as if you were their enemy. If they valued or honoured you before, you have lost them or angered them if you have told them of their faults. If they love to hear a preacher deal plainly with others, they hate him when he dealeth so with them. Herod will give away John's head, when he hath first imprisoned him for telling him of his sin, though before he reverenced him and heard him gladly. They can easily endure to be evil, and do evil, but not to hear of it. As if a man that had the leprosy, loved the disease, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men so unprofitable to each other, by driving faithful reproof and admonition almost out of the world, because men are so proud that they will not hear it. Hence it is that others hear oftener of men's faults, than they do themselves; and that backbiting is grown the common fashion, because proud sinners drive away reprovers, by their impatience and displeasure. Husbands and wives, yea, servants with their masters, are so far out of love with just reproof, that they can hardly bear it. He must be exceedingly skilful in smoothing and oiling every word, and making it more like to a commendation or flattery, than a reproof, that will escape their indignation.

Sign XXII. When a proud man is justly reproved, he studieth presently to deny or extenuate his fault; to show you that he is more tender of his honour than of his honesty. It is a hard thing to bring him to free confession, and to thank you for your love and faithfulness, and to resolve upon more watchfulness for the time to come: when the humble soul is readier to believe that he is faulty than that he is innocent, and to say more against himself than you shall say (if truly). This one sign may tell you how commonly pride reigneth in the world. How few are they among many that are heartily thankful for a just and necessary reproof! Mark them, whether the first word they speak, in answer to you, be not either a denial or an

excuse, or an upbraiding you with something that they think you faulty in, or else a passionate, proud repulse, bidding you meddle with yourselves?

Sign XXIII. Pride maketh men talkative; and more desirous to speak than to hear, and to teach than to be taught: because such think highly of their own understandings, and think others have more need of their instructions, than they of other men's.[225] Not that humility is any enemy to communicative charity, or to zealous endeavours for the converting and edifying of souls; but a teaching, talking disposition, where there is no need, and beyond the measure of your calling and abilities, when you have more need to learn yourselves, is the fruit of pride. When you take less heed what another saith to you, than you expect he should take of what you say to him: when your talk is not so much by way of question as becomes a learner, but in the discourses and dictates of a teacher: when you are so full of any thing that is your own, and so contemptuous of what is said by others, that you have not the patience to hear them silently till they come to the end; but unmannerly interrupt them, and set in yourselves; which is as much as to say, Hold your tongue, and let me speak that am more wise and worthy: when you strive to have the most words, and to be speaking; as horses in a race, strive which shall go foremost: this is because pride puffs you up, and moves your tongues, as a leaf is shaken by the wind; it fills your sails; and makes you like bag-pipes, that are loudest when they are full of wind, and pressed. Eccl. x. 14, "A fool is full of words." Prov. x. 19, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."

Sign XXIV. Pride maketh men excessively loth to be beholden to others; so that some will starve or perish before they will stoop so far as to seek, or be obliged to thankfulness by any; especially if they be such as they have any quarrel with. And this they take for manlike gallantry, and a scorning to be base. I confess that, as Paul saith to servants, if we can be free, we should rather choose it; and that no man should unnecessarily make himself a debtor to another, by being beholden to him: especially ministers, who should avoid all temptations of dependence upon man: and therefore should neither hang on great ones, lest they be tempted to unfaithful silence or flattery; nor needlessly live on the people's charity, lest they be hindered from the free exercise of their ministry. Therefore Paul laboured with his hands where he thought it would hinder his work to be chargeable to the churches, or give occasion to the envious to reproach him;[226] and he would "rather die than any should make this his glorying void," 1 Cor. ix. 15. Innocency and independency, as Mr. Bolton was wont to say, do steel the face, and help a minister to be bold and faithful. As Camerarius said, when he was invited to the court,

Alterius ne sit, qui suus esse potest.

But yet man is a sociable creature; and we are made to be helpful to each other: we are like the wheels of a watch, that can none of them do their work alone, without the concurrence of the rest. And therefore a proud man that would live wholly on himself, and scorneth to be beholden, would break himself off from the place that God hath set him in, and separate himself from human society, and be either a world of himself, or a god to others. But God hath caused all the members purposely to stand in need of one another, that none might be despised, and that all might still exercise love in communicating, and humility in accepting of each other's help.

Sign XXV. Pride maketh people desirous to equal their superiors, and exceed their equals, in apparel, or handsome dwellings, and provisions, and entertainments, and all appearances that tend to set them out, and make them seem considerable in the world:[227] for it excessively regards the eye of man. A fit respect to decency must be had (so we place no greater a necessity in it than we ought): but pride would fain go with the highest, and have more curiosity than needs; and maketh a greater matter of decency than the thing requireth. I am not of their humour, that censure every man whose hair is not of their cut, and whose garments are not of their fashion, and who are bred in a way of more gentility and ceremony than myself. But yet the affectation of imitating fashion-mongers, and bearing a port above one's rank, and rather desiring the converse and company of superiors than inferiors, and to live like those that are a step above us, than those that are a step below us, are signs as significant of pride, as the robes of a judge or a doctor are of their dignities and degrees. I am sure humility hath learnt this lesson, Rom. xii. 16, "Mind not high things; but condescend to men of low estate: be not wise in your own eyes." As for the ridiculous, effeminate fashions and deportment of some men, and the spots, and paintings, and nakedness, and other antic fashions of some women, and the many hours which they daily waste in dressings and adornings, and preparing themselves for the sight of others, they are the badges of so foolish, and worse than childish a sort of pride, that I will not trouble myself and the reader in reprehending them. Manly pride is ashamed of such toys. Let the patrons of them please their patients, by proving them lawful, while they have no wiser work to do; and when they have done, let them go on to prove that it is lawful for sober persons to wear such irons as they do in Bedlam; and that such chains as they in Newgate wear are no signs of a prisoner; and that it is lawful for an honest woman to wear a harlot's habit. If the proud have no more wit than to wear the badges of their childishness or distraction, and show their shame to all they meet, and make themselves as ridiculous as men that lay aside their breeches, and wear sidecoats again like children, I will leave them to themselves, and will not now trouble them with any longer contradiction.

Sign XXVI. Proud persons are ashamed and troubled if any necessity force them to go lower in apparel, or provisions, or deportment, than others do of their degree; to show you that it is not as a duty that decency is regarded by them, but as the ornaments of pride, else they would be quiet when Providence maketh it cease to be their duty. They are not so much ashamed of sin, and the neglect of God and their salvation, as they are to be seen in sordid attire, or in a poor and homely garb: beggars and servants show here that they are as proud as lords. What abundance of them go but seldom to church, and give this as a reason, I wanted clothes! as if they would neglect their souls, their God, their greatest duty, rather than do it in such clothes as they do their common work. Doth Christ appoint you to give him the meeting, that by his ministers he may instruct you for salvation, and that you may ask and receive the pardon of your sins; and will you disappoint him, and refuse to come, for want of better clothes? Sure you do not think that these are the wedding garment which he requireth you to bring. You would beg if you were naked or in rags, and will you not come to beg of God, because you have no better clothes? Do you set more by the reputation of your clothes, than the means of your salvation? How little do such wretches set by God, and by his mercy now, that will shortly on their death-beds cry for mercy, without any such regard of clothes! Naked they come into the world, and naked they must go out, and yet they will turn their

backs on the worship of God, for want of clothes. They are not ashamed nor afraid to be ungodly, and to forsake their duty, but they are ashamed of torn or poor attire. What, say they, shall we make ourselves ridiculous! When their pride and ungodliness is cause of a thousand-fold more shame. We read of thousands, even of the poor, that crowded after Christ to hear him; but of none that staid at home for want of clothes; when it is like they had no better than yours.

Sign XXVII. If a proud man be wronged, he looketh for great submission before he will forgive: you must lie down at his feet, and make a very full confession, and behave yourself with great submission; especially if the law be in his hands. And he is prone to revenge, and cruel in his revenge: but if he have wronged others, he is hardly brought to confess that he wronged them; and more hardly to humble himself for reconciliation, and ask them forgiveness: when a humble person is ready to let go his right for peace, and easily forgiveth, and easily stoopeth to ask forgiveness.

Sign XXVIII. Lastly; Pride maketh men inordinately desire to have an honourable memorial kept of their names when they are dead (if they are persons that rise to the hopes of such a remembrance;) Many a monument hath pride erected;[228] many a book hath it written to this end; many a good work materially hath it done, and made it bad by such a base intention! Many an hospital, and almshouse, and school-house it hath built; and many a pound hath it given to charitable uses in pretension, but to proud and selfish uses in intention. Not that any should causelessly suspect another's ends, or blemish the deserved honour of good works, which it is lawful ordinately to regard; but we should suspect our own hearts, and take heed of so horrible a sin, which would turn the excellentest parts and works into poison or corruption. And remember how heinous a thing it is, for a man to be laying proud designs, when he is turning to the dust, and going to appear before his Judge! yea, to set up the monuments of his pride over his rotten flesh and bones; and to show that he dieth in so great a sin without repentance, by endeavouring that as much as may be of it may survive, when he is dead and gone! If such wicked ends do sometimes offer to intrude into necessary, excellent works, an honest heart must abhor them, and cast them out, and beg forgiveness; and not for that forbear his work, nor refuse the comfort of his more sincere desires and intents: but such good works do sink the hypocrite into hell, that are principally done as a service to pride, to leave a name on earth behind him.

Thus I have been long in showing you the signs of pride, because the discovery is a great part of the cure: not that every proud person hath all these signs; for every one hath not the same temptations or occasions to show them; but every one hath some, and many of these; and he that hath any one of them, hath a sign of pride. And again I say, that for all this, our reputation, as it subserveth the honour of God and our religion, and our brethren's good, must be carefully by all just means preserved, and by necessary defences vindicated from calumniators; though we must quietly bear whatever infamy or slander we are tried with.

Direct. III. Having understood the nature and the signs or effects of pride, consider next of the dreadful consequents and tendency of it, both as it leadeth to further sin, and unto misery. Which I shall briefly open to you in some particulars.

1. At the present it is the heart of the old man, and the root and life of all corruption, and of dreadful signification, if it be predominant. If any man's "heart be lifted up, the Lord will have no pleasure in him, or it is not upright in him," Hab. ii. 4. I had rather have my soul in the case of an obscure humble christian, that is taken notice of by few, or none but God, and is content to approve himself to him, than in the case of the highest and most eminent and honourable in church or state, that looks for the observation and praise of men.[229] God judgeth not of men by their great parts, and profession, and name; but justifieth the humbled soul that is ashamed to lift up his face to heaven, and thinketh himself unworthy to speak to God, or to have communion with his church, or to come among his servants; but standing afar off, smiteth upon his breast, and saith, (in true repentance,) O "God, be merciful to me, a sinner," Luke xviii. 13. Pride is as a plague-mark on the soul.

2. There is scarce a sin to be thought on that is not a spawn in the bowels of pride. To instance in some few (besides all that are expressed in the signs): 1. It maketh men hypocrites, and seem what they are not, for the praise of men. 2. It makes men liars: most of the lies that are told in the world, are to avoid some disgrace and shame, or to get men to think highly of them. When a sin is committed against God or your superiors, instead of humble confession, pride would cover it with a lie. 3. It causeth covetousness, that they may not want provision for their pride. 4. It maketh men flatterers, and time-servers, and man-pleasers, that they may win the good esteem of others. 5. It makes men run into profaneness, and riotousness, to do as others do to avoid the shame of their reproach and scorn, that else would account them singular and precise. 6. It can take men off from any duty to God that the company is against; they dare not pray, nor speak a serious word of God, for fear of a jeer from a scorner's mouth. 7. It is so contentious a sin, that it makes men firebrands in the societies where they live; there is no quiet living with them longer than they have their own saying, will, and way; they must bear the sway, and not be crossed; and when all is done, there is no pleasing them, for the missing of a word, or a look, or a compliment, will catch on their hearts, as a spark on gunpowder. 8. It tears in pieces church and state. Where was ever civil war raised, or kingdom endangered or ruined, or church divided, oppressed, or persecuted, but pride was the great and evident cause? 9. It devoureth the mercies and good creatures of God, and sacrificeth them to the devil. It is a chargeable sin: what a deal doth it consume in clothes, and buildings, and attendance, and entertainments, and unnecessary things! 10. It is an odious thief and prodigal of precious time. How many hours that should be better employed, and must one day be accounted for, are cast away upon the foresaid works of pride! especially in the needless compliments and visits of gallants, and the dressings of some vain, light-headed women, in which they spend almost half the day, and can scarce find an hour in a morning for prayer, or meditation, or reading the Scriptures, because they cannot be ready; forgetting how they disgrace their wretched bodies, by telling men that they are so filthy or deformed, that they cannot be kept sweet and cleanly and seemly, without so long and much ado. 11. It is odiously unjust. A proud man makes no bones of any falsehood, slander, deceit, or cruelty, if it seem but necessary to his greatness, or honour, or preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may rise to his desired height, or keep his greatness. Never trust a proud man further than his own interest bids you trust him. 12. Pride is the pander of whoredom and uncleanness: it is an incentive to lust in themselves, and draws the proud to adorn and set forth themselves in the most enticing manner, as tends

to provoke the lust of others. Fain they would be thought comely, that others may admire them, and be taken with their comeliness. If they thought that none would see them, they would spare their ornaments. And if a common decency were all that they affected, they would spare their curiosities and fashionable superfluities. Even they that would not be unclean in gross fornication with any, yet would be esteemed beautiful and desirable, and do that which tendeth to corrupt the minds of fools that see them. These, and indeed almost all sin, are the natural progeny of pride.

3. As to the misery which they bring on themselves and others, (1.) The greatest is, that they forsake God, and are in danger to be forsaken by him: for God abhorreth the proud, and beholdeth them as afar off. So far as you are proud you are hated by him, and have no acceptance or communion with him. Pride is the highway to utter apostasy. It blindeth the mind; it maketh men confident in their own conceits; and venturous upon any new opinion; and ready to quarrel with the word of God before they understand it. When any thing seems hard to them, they presently suspect the truth of the matter, when they should suspect their dark, unfurnished minds. Mark those that are proud in any town, or any company of professors of piety; and if any infection of heresy or infidelity come into that place, these are the men that will soonest catch it. Mark those that have turned from truth or godliness, and see whether they be not such as were proud and superficial in religion before. But God giveth grace, and more grace to the humble: he dwelleth with them, and delighteth in them.[230]

(2.) A proud man is a tormentor of himself. Setting his mind on the thoughts of men, and desiring more of their esteem than he can attain, and that which is unsatisfying vanity when he hath obtained it, he is still under fruitless, vexatious desires, and frequent disappointments; every thing that he seeth, and every word almost that he heareth, or every compliment omitted, can disturb his peace, and break his sleep, and cast him into a fever of passion or revenge. This wind that swelleth him, is running up and down, and disquieting him in every part. Who would have such a fire in his breast, that will not suffer him to be quiet?[231]

(3.) Pride bringeth sufferings, and then maketh them seem intolerable. It makes the sinner more vex and gall his mind, with striving and impatient aggravating his afflictions, than the suffering of itself would ever do.

4. Pride is a deep-rooted and a self-preserving sin; and therefore harder to be killed and rooted up than other sins. It hindereth the discovery of itself. It driveth away the light. It hateth reproof. It will not give the sinner leave to see his pride when it is reproved; nor to confess it if he see it; nor to be humbled for it if he do confess it; nor to loathe himself and forsake it, though conviction and terror seem to humble him. Even while he heareth all the signs of pride, he will not see it in himself. When he feeleth his hatred of reproof, and knoweth that this is a sign of pride in others, yet he will not know it in himself. If you would go about to cure him of this or any other fault, you shall feel that you are handling a wasp or an adder; yet when he is spitting the venom of pride against the reprover, he perceiveth not that he is proud; this venom is his nature, and therefore is not felt nor troublesome. If all the town or congregation should note him as notoriously proud, yet he himself, that should best know himself, will not observe it. It is a wonder to see how this sin keepeth strength, in persons

that have long taken pains for their souls, and seem to be in all other respects the most serious, mortified christians! Yet, let them but be touched in their interest or reputation, or seem to be slighted, or see another preferred before them, while they are neglected, and they boil with envy, malice, or discontent, and show you that the heart of sin, even selfishness and pride, is yet alive, unbroken, and too strong. Especially if they are not persons of a natural gentleness and mildness, but of a more passionate temper; then pride hath more oil and fuel to kindle it into these discernible flames. He is a christian indeed that hath conquered pride.

5. Pride is the defence not only of itself, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy; it hideth, and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

6. Pride hindereth every means and duty from doing you good; and ofttimes corrupteth them, and turneth them into sin. Sometimes it keepeth men from the duty, and sometimes it keepeth them from the benefit of the duty. It makes men think that they are so whole and well as to have little need of all this physic, yea, or of their daily necessary food. They think all this is more ado than needs: what need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenly-mindedness? One is ashamed of it, and another wants it not, and another is above it, and they ask you, Where are we commanded to pray in our family, and to pray so oft, and to hear so oft, and read any book but the holy Scriptures, &c.; for they feel no obligation from general commands, (as to "pray continually," and "always," and "not wax faint," nor be "weary of well doing," to "redeem the time," and "do all to edification," and be "fervent in spirit, serving the Lord," &c. 1 Thess. v. 17; Luke xviii. 1; Gal. vi. 9; Eph. v. 16; 1 Cor. xiv. 26; Rom. xii. 11,) because they feel not that need or sweetness which should help them to perceive, that frequency is good or necessary for them. If the physician bid two men "eat often," and one of them hath a strong appetite, and the other hath none; he that is hungry will interpret the word "often," to signify thrice a day, at least, and he that hath no appetite will think that once a day is "often." Healthful men do not use to ask, How prove you that I am bound to eat twice or thrice a day? Feeling the need and benefit, they will be satisfied with an allowance without a command. They will rather ask, How prove you that I may not do it? for they feel reason in themselves to move them to it, if God restrain them not. So it is with a humble soul, about the means of his edification and salvation: it feeleth a need of preaching, and prayer, and holy spending the Lord's day, and family duties, &c. Yea, it feeleth the need and benefit of frequency in duties, and is glad of leave to draw near to God, and feels the bond of love constrain. Whereas, the proud are full and senseless, and could easily be content with little in religion, if the laws of God or man constrained them not, and will do no more than needs they must. Yea, some of late have been advanced by pride above all ordinances, that is, above obedience to God, in the use of his appointed means, but not above the need of means, nor above the plagues prepared for the proud and disobedient. Humility secureth men from many such pernicious opinions.

Direct. IV. To the conquering of pride, it is necessary that you perceive that indeed it is in yourselves, and is the radical sin, and the very poison of your hearts; and that you set yourselves watchfully to mark its motions; and make it a principal part of your religion and business of your lives to overcome it, and to walk in humility with God and man. For if you see not that it is your sin, you will let it alone, and little trouble yourselves about it. Pride

liveth in men that seem religious, because they perceive it not, or think they have but some small degree, which is not dangerous. And they see it not in themselves, because they mark not its operations and appearances: the life in the root must be perceived in the branches, in the leaves, and fruit. If you saw more evil in this, than in many more disgraceful sins, and set yourselves as heartily and diligently to conquer it, as you do to cast out the sins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would see more excellent fruits of your labour, in the work of mortification, than most christians see.

Direct. V. Be much in humbling exercises; but so as to take heed of mistaking the nature of them, or running into extremes. I have told you the true nature of humility before. Abundance of christians are tempted by Satan to think it consisteth, much more than it doth, in passionate grief, and tears, and bodily exercises, of long and frequent fastings, and confessions, and penance, or such like: and thus Satan diverteth them from true endeavours for true humiliation, by keeping them employed all their days, in striving for tears, or in these external exercises! Whereas, you should most strive for such a sight of your sinfulness and nothingness, as will teach you highly to esteem of Christ, and to loathe yourselves, and take yourselves to be as vile and sinful as you are, and will make you humbly beg for mercy, and stoop to any means to obtain it; and will make you patient under the rebukes and chastisements of God, and under the contempts and injuries of men: this is the humility which you must labour for. But in order to this, external exercises of humiliation must be used: especially studying the holy law of God, and searching yourselves, and confession of sin, and moderate, seasonable fastings, and taming of the flesh. And indeed the exercises of humiliation do most become those that are most prone to pride: and the doctrine of those men who cry down true humiliation, doth come from pride, and is made to cherish pride in others. A humble soul cannot receive it; but is proner here to run into excess.

Direct. VI. There is no more powerful means to take down pride, than to look seriously to God, and set yourselves before his eyes, and consider how he loveth the humble, and abhorreth the proud. One sight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor yourselves as vile. A glowworm is not discerned in the sunshine, though it glister in the dark. A glimpse of the majesty of God would make thee, with Isaiah, cry out, "Woe is me, for I am undone, a man of unclean lips," &c.; and, chap. vi. 5, with the Israelites, desire that Moses, and not God, might speak unto you, lest you die. Men are proud because they know not God, and look not to him, but to fellow-sinners, with whom they think they may be bold to compare themselves.

A summary of the signs of humility.
Signs of pride.

Remember also that God is as it were engaged against the proud, both in the holiness of his nature, and in honour; for a proud man sets up himself against him, and is such an idol as God will either take down by grace, or spurn into the fire of destruction. And if he do appear before God among others in days and external exercises of humiliation, you may judge how much an abhorred person will be accepted. It is not to all that are clothed in sackcloth, but to the humble soul that God hath respect; even to the self-abhorring person, who judgeth himself unworthy to come among the people of God, or to be door-keepers in his house, or to eat of the crumbs of the children's bread; that subject themselves to one

another, and think no office of love and service too low for them to perform to the least believer; that in charitable meekness instruct opposers, and bear contradiction and contempt from men; that patiently suffer the injuries of enemies and friends, and heartily forgive and love them; that bear the most sharp and plain reproofs with gentleness and thanks; that think the lowest place in men's esteem, affections, and respects, the fittest for them; that are much more solicitous how they love others, than how others love them, and how they discharge their duties to others, than how others do what they ought for them; that will take up with smaller evidence to think well of the hearts or actions of others, than of their own; that reprove themselves ofter and sharplier than other men reprove them, and are readier to censure themselves than others, or than most others are to censure them; that have a low esteem of their own understandings, and parts, and doings, and therefore are readier to learn than teach, and to hear than speak; that highly value every bit and drop of mercy, especially Christ, and grace, and glory. These are the humble that God accepteth, and this is the fast that he requireth. These are they that pray effectually, and that must save the land. These only are sensible what sin is; when others feel it not, or are proud in the midst of their largest confessions and tears. These only do from their hearts acknowledge their desert of God's severest judgments, and justify God when he afflicteth them. Others rather marvel at the greatness and continuance of judgments, and expostulate with God as dealing hardly and unkindly with them, and tell him how good a people he afflicteth. These only understand the sinfulness of their very humiliations and prayers, through the weakness of that good which should be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the first word. These only wait in patience for God's answer, and accept of mercy in his time and measure; when the proud are short-winded, and if God come not just when they expected, they do, with Saul, 1 Sam. xiii. 9-12, make haste, or murmur at his providence, and say it is in vain to serve the Lord, and begin to think of forsaking him, and taking some better way. These proud ones that have joined in outward humiliations, and have lift up themselves in heart, while they cast down their bodies, are they that have turned the heart of God so much against us, to break us in pieces, because he hath found among us so many of the proud whom he taketh for his enemies. We have had those humbling themselves in our assemblies, that were wise in their own eyes, despising, and scorning, and reviling their teachers; such as undervalued and censured others, that were not for their opinions and interest; that over-loved the respect and honour that is from men, and could not endure to be disesteemed or little set by; that could not bear an injury or a foul word, but were prone to anger, if not revenge; that could not seek peace, nor stoop to others, nor bear plain-dealing in reproof, nor forgive a wrong without much submission; that had high expectations from others, and loved those best that most esteemed them; that counted it baseness to stoop to the meanest places or services for others' good; yea, that quarrelled with God, his word, and providences, and valued no other mercies but those that exalted themselves or pleased their flesh (which proved judgments). And yet while they thus by pride excommunicated themselves from the face of God, and made themselves abhorred by him, they separated from the holiest assemblies and servants of God in the land, as unworthy of communion with such as they, unless they would first become of their opinion and sect. We little consider how great a hand this pride hath had in our desolations. God hath been scattering the proud of all sorts in the imaginations of their own hearts, Luke i. 51.

Direct. VII. Look to a humbled Christ to humble you. Can you be proud while you believe that your Saviour was clothed with flesh, and lived in meanness, and made himself of no reputation, and was despised, and scorned, and spit upon by sinners, and shamefully used, and nailed as a malefactor to a cross? The very incarnation of Christ is a condescension and humiliation enough to pose both men and angels, transcending all belief but such as God himself produceth by his supernatural testimony and Spirit.[232] And can pride look a crucified Christ in the face, or stand before him? Did God take upon him the form of a servant,[233] and must thou domineer and have the highest place? Had not Christ a place to lay his head on, and must thou needs have thy adorned, well-furnished rooms? Must thou needs brave it out in the most fantastic fashion, instead of thy Saviour's seamless coat? Doth he pray for his murderers, and must thou be revenged for a word or petty wrong? Is he patiently spit upon and buffeted, and art thou ready, through proud impatiency, to spit upon or buffet others? Surely he that "condemned sin in the flesh," condemned no sin more than pride.

Direct. VIII. Look to the examples of the most eminent saints, and you will see they were all most eminent in humility. The apostles, before the coming down of the Holy Ghost on them, contended which of them should be the greatest (which Christ permitted that he might most sharply rebuke it, and leave his warning to all his ministers and disciples to the end of the world, that they that would be greatest must be the servants of all, and that they must by conversion become as little children, or never enter into the kingdom of God). But afterward in what humility did these apostles labour, and live, and suffer in the world! Paul "made himself a servant unto all, that he might gain the more, though he was free from all men," 1 Cor. ix. 10. They submitted themselves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world, and as the scorn and offscouring of all things, and a gazing-stock to angels and to men.[234] And are you better than they? If you are, you are more humble, and not more proud.

Direct. IX. Look to the holy angels, that condescend to minister for man; and think on the blessed souls with God, how far they are from being proud; and remember, if ever thou come to heaven, how far thou wilt be from pride thyself. Such a sight as Isaiah's would take down pride: Isa. vi. 1-3, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with two he covered his face, and with two he covered his feet, and with two he did fly (signifying humility, purity, and obedience). And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: his glory is the fulness of the whole earth." So Rev. iv. 8, 10, "The elders fall down, and cast their crowns before him that sitteth on the throne." Look up to heaven, and you will abhor your pride.

Direct. X. Look upon the great imperfection of thy grace and duties. Should that man be proud that hath so little of the Spirit and image of Jesus Christ? that believeth no more, and feareth God no more, and loveth him no more? and can no better trust in him, nor rest upon his word and love? nor any more delight in him, nor in his holy laws and service? One would think that the lamentable weakness of any one of all these graces, should take down pride and abase you in your own eyes. Is he a christian that doth not even abhor himself, when he perceiveth how little he loveth his God, and how little all his meditations on the love and blood of Christ, and of the infinite goodness of God, and of the heavenly glory, do kindle the fire, and warm

his heart? Can we observe the darkness of our minds, and ignorance of God, and strangeness to the life to come, and the woeful weakness of our faith, and not be abased to a loathing of ourselves? Can we choose but even abhor those hearts that can love a friend, and love the toys and vanities of this life, and yet can love their God no more? that take no more pleasure in his name, and praise, and word, and service, when they can find pleasure in the accommodations of their flesh? Can we choose but loathe those hearts that are so averse to God, so loth to think of him, so loth to pray to him, so weary of prayer, or holy meditation, or any duty, and yet so forward to the business and recreations of the flesh? Can we feel how coldly and unbelievingly we pray, how ignorantly or carnally we discourse, how confusedly and vainly we think, and how slothfully we work, and how unprofitably we live, and yet be proud, and not be covered with shame? Oh! for a serious christian to feel how little of God, of Christ, of heaven is upon his heart, and how little appeareth in any eminent holiness, and fruitfulness, and heavenliness of life, is so humbling a consideration, that we have much ado to own ourselves, and not lie down as utterly desolate. Should that soul admit a thought of pride, that hath so little grace as to be uncertain whether he have any at all in sincerity or not? that cannot with assurance call God, Father, or plead his interest in Christ or in the promises? nor knoweth not if he die this hour, whether he shall go to heaven or hell? Should he be proud that is no readier to die? and no more assured of the pardon of sin? nor willinger to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the rest do feel no pain, a soul that hath this universal weakness, a weakness that is so sinful and so dangerous, hath cause to be continually humbled to the dust.

Direct. XI. Look upon thy great and manifold sins, which dwell in thy heart, and have been committed in thy life, and there thou wilt see cause for great humiliation. If thy body were full of toads and serpents, and thou couldst see or feel them crawling in thee, wouldst thou then be proud? Why, so many sins are ten thousand-fold worse, and should make thee far viler in thy own esteem! If thou wert possessed with devils, and knewest it, wouldst thou be proud? Why, devils possessing thy body are not so bad or hurtful to thee, as sin in thy soul! The sight of a sin should more take down thy pride, than the sight of a devil. Should that man be proud that hath lived as thou hast lived, and sinned as thou hast sinned, from thy childhood until now? that hath lost so much time, and abused so much mercy, and neglected so many means, and omitted so many duties to God and man, and been guilty of so many sinful thoughts, and so many false or foolish words, and hath broken all the laws of God? Should not he be deeply humbled that hath yet so much ignorance,[235] error, unbelief, hypocrisy, sensuality, worldliness, hardheartedness, security, uncharitableness, lust, envy, malice, impatience, and selfishness, as is in thee? Should not thy very pride itself be matter of thy great humiliation, to think that so odious a sin should yet so much prevail? Look thus on thy leprous, defiled soul, and turn thy very pride against itself! Know thyself, and thou canst not be proud.

Direct. XII. Look also to the desert of all thy sins, even unto hell itself, and try if that will bring thee low. Though pride came from hell effectively, yet hell, objectively, may afford thee a remedy against it. Think on the worm that never dieth, and the fire that never shall be quenched, and consider whether pride become that soul, that hath deserved these. Wilt thou be proud in the way to thy damnation? Thou mightst better be proud of thy chains and rope,

when thou art going to the gallows! Think, whether the miserable souls in hell are now minding neat and well set attire, or seeking for dominion, honour, or preferment, or contending who shall be the greatest, or striving for the highest rooms, or setting out themselves to the admiration and applause of men, or quarrelling with others for undervaluing or dishonouring them! Do you think there is any place or matter there for such works of pride, when God abaseth them?

Direct. XIII. Look to the day of judgment, when all proud thoughts and looks shall be taken down; and to the endless misery threatened to the proud. Think of that world, in which your souls must ere long appear, before the great and holy God, whose presence will abase the proudest sinner. When the tyrants, and gallants, and wantons of the earth, must with trembling and amazement give up their accounts to the most righteous Judge of all the world, then where are their lofty looks and language? then where are their glory, and gallantry, and proud, imperious domineering, and their scornful despising the humble, lowly ones of Christ? Would you then think that this is the same man, that lately could scarce be seen or spoken with? that looked so big, and swaggered it out in wealth and honour? Is this he that could not endure a scorn, or to be slighted, or undervalued, or plainly reproved? that must needs have the honour and precedency in wit, and greatness, and command? Is this the man that thought he was perfect and had no sin; or that his sins were so small, as not to need the humiliation, renovation, and holy diligence of the saints? Is this the woman that spent half the day in dressing up herself, and house, and furniture for the view of others, and must needs be in the newest or the neatest fashion? that was wont to walk in an artificial pace, with a wandering eye, in a wanton garb, as if she were too good to tread on the earth? Oh! then how the case will be altered with such as these! Can you believe, and consider how you must be judged by God, and yet be proud?

Direct. XIV. Look to the devils themselves that tempt you to be proud, and see what pride hath brought them to; and remember, that a proud man is the image of the devil, and pride is the devil's special sin. He that envieth your happiness, knoweth by sad experience the way to misery; and therefore tempteth you to be proud, that you may come, by the same way, to the same end that he himself is come to. "The angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, to the judgment of the great day," Jude 6.

Direct. XV. Look well upon thyself, both body and soul, and think whether thou be a person fit for pride. God hath purposely clothed thine immortal soul in the coarse attire of corruptible flesh, and placed it in so poor and ruinous a cottage, that it might be kept from pride: yea, he made this frail and corruptible body to be a constitutive part of our very person, that in knowing it, we may know ourselves. Some will have a dead man's skull stand by them, in their studies or chambers, as an antidote against pride. But God hath fastened us yet closer to mortality: death dwelleth in our bowels. We are apt to marvel that so noble a soul should be lodged in so mean a body, made of the earth to which it must return![236] A stone is durable and clean; but my flesh is corruptible, and must turn to loathsome filth and rottenness. A marble pillar will stand firm and beautiful from age to age, but I must perish and consume in darkness. The seats we sit upon, the pillars we lean to, the stones we tread upon, will be here, when we are turned to dust. The house that I build, may stand when I am

rotten in the grave. A tree will live, when he that planted it is dead. Our bodies are of no better materials than the brutes; our substance is in a continual flux or waste, and loseth something every day; and if it were not repaired and patched up by daily air and nourishment, it would soon be spent, and our oil consumed. If you were chained to a dead carcass, which you must still carry about with you, it were not a matter so fit to humble you, as to be united so nearly to so vile a body of your own. We carry a dunghill continually within us. Alas! how silly a piece is the greatest, the strongest, and the comeliest of you all! What is that flesh which you so much pamper, but a skin full of corruption? a bag of filth, of phlegm, or choler, or such like excrements? If the curiousest dames had but a sight of the phlegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at such a sight: the swine or beast hath as clean an inside. And what if this filth be covered with a whiter skin or clearer colour than your neighbours have, is there any cause of pride in that? When sickness hath altered and consumed you, then where is that which you call beauty? If but the leprosy or the small pox deform it, or a fever, consumption, or dropsy waste it, or the stone, or gout, or any such torment seize upon thee, thou wilt feel or see that which may shame thy pride. Should such a worm be proud, that cannot, though he be a Herod, keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear easily the aching of a tooth? If thou be fit for pride, forbid diseases to touch thy flesh, or stain thy beauty; do not be sick, nor weak, nor pained; let not the worm and corruption be thy guests. Or if thou be so poor a thing, as cannot hinder any of these, then know thyself, and be ashamed of pride.

And when thou art in sickness, thou wilt be burdensome to others. It is likely thou must have their helps, even to feed thee, to dress thee, to turn thee, and keep thee clean; and when all is done, thou must die, and be laid in darkness in a grave! There must thou lie rotting night and day, till thy flesh be turned into earth. The grass doth wither when it is cut down, but yet it is sweet; the tree that is cut down will rot in time, but not with such a loathsome stink as we. He that had seen what the late doleful wars did often show us, when the fields were strewed with the carcasses of men, and when they lay by heaps among the rubbish of the ditches of towns and castles that had been assaulted, would think such loathsome lumps of flesh should never have been proud. When once death hath deprived thy body of its soul, thy best friends will quickly be weary of the remainder, and glad to rid thee out of sight and smell. Go to the churchyard, and look on the dust and bones that are there cast up and scattered, and bethink thee whether those that must come to this have reason to be proud? See whether there be any differing mark of honour upon the dust of the rich, or strong, or beautiful? and whether the bones there strive for principality and dominion? Therefore the desire of adorned monuments upon men's graves, is one of the most odious sorts of pride; when the neighbourhood of rottenness and dust doth shame it. As our serious poet Herbert saith,

When the hair grows sweet with pride and lust,

The powder doth forget the dust.

And though thy soul be far nobler than thy body, yet here how ignorant, and weak, and distempered is it! How full of false ideas are men's minds! How little know they of that which

they might know, or are confident they do know! How dark are we about all the works of God, and about his word; much more about himself! The greatest doctors are strongly tempted to be sceptics; and the ignorant that this year are confident to a contempt and censoriousness of all that differ from them, perhaps the next year do change their judgments, and recant themselves.

And are our hearts and lives any happier than our understandings; while we are imprisoned in flesh, and its interest is ours, and its appetites and passions have so much advantage, to corrupt, seduce, or disturb the soul? Know thyself, and pride will die.

Direct. XVI. If thou have any thing to be proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth pride. 1. Art thou tempted to be proud of riches? Remember that they are in themselves but dross, which will leave thee at the grave as poor as any. And as to their usefulness, they are but thy Master's talents; and the more thou hast, the greater will be thine account. And very few rich men escape the snare, and come to heaven. Thy charge and danger therefore should rather humble thee, and make thee exceedingly to fear. Read James v. 1-4; and Luke xii. 19, 20.

2. Is it greatness, and dominion, or human applause, or honour, that you are proud of? Remember that this also is in itself a dream, that maketh thee really neither better nor safer than other men. Thou standest upon higher ground, where thou hast more than others of the storms and dangers, and shalt be levelled with the lowest in thy fall. And as to the use of thy power and greatness, it is for God, and not thyself. And so great will be thy reckoning, according to the trust reposed in thee, as would affright a considerate believer to foresee.

3. Is it youthful strength that you are proud of? How little can it do for thee, of that which thou most needest! And how soon will it be turned to weakness! How many are cut off in youth, and their life is among the unclean, as Elihu speaks, Job xxxvi. 14. Their bones are full of the sins of their youth, which shall lie down with them in the dust, Job xx. 11.

4. Is it beauty that you are proud of? I have told you what sickness and death will do to that before. When God rebuketh man for sin, he makes his beauty to consume as a moth: surely every man is vanity, Psal. xxxix. 11. Read Psal. xlix. 12-14. And if your beauty would continue, how little good will it do you! and who but fools do look at the skin of a rational creature, when they would discern their worth? A fool, and a slave of lust and Satan, may be beautiful. A sepulchre may be gilded that hath rottenness within. Will you choose the finest purse, or the fullest? Who but a child or fool will value his book by the fineness of the cover, or gilding of the leaves, and not by the worth of the matter within? Absalom was beautiful, and what the better was he? 2 Sam. xiv. 25. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised, Prov. xxxi. 30.

5. If it be fine clothes and gaudy ornaments that you are proud of, it is a sin so foolish, and worse than childish, that I shall give it no other confutation, than to tell you, that it contradicteth itself, by making the person a scorn and laughing-stock to others, when their design was to be more admired; and that an ass or a post may have as fine and costly attire as you; and that shortly you shall change it for a winding-sheet.[237]

6. Is it your birth, and progenitors, and great friends that you are proud of? Personal merits are incomparably more excellent than this relation to the most meritorious parents; much more than a relation to their empty titles. Cain was the son of Adam the father of mankind, and Ham of Noah, and Esau of Isaac, and Absalom of David; when a godly son of a wicked father is more honourable than they. Your ancestors are but of the common stock of sinful Adam: and your great friends may possibly become your enemies: and it is little that the greatest of them can do for you, if God be not your friend.

7. Is it your learning, or wisdom, or ability for speech or action, that you are proud of? Remember that the devils, and many that are now in hell, have far exceeded you in these; and that the wiser you are indeed, the humbler you will be; and by pride you confute your ostentation of your wisdom. Ahithophel's wisdom, which saveth not the owner from perdition, is little cause of glorying. Jer. viii. 8, 9, there were men that boasted of their wisdom, even in the law of God, who yet were ashamed and dismayed; for they rejected the word of the Lord: and then what wisdom could there be in them? Therefore, "thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these do I delight, saith the Lord," Jer. ix. 23, 24. Those were not unlearned, of whom Paul speaketh; "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20.

8. Is it success in wars, or great undertakings, that you are proud of? But by whose strength did you perform it? and how unhappy a success is that which hindereth your success in the work of your salvation! and how many have been brought down again to shame, that have been lifted up in pride of their successes!

9. Is it the applause of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man! and how mutable are your applauders! that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of praise, when it is the devil's whistle, purposely to entice you into this pernicious snare, that he may destroy you? It is a danger to be feared; for it destroyeth many: but not a benefit much to be rejoiced in, much less to be proud of; for few are the better for it. Titles and applause increase not real worth and virtue, but puff up many with a mortal tympany.

10. Is it your grace and goodness, or eminency in religion, that you are proud of? This is most absurd; when predominant pride is a certain sign that you have no saving grace at all, and so are proud of what you have not: and if you have it, so far as you are proud of it you abuse it, contradict it, and destroy it; for pride is to grace, what the plague or consumption is to health. It is novices that have least grace and knowledge, that are aptest to be puffed up with pride, and thereby to fall into the condemnation of the devil, 1 Tim. iii. 6; that is, into the like punishment for the like sin. When the pot boileth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you rise to the loss of it. "Be not

highminded, but fear," Rom. xi. 20. When you "think you stand, take heed lest you fall," 1 Cor. x. 12.

Direct. XVII. Look to the nature and tendency of every grace and ordinance and duty, and use them diligently; for they all tend to the destruction of pride. Knowledge discerneth the folly and pernicious tendency of pride, and abundant matter for humiliation. Faith is the casting off our pride, and going with empty, hungry souls to Christ for mercy and supply. It showeth us the most powerful sight in the world for the humbling of a soul, even a crucified Christ, and a most holy God, and a glorified society of humble souls, and a dreadful judgment and damnation for the proud. I might show you the same of every grace and duty, but for being tedious.

Direct. XVIII. Look to the humbling judgments of God on yourselves and others, and turn them all against your pride. You will sure think it an unsuitable and unseasonable thing for the calamitous to be proud. Are you not oft complaining of one thing or other, upon your consciences, your bodies, your estates, your names, your relations, or friends? and yet will you be proud while you complain? If the judgments that have already befallen you humble you not, if God love you, and will save you, you may expect you should feel more, and the load should be increased, till it make you stoop. O miserable, obstinate sinners! that can groan with sickness, and yet be proud! and murmur under want, and yet be proud! and daily crossed by one or other, and yet be proud! yea, and tormented with fears of God's displeasure, and yet be proud! Have not all the wars, and blood, and ruins that have befallen us in these kingdoms, been yet enough to take down pride? Many humbling sights we have seen, and many humbling stripes we have felt, and yet are we not humbled! We have seen houses robbed, and towns fired, and the country pillaged, and the blood of many thousands shed, and their carcasses scattered about the fields, and yet are we not humbled! If we were proud of our riches, they have been taken from us; if proud of our buildings, they have been turned into ruinous heaps; if we have been proud of our government, and the fame and glory of our country, we have seen how our sins have pulled down our government, dishonoured our rulers, and blemished our glory, and turned it into shame; and yet are we not humbled! If you lived in a house infected with the plague, and had buried father and mother, and brothers and sisters, and but a very few were left alive, expecting when their turn came next; if these few were not humbled, would you not think them blind and sottish persons? Do you yet look high, and contend for pre-eminence, and look for honour, and envy others, and desire to domineer, and have your will and way, and set out yourselves in the neatest dress? Must you have sharper stripes, before you will be humbled? Must greater injuries, and violences, and losses, and fears, and reproaches be the means? Why will you choose so painful a remedy, by frustrating the easier? If it must be so, the judgment shall shortly come yet nearer to thee: it shall either strip thee of the rest, or cover thee with shame, or lay thee in pain upon thy couch, where thy head shall ache, and thy heart be sick, and thy body weary, and thou shalt pant and gasp for breath; wilt thou then be proud, and contest for honour, when thou expectest hourly when thy proud and guilty soul shall be turned out of thy body, and appear before the holy God? when the bell is ready to toll for thee, and thy winding-sheet to be fetched out, and thy coffin prepared, and the bier to be fetched to carry thee to thy grave, and leave thee in the dark with worms and rottenness; wilt thou then be proud? Where

then are your high looks, and lofty minds, and splendid ornaments, and honours? Then will you be climbing into higher rooms, and seeking to be revenged on those that did eclipse your honour? Saith David, even of princes, and all the sons of men, Psal. cxlvi. 3, 4, "His breath goeth forth: he returneth to his earth: in that very day his thoughts perish."

Direct. XIX. Look on the lamentable effects of pride about you in the world, and that will help you to see the odiousness and pernicious nature of it. Do you not see how it setteth the whole world on fire? how it raiseth wars, and ruineth kingdoms, and draweth out men's blood, and filleth the world with malice and hatred, and cruelty and injustice, and treasons and rebellions, and destroyeth mercy, truth, and honesty, and all that is left of God upon the mind of man? Whence is all the confusion and calamity, all the censoriousness, revilings, and cruelties, which we have seen, or felt, or heard of, but from pride? What is it that hath trampled upon the interest of Christ and his gospel through the world, but pride? What else is it that hath burnt his martyrs, and made havoc of his servants, and distracted and divided his church with schisms, and set up so many sect-masters and sects, and caused them almost all to set against others, but this cursed, unmortified pride? He that hath seen but what pride hath been doing in England in this age, and yet discerneth not its hatefulness and perniciousness, is strangely blind. Every proud man is a plague or burden to the place he liveth in: if he get high, he is a Nabal; a man can scarce speak to him; he thinks all under him are made but to serve his will and honour, as inferior creatures are made for man. If he be an inferior, he scorneth at the honour and government of his superiors, and thinks they take too much upon them, and that it is below him to obey. If he be rich, he thinks the poor must bow all to him, as to the golden calf, or Nebuchadnezzar's golden image: if he be poor, he envieth the rich, and is impatient of the state that God hath set him in: if he be learned, he thinks himself an oracle: if unlearned, he despiseth the knowledge which he wanteth, and scorneth to be taught. What state soever he is in, he is a very salamander, that liveth in the fire, he troubleth house, and town, and country, if his power be answerable to his heart: he is an unpolished stone, that will never lie even in any building; he is a natural enemy to quietness and peace.

Direct. XX. Consider well how God hath designed the humbling of all that he will save, in his whole contrivance of the work of our redemption. He could have saved man by keeping him in his primitive innocency, if he had pleased. Though he causeth not sin, he knoweth why he permitteth it. He thought it not enough that man should have the thought of creation to humble him, as being taken from the dust, and made of nothing; but he will also have the sense of his moral nothingness and sinfulness to humble him: he will have him beholden to his Redeemer and Sanctifier for his new life and his salvation, as much as to his Creator for his natural life. He is permitted first to undo himself, and bring himself under condemnation, to be a child of death, and near to hell, before he is ransomed and delivered; that he may take to himself the shame of his misery, and ascribe all his hopes and recovery to God. No flesh shall be justified by the works of the law, or by a righteousness of his own performance; but by the satisfaction and merits of his Redeemer; that so all boasting may be excluded, and that no flesh might glory in his sight, and that man might be humbled, and our Redeemer have the praise to all eternity.[238] And therefore God prepareth men for faith and pardon, by humbling works, and forceth sinners to condemn themselves before he will justify them.

Direct. XXI. Read over the character which Christ himself giveth of his true disciples; and you will see what great self-denial and humility he requireth in all. In your first conversion you must become as little children, Matt. xviii. 3. Instead of contending for superiority and greatness, you must be ambitious of being servants unto all, Matt. xxiii. 11; xx. 27. You must learn of him to be meek and lowly of heart, Matt. xi. 28, 29; and to stoop to wash your brethren's feet, John xiii. 5, 14. Instead of revenge or unpeaceable contending for your right, you must rather obey those that injuriously command you, and turn the other cheek to him that smiteth you, and let go the rest to him that hath injuriously taken from you; and bless them that curse you, and pray for them that hurt and persecute you, and despitefully use you, Matt. v. 39, 40, 41, 44.[239] These are the followers of Christ.

Direct. XXII. Remember how pride contradicteth itself by exposing you to the hatred or contempt of all. All men abhor that pride in others which they cherish in themselves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich disdain him, the poor envy him, and all hate him, and many deride him. This is his success.

Direct. XXIII. Look still unto that dismal end, which pride doth tend unto. It threateneth apostasy. If God forsake any one among you, and any of you forsake God, his truth, and your consciences, and be made as Lot's wife, a monument of his vengeance for a warning to others, it will be the proud and self-conceited person. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fuel. It is a sign you are near some dreadful fall, or heavy judgment: for God hath given you this prognostic, Luke xiv. 11; i. 51; Prov. xv. 25; xvi. 5; Isa. ii. 11, 12. An Ahab is safer when he humbleth himself; and a Hezekiah is falling when he is lifted up. They are the most hardened sinners, scorning reproof, and therefore ordinarily forsaken both by God and man, and left to their self-delusion, till they perish.

Direct. XXIV. Converse with humbled and afflicted persons, and not with proud, secure worldlings. Be much in the "house of mourning," where you may see "the end of all the living, and be made better by laying it to heart;" and let not your "hearts be in the house of mirth," Eccl. vii. 2-4. Delight not to converse with "men that be in honour, and understand not, but are like the beasts that perish; for though they think of perpetuating their houses, and call their lands after their own names," yet they "abide not in" their "honour:" and "this their way is their folly," though "yet their posterity approve their sayings," Psal. xlix. 20, 12-14. Converse with penitent, humbled souls, that have seen the odiousness of sin, and the wickedness and deceitfulness of the heart, and can tell you by their own feeling what cause of humiliation is still before you. With these are you most safe.

I have been the larger against pride, as seeing its prevalency in the world, and its mischievous effects on souls and families, church and state; and because it is not discerned and resisted by many as it ought. I would fain have God dwell in your hearts, and peace in your societies; and fain have you stand fast in the hour of temptation, from prosperity or adversity; and fain have affliction easy to you. But none of this will be without humility. I am loth that under the mighty hand of God we should be unhumbled, even when judgments bid us lay our mouths in the dust.[240] The storms have been long up; the cedars have fallen; it is the shrubs and

bending willows that now are likeliest to scape. I am loth to see the prognostics of wrath upon your souls, or upon the land. I am loth that any of you should through pride be unhumbled of sin, or ashamed to own despised godliness; or that any that have seemed religious, should prove seditious, unpeaceable, or apostates. And therefore I beseech you, in a special manner, take heed of pride; be little in your own esteem; praise not one another unseasonably; be not offended at plain reproofs: look to your duties, and then leave your reputations to the will of God. Rebuke pride in your children; use them to mean attire and employments; cherish not that in them which is most natural (now) and most pernicious. God dwelleth with the humble, and will take the humble to dwell with him, Isa. lvii. 15; Job xxii. 29. "Put on humbleness of mind, meekness, long-suffering, forbearing one another," Col. iii. 12, 13. "Be clothed with humility: serve the Lord with all humility of mind, and he will exalt you in due time," Acts xx. 19; 1 Pet. v. 6, 7.

PART VI.

Directions against Covetousness, or Love of Riches, and against Worldly Cares.[241]

I shall say but little on this subject now, because I have written a Treatise of it already, called "The Crucifying of the World by the Cross of Christ;" in which I have given many directions (in the preface and treatise) against this sin.

Direct. I. Understand well the nature and malignity of this sin; both what it is, and why it is so great and perilous. I shall here show you, 1. What love of riches is lawful. 2. What it is that is unlawful; and in what this sin of covetousness or worldliness doth consist. 3. Wherein the malignity or greatness of it lieth. 4. The signs of it. 5. What counterfeits of the contrary virtue do hide this sin from the eyes of worldlings. 6. What false appearances of it do cause many to be suspected of covetousness unjustly.

Lawful love of creatures.

I. All love of the creature, the world, or riches, is not sin: for, 1. The works of God are all good, as such; and all goodness is amiable. As they are related to God, and his power, and wisdom, and goodness are imprinted on them, so we must love them, even for his sake. 2. All the impressions of the attributes of God appearing on his works, do make them as a glass, in which at this distance we must see the Creator; and their sweetness is a drop from him, by which his goodness and love are tasted. And so they were all made to lead us up to God, and help our minds to converse with him, and kindle the love of God in our breasts, as a love-token from our dearest friend; and thus, as the means of our communion with God, the love of them is a duty, and not a sin. 3. They are naturally the means of sustaining our bodies, and preserving life, and health, and alacrity; and as such, our sensitive part hath a love to them, as every beast hath to its food; and this love in itself is not of a moral kind, and is neither a virtue nor a vice, till it either be used in obedience to our reason, (and so it is good,) or in disobedience to it (and so it is evil). 4. The creatures are necessary means to support our bodies, while we are doing God the service which we owe him in the world; and so they must be loved, as a means to his service; though we cannot say properly that riches are ordinarily thus necessary. 5. The creatures are necessary to sustain our bodies in our journey to heaven, while we are preparing for eternity; and thus they must be loved as remote helps to our salvation. And in these two last respects we call it in our prayers "our daily bread." 6. Riches may enable us to relieve our needy brethren, and to promote good works for church or state. And thus also they may be loved; so far as we must be thankful for them, so far we may love them; for we must be thankful for nothing but what is good.

Covetousness what.

II. But worldliness, or sinful love of riches, is, 1. When riches are loved and desired, and sought more for the flesh than for God or our salvation; even as the matter or means of our worldly prosperity, that the flesh may want nothing to please it, and satisfy its desires.[242] Or that pride may have enough wherewith to support itself, by gratifying and obliging others, and living at those rates, and in that splendour, as may show our greatness, or further our domination over others. 2. And when we therefore desire them in that proportion which we think most agreeable to these carnal ends, and are not contented with our daily bread, and that proportion which may sustain us as passengers to heaven, and tend most to the securing of our souls, and to the service of God. So that it is the end by which a sinful love of riches is principally to be discerned; when they are loved for pride or flesh-pleasing, as they are the matter of a worldly, corporal felicity, and not principally for God and his service, and servants, and our salvation. And indeed, as sensualists love them, they should be hated.

Worldliness when predominant.

Worldliness is either predominant, and so a certain sign of death; or else mortified, and in a subdued degree, consistent with some saving grace. Worldliness predominant, as in the ungodly, is, when men that have not a lively belief of the everlasting happiness, nor have laid up their treasure and hopes in heaven, do take the pleasure and prosperity of this life for that felicity which is highest in their esteem, and dearest to their hearts, and therefore love the riches of the world, or full provisions, as the matter and means of this their temporal felicity.[243] Worldliness in a mortified person, is, when he that hath laid up his treasure in

heaven, and practically esteemeth his everlasting hopes above all the pleasure and prosperity of the flesh, and seeketh first the kingdom of God and his righteousness, and useth his estate principally for God and his salvation, hath yet some remnants of inordinate desire to the prosperity and pleasure of the flesh, and some inordinate desire of riches for that end; which yet he hateth, lamenteth, resisteth, and so far subdueth, that it is not predominant, against the interest of God and his salvation.[244] Yet this is a great sin, though it be forgiven.

The malignity of it.

III. The malignity or greatness of this sin consisteth in these points (especially when it is predominant). 1. The love of the world, or of riches, is a sin of deliberation, and not of mere temerity or sudden passion: worldlings contrive the attaining of their ends. 2. It is a sin of interest, love, and choice, set up against our chiefest interest: it is the setting up of a false end, and seeking that; and not only a sin of error in the means, or a seeking the right end in a mistaken way. 3. It is idolatry,[245] or a denying God, and deposing him in our hearts, and setting up his creatures in his stead, in that measure as it prevaileth. The worldling giveth that love and that trust unto the creature, which are due to God alone; he delighteth in it instead of God, and seeketh and holdeth it as his felicity instead of God: and therefore, so far as any man loveth the world, the love of the Father is not in him, 1 John ii. 15. And the friendship of the world is enmity to God. 4. It is a contempt of heaven; when it must be neglected, and a miserable world preferred. 5. It showeth that unbelief prevaileth at the heart so far as worldliness prevaileth: for if men did practically believe the heavenly glory, and the promise thereof, they would be carried above these present things. 6. It is a debasing of the soul of man, and using it like the brutes, while it is principally set upon the serving of the flesh, and on a temporal felicity, and neglecteth its eternal happiness and concernments.

7. It is a perverting of the very drift of a man's life, as employed in seeking a wrong end, and not only of some one faculty or act: it is an habitual sin of the state and course of mind and life, and not only a particular actual sin. 8. It is a perverting of God's creatures to an end and use clean contrary to that which they were made and given for; and an abusing God by his own gifts, by which he should be served and honoured; and a destroying our souls with those mercies which were given us for their help and benefit. This is the true character of this heinous sin. In a word, it is the forsaking God, and turning the heart from him, and alienating the life from his service, to this present world, and the service of the flesh. Fornication, drunkenness, murder, swearing, perjury, lying, stealing, &c. are very heinous sins. But a single act of one of these, committed rashly in the violence of passion, or temptation, speaketh not such a malignant turning away of the heart habitually from God, as to say a man is covetous, or a worldling.

Signs of worldliness.

IV. The signs of covetousness are these: 1. Not preferring God and our everlasting happiness before the prosperity and pleasure of the flesh; but valuing and loving fleshly prosperity above its worth.[246] 2. Esteeming and loving the creatures of God as provision for the flesh, and not to further us in the service of God. 3. Desiring more than is needful or useful to further us in our duty. 4. An inordinate eagerness in our desires after earthly things. 5. Distrustfulness, and carking cares, and contrivances for time to come. 6. Discontent, and trouble, and a repining at a poor condition, when we have no more than our daily bread. 7. When the world taketh up our

thoughts inordinately: when our thoughts will easilier run out upon the world, than upon better things: and when our thoughts of worldly plenty are more pleasant and sweet to us, than our thoughts of Christ, and grace, and heaven; and our thoughts of want and poverty are more bitter and grievous to us, than our thoughts of sin and God's displeasure. 8. When our speech is freer and sweeter about prosperity in the world, than about the concernments of God and our souls. 9. When the world beareth sway in our families and converse, and shutteth out all serious endeavours in the service of God, and for our own and others' souls: or at least doth cut short religious duties, and is preferred before them, and thrusteth them into a corner, and maketh us slightly huddle them over. 10. When we are dejected overmuch, and impatient under losses, and crosses, and worldly injuries from men. 11. When worldly matters seem sufficient to engage us in contentions, and to make us break peace: and we will by law-suits seek our right, when greater hurt is liker to follow to our brother's soul, or greater wrong to the cause of religion, or the honour of God, than our right is worth. 12. When in our trouble and distress we fetch our comfort more from the thoughts of our provisions in the world, or our hopes of supply, than from our trust in God, and our hopes of heaven.[247] 13. When we are more thankful to God or man for outward riches, or any gift for the provision of the flesh, than for hopes or helps in order to salvation; for a powerful ministry, good books, or seasonable instructions for the soul. 14. When we are quiet and pleased if we do but prosper, and have plenty in the world, though the soul be miserable, unsanctified, and unpardoned. 15. When we are more careful to provide a worldly than a heavenly portion, for children and friends, and rejoice more in their bodily than their spiritual prosperity, and are troubled more for their poverty than their ungodliness or sin. 16. When we can see our brother have need, and shut up the bowels of our compassion, or can part with no more than mere superfluities for his relief: when we cannot spare that which makes but for our better being, when it is necessary to preserve his being itself; or when we give unwillingly or sparingly.[248] 17. When we will venture upon sinful means for gain, as lying, overreaching, deceiving, flattering, or going against our consciences, or the commands of God. 18. When we are too much in expecting liberality from others, and think that all we buy of should sell cheaper to us than they can afford, and consider not their loss or want, so that we have the gain: nor are contented if they be never so bountiful to others, if they be not so to us.[249] 19. When we make too much ado in the world for riches, taking too much upon us, or striving for preferment, and flattering great ones, and envying any that are preferred before us, or get that which we expected. 20. When we hold our money faster than our innocency, and cannot part with it for the sake of Christ, when he requireth it; but will stretch our consciences and sin against him, or forsake his cause, to save our estates; or will not part with it for the service of his church, or of our country, when we are called to it. 21. When the riches which we have, are used but for the pampering of our flesh, and superfluous provision for our posterity, and nothing but some inconsiderable crumbs or driblets are employed for God and his servants, nor used to further us in his service, and towards the laying up of a treasure in heaven. These are the signs of a worldly, covetous wretch.

V. The counterfeits of liberality or freedom from covetousness, which deceive the worldling, are such as these: 1. He thinks he is not covetous because he hath a necessity of doing what he doth for more. Either he is in debt or he is poor, and scarcely hath whereon to live; and the poor think that none are worldlings and covetous but the rich. But he may love riches

that wanteth them, as much as he that hath them. If you have a necessity of labouring in your callings, you have no necessity of loving the world, or of caring inordinately, or of being discontented with your estate. Impatience under your wants shows a love of the world and flesh, as much as other men's bravery that possess it.

2. Another thinks he is not a worldling, because if he could but have necessaries, even food and raiment, and conveniences for himself and family, he would be content; and it is not riches or great matters that he desireth.[250] But if your hearts are more set upon the getting of these necessaries or little things, than upon the preparing for death, and making sure of the heavenly treasure, you are miserable worldlings still. And the poor man that will set his heart more upon a poor and miserable life, than upon heaven, is more unexcusable than he that setteth his heart more upon lordships and honours than upon heaven; though both of them are but the slaves of the world, and have as yet no treasure in heaven, Matt. vi. 19-21. And, moreover, you that are now so covetous for a little more, if you had that, would be as covetous for a little more still; and when you had that, for a little more yet. You would next wear better clothing, and have better fare; and next you would have your house repaired, and then you would have your land enlarged, and then you would have something more for your children, and you would never be satisfied. You think otherwise now; but your hearts deceive you; you do not know them. If you believe me not, judge by the case of other men that have been as confident as you, that if they had but so much or so much they would be content; but when they have it, they would still have more. And this, which is your pretence, is the common pretence of almost all the covetous: for lords and princes think themselves still in as great necessity as you think yourselves: as they have more, so they have more to do with it; and usually are still wanting as much as the poor. The question is not how much you desire? but to what use, and to what end, and in what order?

3. Another thinks he is not covetous, because he coveteth not any thing that is his neighbour's: he thinks that covetousness is only a desiring that which is not our own. But if you love the world and worldly plenty inordinately, and covet more, you are covetous worldlings, though you wish it not from another. It is the worldly mind and love of wealth that is the sin at the root: the ways of getting it are but the branches.

4. Another thinks he is no worldling, because he useth no unlawful means, but the labour of his calling, to grow rich. The same answer serves to this. The love of wealth for the satisfying of the flesh is unlawful, whatever the means be. And is it not also an unlawful means of getting, to neglect God and your souls, and the poor, and shut out other duties for the world, as you often do?

5. Another thinks he is no worldling, because he is contented with what he hath, and coveteth no more. When that which he hath is a full provision for his fleshly desires. But if you over-love the world, and delight more in it than God, you are worldlings, though you desire no more. He is described by Christ as a miserable, worldly fool, Luke xii. 19, 20, that saith, "Soul, take thy ease, eat, drink, and be merry, thou hast much goods laid up for many years." To over-love what you have, is worldliness, as well as to desire more.

6. Another thinks he is no worldling, because he gives God thanks for what he hath, and asked it of God in prayer. But if thou be a lover of the world, and make provision for the desires of the flesh, it is but an aggravation of thy sin, to desire God to be a servant to thy fleshly lusts, and to thank him for satisfying thy sinful desires. Thy prayers and thanks are profane and carnal: they were no service to God, but to thy flesh. As if a drunkard or a glutton should beg of God provision for their greedy throats, and thank him for it when they have it: or a fornicator should pray God to be a pander to his lusts, and then thank him for it: or a wanton gallant should make fine clothes and gallantry the matter of his prayer and thanksgiving.

7. Another thinks he is no worldling, because he hath some thoughts of heaven, and is loth to be damned when he can keep the world no longer, and prayeth often, and perhaps fasteth with the Pharisee twice a week, and giveth alms often, and payeth tithes, and wrongeth no man.[251] But the Pharisees were covetous for all these, Luke xvi. 14. The question is not whether you think of heaven, and do something for it? But whether it be heaven or earth which you seek first, and make the end of all things else, which all are referred to? Every worldling knoweth that he must die, and therefore he would have heaven at last for a reserve, rather than hell. But where is it that you are laying up your treasure, and that you place all your happiness and hopes? And where are your hearts? on earth, or in heaven? Col. iii. 1-3; Matt. vi. 20, 21. The question is not whether you give now and then an alms to deceive your consciences, and part with so much as the flesh can spare, as a swine will do when he can eat no more? but whether all that you have be devoted to the will of God, and made to stoop to his service and the saving of your souls, and can be forsaken rather than Christ forsaken, Luke xiv. 33.

8. Another thinks that he is not covetous, because it is but for his children that he provideth: and "he that provideth not for his own, is worse than an infidel," 1 Tim. v. 8. But the text speaketh only of providing necessaries for our families and kindred, rather than cast them on the church to be maintained. If you so overvalue the world, that you think it the happiness of your children to be rich, you are worldlings and covetous, both for yourselves and them. It is for their children that the richest and greatest make provision, that their posterity may be great and wealthy after them: and this maketh them the more worldlings, and not the less; because they are covetous for after-ages, when they are dead, and not only for themselves.

9. Another thinks he is no worldling, because he can speak as hardly of covetous men as any other. But many a one revileth others as covetous that is covetous himself; yea, covetous men are aptest to accuse others of covetousness, and of selling too dear, and buying too cheap, and giving too little, because they would get the more themselves. And many preachers, by their reading and knowledge, may make a vehement sermon against worldliness, and yet go to hell at last for being worldlings. Words are cheap.

10. Another thinks he is not covetous, because he purposeth to leave much to charitable uses when he is dead. I confess that much is well: I would more would do so. But the flesh itself can spare it, when it seeth that it must lie down in the grave. If they could carry their riches with them and enjoy them after death, they would do it no doubt: to leave it when you cannot keep it any longer, is not thankworthy. So the glutton, and drunkard, and whoremonger, and the proud must all leave their pleasure at the grave. But do you serve God or the flesh with

your riches while you have them? And do you use them to help or to hinder your salvation? Deceive not yourselves, for God is not mocked, Gal. vi. 7.

VI. Yet many are falsely accused of covetousness upon such grounds as these: 1. Because they possess much and are rich: for the poor take the rich for worldlings. But God giveth not to all alike: he putteth ten talents into the hands of one servant, and but one into another's: and to whom men commit much, of them will they require the more.[252] Therefore, to be intrusted with more than others is no sin, unless they betray that trust.

2. Others are accused as covetous, because they satisfy not the covetous desires of those they deal with, or that expect much from them, and because they give not where it is not their duty, but their sin to give. Thus the buyer saith the seller is covetous; and the seller saith the buyer is covetous, because they answer not their covetous desires. An idle beggar will accuse you of uncharitableness, because you maintain him not in sinful idleness. The proud look you should help to maintain their pride. The drunkard, and riotous, and gamesters expect their parents should maintain their sin. No man that hath any thing, shall scape the censure of being covetous, as long as there is another in the world that coveteth that which he hath: selfishness looketh to no rules but their own desires.

3. Others are judged covetous, because they give not that which they have not to give. Those that know not another's estate, will pass conjectures at it; and if their handsome apparel or deportment, or the common fame, do make men think them richer than they are, then they are accounted covetous, because their bounty answereth not men's expectations.

4. Others are thought covetous, because they are laborious in their callings, and thrifty, and saving, not willing that any thing be lost. But all this is their duty: if they were lords or princes, idleness and wastefulness would be their sin. God would have all men labour in their several callings, that are able: and Christ himself said, when he had fed many thousands by miracle, yet "Gather up the fragments that remain, that nothing be lost." The question is, How they use that which they labour so hard for, and save so sparingly. If they use it for God, and charitable uses, there is no man taketh a righter course. He is the best servant for God, that will be laborious and sparing, that he may be able to do good.

5. Others are thought covetous, because, to avoid hypocrisy, they give in secret, and keep their works of charity from the knowledge of men. These shall have their reward from God: and his wrath shall be the reward of their presumptuous censures.

6. Others are thought covetous, because they lawfully and peaceably seek their right, and let not the unjust and covetous wrong them at their pleasure. It is true, we must let go our right, whenever the recovering of it will do more hurt to others than it will do us good. But yet the laws are not made in vain: nor must we encourage men in covetousness, thievery, and deceit, by letting them do what they list: nor must we be careless of our Master's talents; if he intrust us with them, we must not let every one take them from us to serve his lusts with.

Direct. II. Seriously consider of your everlasting state, and how much greater things than riches you have to mind. Behold by faith the endless joys which you may have with God, and the endless misery which worldlings must undergo in hell. There is no true cure for an

earthly mind, but by showing it the far greater matters to be minded: by acquainting it better with its own concernments; and with the greater miseries than poverty or want, which we have to escape; and the greater good than worldly plenty, which we have to seek. It is want of faith that makes men worldlings: they see not what is in another world: they say their creed, but do not heartily believe the day of judgment, the resurrection of the body, and the life everlasting. There is not a man of them all, but, if he had one sight of heaven and hell, would set lighter by the world than ever he did before; and would turn his covetous care and toil to a speedy and diligent care of his salvation. If he heard the joyful praises of the saints, and the woeful lamentations of the damned, but one day or hour, he would think ever after that he had greater matters to mind than the scraping together a heap of wealth. Remember, man, that thou hast another world to live in; and a far longer life to make provision for; and that thou must be in heaven or hell for ever. This is true, whether thou believe it or not: and thou hast no time but this to make all thy preparation in: and as thou believest, and livest, and labourest now, it must go with thee to all eternity. These are matters worthy of thy care. Canst thou have while to make such a pudder here in the dust, and care and labour for a thing of nought, while thou hast such things as these to care for, and a work of such transcendent consequence to do?[253] Can a man that understands what heaven and hell are, find room for any needless matters, or time for so much unnecessary work? The providing for thy salvation is a thing that God hath made thy own work, much more than the providing for the flesh. When he speaks of thy body, he saith, "Take no thought for your life, what you shall eat or drink, nor for your body, what you shall put on:—for your Father knoweth that ye have need of all these things," Matt. vi. 25, 32. "Be careful for nothing," Phil. iv. 6. "Cast all your care upon him, for he careth for you," 1 Pet. v. 7. But when he speaks of your salvation, he bids you "work it out with fear and trembling," Phil. ii. 12;[254] and "give diligence to make your calling and election sure," 2 Pet. i. 10; and "strive to enter in at the strait gate," Matt. vii. 13; Luke xiii. 24. "Labour not for the meat that perisheth, but for that which endureth to everlasting life," John vi. 27. That is, "Seek first the kingdom of God and his righteousness, and all these things shall be added to you," Matt. vi. 33. Look up to heaven, man, and remember that there is thy home, and there are thy hopes, or else thou art a man undone for ever; and therefore it is for that that thou must care and labour. Believe unfeignedly that thou must dwell for ever in heaven or hell, as thou makest thy preparation here, and consider of this as becometh a man, and then be a worldling and covetous if thou canst: riches will seem dust and chaff to thee, if thou believe and consider thy everlasting state. Write upon the doors of thy shop and chamber, I must be in heaven or hell for ever; or, This is the time on which my endless life dependeth; and methinks every time thou readest it, thou shouldst feel thy covetousness stabbed at the heart. O blinded mortals! that love, like worms, to dwell in earth! Would God but give you an eye of faith, to foresee your end, and where you must dwell to all eternity, what a change would it make upon your earthly minds! Either faith or sense will be your guides. Nothing but reason sanctified by faith can govern sense. Remember that thou art not a beast, that hath no life to live but this: thou hast a reasonable, immortal soul, that was made by God for higher things, even for God himself, to admire him, love him, serve him, and enjoy him. If an angel were to dwell awhile in flesh, should he turn an earthworm, and forget his higher life of glory? Thou art like to an incarnate angel; and mayst be equal with the angels, when thou art freed from this sinful flesh, Luke xx. 36. O beg of God a heavenly

light, and a heavenly mind, and look often into the word of God, which tells thee where thou must be for ever; and worldliness will vanish away in shame.

Direct. III. Remember how short a time thou must keep and enjoy the wealth which thou hast gotten. How quickly thou must be stripped of all! Canst thou keep it when thou hast it?[255] Canst thou make a covenant with death, that it shall not call away thy soul? Thou knowest beforehand that thou art of short continuance, and the world is but thy inn or passage; and that a narrow grave for thy flesh to rot in, is all that thou canst keep of thy largest possessions, save what thou layest up in heaven, by laying it out in obedience to God. How short is life! How quickly gone! Thou art almost dead and gone already! What are a few days or a few years more? And wilt thou make so much ado for so short a life? and so careful a provision for so short a stay? Yea, how uncertain is thy time, as well as short! Thou canst not say what world thou shalt be in to-morrow. Remember, man, that Thou must die! Thou must die! Thou must quickly die! Thou knowest not how soon! Breathe yet a few breaths more, and thou art gone! And yet canst thou be covetous, and drown thy soul with earthly cares? Dost thou soberly read thy Saviour's warning, Luke xii. 19-21? Is it not spoken as to thee? "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is every one that layeth up riches for himself, and is not rich towards God."[256] If thou be rich to-day, and be in another world to-morrow, had not poverty been as good? Distracted soul! dost thou make so great a matter of it, whether thou have much or little for so short a time? and takest no more care, either where thou shalt be, or what thou shalt have to all eternity? Dost thou say, thou wilt cast this care on God? I tell thee, he will make thee care thyself, and care again before he will save thee. And why canst thou not cast the care of smaller matters on him, when he commandeth thee? Is it any great matter whether thou be rich or poor, that art going so fast unto another world, where these are things of no signification? Tell me, if thou wert sure that thou must die to-morrow, (yea, or the next month or year,) wouldst thou not be more indifferent whether thou be rich or poor, and look more after greater things? Then thou wouldst be of the apostle's mind, 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." Our eye of faith should be so fixed on invisible, eternal things, that we should scarce have leisure or mind to look at or once regard the things that are visible and temporal. A man that is going to execution scarce looks at all the bustle or business that is done in streets and shops as he passeth by; because these little concern him in his departing case. And how little do the wealth and honours of the world concern a soul that is going into another world, and knows not but it may be this night! Then keep thy wealth, or take it with thee, if thou canst.

Direct. IV. Labour to feel thy greatest wants, which worldly wealth will not supply. Thou hast sinned against God, and money will not buy thy pardon.[257] Thou hast incurred his displeasure, and money will not reconcile him to thee. Thou art condemned to everlasting misery by the law, and money will not pay thy ransom. Thou art dead in sin, and polluted, and captivated by the flesh, and money will sooner increase thy bondage than deliver thee. Thy conscience is ready to tear thy heart for thy wilful folly and contempt of grace, and money will not bribe it to be quiet. Judas brought back his money, and hanged himself, when conscience was but once awakened. Money will not enlighten a blinded mind, nor soften a

hard heart, nor humble a proud heart, nor justify a guilty soul. It will not keep off a fever or consumption, nor ease the gout, or stone, or tooth-ache. It will not keep off ghastly death, but die thou must, if thou have all the world! Look up to God, and remember that thou art wholly in his hands; and think whether he will love or favour thee for thy wealth. Look unto the day of judgment, and think whether money will there bring thee off, or the rich speed better than the poor.

Direct. V. Be often with those that are sick and dying, and mark what all their riches will do for them, and what esteem they have then of the world; and mark how it useth all at last. Then you shall see that it forsaketh all men in the hour of their greatest necessity and distress;[258] when they would cry to friends, and wealth, and honour, if they had any hopes, If ever you will help me, let it be now; if ever you will do any thing for me, O save me from death, and the wrath of God! But, alas! such cries would be all in vain! Then, oh then! one drop of mercy, one spark of grace, the smallest well-grounded hope of heaven, would be worth more than the empire of Cæsar or Alexander! Is not this true, sinner? Dost thou not know it to be true? And yet wilt thou cheat and betray thy soul? Is not that best now, which will be best then? And is not that of little value now, which will be then so little set by? Dost thou not think that men are wiser then than now? Wilt thou do so much, and pay so dear for that, which will do thee no more good, and which thou wilt set no more by when thou hast it? Doth not all the world cry out at last of the deceitfulness of riches, and the vanity of pleasure and prosperity on earth, and the perniciousness of all worldly cares? And doth not thy conscience tell thee, that when thou comest to die, thou art like to have the same thoughts thyself? And yet wilt thou not be warned in time? Then all the content and pleasure of thy plenty and prosperity will be past: and when it is past it is nothing. And wilt thou venture on everlasting woe, and cast away everlasting joy, for that which is to-day a dream and shadow, and to-morrow, or very shortly, will be nothing?[259] The poorest then will be equal with thee. And will honest poverty, or over-loved wealth, be sweeter at the last? How glad then wouldst thou be, to have been without thy wealth, so thou mightst have been without the sin and guilt. How glad then wouldst thou be to die the death of the poorest saint! Do you think that poverty, or riches, are liker to make a man loth to die? or are usually more troublesome to the conscience of a dying man? O look to the end, and live as you die, and set most by that, and seek that now, which you know you shall set most by at last when full experience hath made you wiser!

Direct. VI. Remember that riches do make it much harder for a man to be saved; and the love of this world is the commonest cause of men's damnation. This is certainly true, for all that poverty also hath its temptations; and for all that the poor are far more numerous than the rich. For even the poor may be undone by the love of that wealth and plenty which they never get; and those may perish for over-loving the world, that yet never prospered in the world.[260] And if thou believe Christ, the point is out of controversy: for he saith, Luke xviii. 24-27, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men, are possible with God." So Luke vi. 24, 25, "But woe unto you that are rich! for ye have received your consolation: woe unto you that are full! for ye shall hunger." Make but sense

of these and many such like texts, and you can gather no less than this from them, that riches make the way to heaven much harder, and the salvation of the rich to be more difficult and rare, proportionably, than of other men. And Paul saith, 1 Cor. i. 26, "Not many wise men after the flesh, not many mighty, not many noble are called." And the lovers of riches, though they are poor, must remember that it is said, "That the love of money is the root of all evil," 1 Tim. vi. 10. And, "Love not the world, nor the things that are in the world: for if any man love the world, the love of the Father is not in him," 1 John ii. 15. Do you believe that here lieth the danger of your souls? and yet can you so love, and choose, and seek it? Would you have your salvation more difficult, and doubtful, and impossible with men? You had rather choose to live where few die young, than where most die young; and where sicknesses are rare, than where they are common. If you were sick, you had rather have the physician, and medicines, and diet which cure most, than those which few are cured by. If the country were beset with thieves, you had rather go the way that most escape in, than that few escape in. And yet, so it may but please your flesh, you will choose that way to heaven, that fewest escape in; and you will choose that state of life, which will make your salvation to be most hard and doubtful. Doth your conscience say that is wisely done? I know that if God put riches into your hand, by your birth, or his blessing on your honest labours, you must not cast away your Master's talents, because he is austere; but by a holy improvement of them, you may further his service and your salvation. But this is no reason why you should over-love them, or desire and seek so great a danger. Believe Christ heartily, and it will quench your love of riches.

Direct. VII. Remember that the more you have, the more you have to give account for. And if the day of judgment be dreadful to you, you should not make it more dreadful by greatening your own accounts. If you desired riches but for the service of your Lord, and have used them for him, and can truly give in this account, that you laid them not out for the needless pleasure or pride of the flesh, but to furnish yourselves, and families, and others, for his service, and as near as you could, employ them according to his will, and for his use, then you may expect the reward of good and faithful servants; but if you desired and used them for the pride and pleasure of yourselves while you lived, and your posterity or kindred when you are dead, dropping some inconsiderable crumbs for God, you will then find that Mammon was an unprofitable master, and godliness, with content, would have been greater gain.[261]

Direct. VIII. Remember how dear it costeth men, thus to hinder their salvation, and greaten their danger and accounts. What a deal of precious time is lost upon the world, by the lovers of it, which might have been improved to the getting of wisdom and grace, and making their calling and election sure![262] If you had believed that the gain of holy wisdom had been so much better than the gaining of gold, as Solomon saith, Prov. iii. 14, you would have laid out much of that time in labouring to understand the Scriptures, and preparing for your endless life. How many unnecessary thoughts have you cast away upon the world, which might better have been laid out on your greater concernments! How many cares, and vexations, and passions doth it cost men, to overload themselves with worldly provisions! Like a foolish traveller, who having a day's journey to go, doth spend all the day in gathering together a load of meat, and clothes, and money, more than he can carry, for fear of wanting by the way: or like a foolish runner, that hath a race to run for his life, and spends the time in which he

should be running, in gathering a burden of pretended necessaries.[263] You have all the while God's work to do, and your souls to mind, and judgment to prepare for, and you are tiring and vexing yourselves for unnecessary things, as if it were the top of your ambition to be able to say, in hell, that you died rich. 1 Tim. vi. 6-10, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred (or been seduced) from the faith, and pierced themselves through with many sorrows." Piercing sorrows here, and damnation hereafter, are a very dear price to give for money.[264] For saith Christ himself, "What shall it profit a man to gain all the world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark viii. 36, 37; that is, What money or price will recover it, if for the love of gain he lose it? Prov. xv. 27, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live." Do you not know that a godly man contented with his daily bread, hath a far sweeter and quieter life and death than a self-troubling worldling? You may easily perceive it. Prov. xv. 16, "Better is little with the fear of the Lord, than great treasure and trouble therewith."

Direct. IX. Look much on the life of Christ on earth, and see how strangely he condemneth worldliness by his example. Did he choose to be a prince or lord, or to have great possessions, lands, or money, or sumptuous buildings, or gallant attendance, and plentiful provisions? His housing you may read of, Matt. viii. 20; Luke ix. 58, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." His clothing you may read of at his crucifying, when they parted it. As for money, he was fain to send Peter to a fish for some to pay their tribute. If Christ did scrape and care for riches, then so do thou: if he thought it the happiest life, do thou think so too. But if he contemned it, do thou contemn it: if his whole life was directed to give thee the most perfect example of the contempt of all the prosperity of this world, then learn of his example, if thou take him for thy Saviour, and if thou love thyself. "Though he was rich, yet for our sakes he became poor, that you through his poverty might be rich," 2 Cor. viii. 9.

Direct. X. Think on the example of the primitive christians, even the best of Christ's servants, and see how it condemneth worldliness. They that by miracle in the name of Christ could give limbs to the lame, yet tell him, "Silver and gold have we none," Acts iii. 6. Those that had possessions sold them, and laid the money at the apostles' feet, and they had all things common, to show that faith overcometh the world, by contemning it, and subjecting it to charity, and devoting it entirely to God. Read whether the apostles did live in sumptuous houses, with great attendance, and worldly plenty and prosperity? And so of the rest.[265]

Direct. XI. Remember to what ends all worldly things were made and given you, and what a happy advantage you may make of them by renouncing them, as they would be provision for your lusts, and by devoting yourselves and them to God.[266] The use of their sweetness is, to draw your souls to taste by faith the heavenly sweetness. They are the looking-glass of souls in flesh, that are not yet admitted to see these things spiritual face to face. They are the provender of our bodies; our travelling furniture and helps; our inns, and solacing company in the way; they are some of God's love-tokens, some of the lesser pieces of his coin, and bear

his image and superscription. They are drops from the rivers of the eternal pleasures; to tell the mind by the way of the senses how good the Donor is, and how amiable; and what higher delights there are for souls; and to point us to the better things which these foretell. They are messengers from heaven, to testify our Father's care and love, and to bespeak our thankfulness, love, and duty; and to bear witness against sin, and bind us faster to obedience. They are the first volume of the word of God; the first book that man was set to read, to acquaint him fully with his Maker. As the word which we read and hear is the chariot of the Spirit, by which it maketh its accesses to the soul; so the delights of sight, and taste, and smell, and touch, and hearing, were appointed as an ordinary way for the speedy access of heavenly love and sweetness to the heart, that upon the first perception of the goodness and sweetness of the creature, there might presently be transmitted by a due progression, a deep impression of the goodness of God upon the soul; that the creatures, being the letters of God's book, which are seen by our eye, the sense (even the love of our great Creator) might presently be perceived by the mind: and no letter might once be looked upon but for the sense; no creature ever seen, or tasted, or heard, or felt in any delectable quality, without a sense of the love of God; that as the touch of the hand upon the strings of the lute do cause the melody, so God's touch by his mercies upon our hearts, might presently tune them into love, and gratitude, and praise. They are the tools by which we must do much of our Master's work. They are means by which we may refresh our brethren, and express our love to one another, and our love to our Lord and Master in his servants. They are our Master's stock, which we must trade with, by the improvement of which, no less than the reward of endless happiness may be attained. These are the uses to which God gives us outward mercies. Love them thus, and delight in them, and use them thus, and spare not; yea, seek them thus, and be thankful for them. But when the creatures are given for so excellent a use, will you debase them all by making them only the fuel of your lusts, and the provisions for your flesh? And will you love them, and dote upon them in these base respects; while you utterly neglect their noblest use? You are just like children that cry for books, and can never have enow; but it is only to play with them because they are fine; but when they are set to learn and read them, they cry as much because they love it not: or like one that should spend his life and labour in getting the finest clothes, to dress his dogs and horses with, but himself goes naked and will not wear them.[267]

Direct. XII. Remember that God hath promised to provide for you, and that you shall want nothing that is good for you, if you will live above these worldly things, and seek first his kingdom, and the righteousness thereof. And cannot you trust his promise? If you truly believe that he is God, and that he is true, and that his particular providence extendeth to the very numbering of your hairs,[268] you will sure trust him, rather than trust to your own forecast and industry. Do you think his provision is not better for you than your own? All your own care cannot keep you alive an hour, nor can prosper any of your labours, if you provoke him to blast them. And if you are not content with his provisions, nor submit yourselves to the disposal of his love and wisdom, you disoblige God, and provoke him to leave you to the fruits of your own care and diligence: and then you will find that it had been your wiser way to have trusted God.

The mischiefs of a worldly mind.

Direct. XIII. Think often on the dreadful importance and effects of the love of riches, or a worldly mind.[269] 1. It is a most certain sign of a state of death and misery, where it hath the upper hand. It is the departing of the heart from God to creatures. See the malignity of it before. Good men have been overtaken with heinous sins; but it is hard to find where Scripture calleth any of them covetous. A heart secretly cleaving most to this present world and its prosperity, is the very killing sin of every hypocrite, yea, and of all ungodly men. 2. Worldliness makes the word unprofitable; and keepeth men from believing and repenting, and coming home to God, and minding seriously the everlasting world. What so much hindereth the conversion of sinners, as the love and cares of earthly things? They cannot serve God and mammon: their treasure and hearts cannot chiefly be both in heaven and earth! They will not yield to the terms of Christ that love this world: they will not forsake all for a treasure in heaven. In a word, as you heard, the love of money is the root of all evil, and the love of the Father is not in the lovers of the world.[270] 3. It destroyeth holy meditation and conference, and turneth the thoughts to worldly things: and it corrupteth prayer, and maketh it but a means to serve the flesh, and therefore maketh it odious to God. 4. It is the great hinderance of men's necessary preparation for death and judgment, and stealeth away their hearts and time till it is too late. 5. It is the great cause of contentions even among the nearest relations; and the cause of the wars and calamities of nations; and of the woeful divisions and persecutions of the church; when a worldly generation think that their worldly interest doth engage them, against self-denying and spiritual principles, practices, and persons. 6. It is the great cause of all the injustice, and oppression, and cruelty that rageth in the world. They would do as they would be done by, were it not for the love of money. It maketh men perfidious and false to all their friends and engagements: no vows to God, nor obligations to men, will hold a lover of the world.[271] The world is his god, and his worldly interest is his rule and law. 7. It is the great destroyer of charity and good works. No more is done for God and the poor, because the love of the world forbids it. 8. It disordereth and profaneth families; and betrayeth the souls of children and servants to the devil. It turneth out prayer, and reading the Scripture, and good books, and all serious speeches of the life to come, because their hearts are taken up with the world, and they have no relish of any thing but the provisions of their flesh. Even the Lord's own day cannot be reserved for holy works, nor a duty performed, but the world is interposing, or diverting the mind. 9. It tempteth men to sin against their knowledge, and to forsake the truth, and fit themselves to the rising side, and save their bodies and estates, whatever become of their souls. It is the very price that the devil gives for souls! With this he bought the soul of Judas, who went to the Pharisees, with a "What will you give me, and I will deliver him to you." With this he attempted Christ himself, Matt. iv. 9, "All these will I give thee, if thou wilt fall down and worship me." It is the cause of apostasy and unfaithfulness to God.[272] And it is the price that sinners sell their God, their conscience, and their salvation for. 10. It depriveth the soul of holy communion with God, and comfort from him, and of all foretaste of the life to come, and finally of heaven itself.[273] For as the love of the world keepeth out the love of God and heaven, it must needs keep out the hopes and comforts which should arise from holy love. It would do much to cure the love of money, and of the world, if you knew how pernicious a sin it is.[274]

Direct. XIV. Remember how base a sin it is, and how dishonourable and debasing to the mind of man. If earth be baser than heaven, and money than God, then an earthly mind is baser than a heavenly mind. As the serpent's feeding on the dust is a baser life than that of angels, that are employed in admiring, and obeying, and praising the Most Holy God.

Direct. XV. Call yourselves to a daily reckoning, how you lay out all that God committeth to your trust; and try whether it be so as you would hear of it at judgment. If you did but use to sit in judgment daily upon yourselves, as those that believe the judgment of God, it would make you more careful to use well what you have, than to get more; and it would quench your thirst after plenty and prosperity, when you perceived you must give so strict an account of it. The flesh itself will less desire it, when it finds it may not have the use of it.[275]

Direct. XVI. When you find your covetousness most eager and dangerous, resolve most to cross it, and give more to pious or charitable uses than at another time. For a man hath reason to fly furthest from that sin, which he is most in danger of. And the acts tend to the increase of the habit. Obeying your covetousness doth increase it: and so the contrary acts, and the disobeying and displeasing it, do destroy it. This course will bring your covetousness into a despair of attaining its desire; and so will make it sit down and give over the pursuit. It is an open protesting against every covetous desire; and an effectual kind of repenting; and a wise and honest disarming sin, and turning its motions against itself, to its own destruction. Use it thus oft, and covetousness will think it wisdom to be quiet.

Direct. XVII. Above all take heed that you think not of reconciling God and mammon, and mixing heaven and earth to be your felicity, and of dreaming that you may keep heaven for a reserve at last, when the world hath been loved as your best, so long as you could keep it. Nothing so much defendeth worldliness, as a cheating hope, that you have it but in a subdued, pardoned degree; and that you are not worldlings when you are. And nothing so much supports this hope, as because you confess that heaven only must be your last refuge, and full felicity, and therefore you do something for it on the bye. But is not the world more loved, more sought, more delighted in, and faster held? Hath it not more of your hearts, your delight, desire, and industry? If you cannot let go all for heaven, and forsake all this world for a treasure above, you cannot be Christ's true disciples, Luke xiv. 26, 27, 30, 33.

Direct. XVIII. If ever you would overcome the love of the world, your great care must be to mortify the flesh; for the world is desired but as its provision. A mortified man hath no need of that which is a sensualist's felicity. Quench your hydropical, feverish thirst, and then you will not make such a stir for drink. Cure the disease which enrageth your appetite; and that is the safest and cheapest way of satisfying it. Then you will be thankful to God, when you look on other men's wealth and gallantry, that you need not these things.[276] And you will think what a trouble and burden, and interruption of your better work and comfort it would be to you, to have so much land, and so many servants, and goods, and business, and persons to mind, as rich men have. And how much better you can enjoy God and yourself in a more retired, quiet state of life. But of this more in the next part.

Did men but know how much of an ungodly, damnable state doth consist in the love of the world; and how much it is the enemy of souls; and how much of our religion consisteth in the contempt and conquest of it; and what is the meaning of their renouncing the world in their baptismal covenant; and how many millions the love of the world will damn for ever; they would not make such a stir for nothing, and spend all their days in providing for their perishing flesh; nor think them happiest that are richest; nor "boast themselves of their heart's desire, and bless the covetous whom the Lord abhorreth," Psal. x. 3. They would not think that so small a sin which christians should not so much as "name," but in detestation, Eph. v. 3; when God hath resolved that the "covetous shall not inherit the kingdom of God," 1 Cor. vi. 10; Eph. v. 5; and a christian must not so much as eat with them, 1 Cor. v. 11. Did Christ say in vain, "Take heed and beware of covetousness," Luke xii. 15. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil," Hab. ii. 9. Oh what deserving servants hath the world, that will serve it so diligently, so constantly, and at so dear a rate, when they beforehand know, that besides a little transitory, deluding pleasure, it will pay them with nothing but everlasting shame! Oh wonderful deceiving power, of such an empty shadow, or rather wonderful folly of mankind! that when so many ages have been deceived before us, and almost every one at death confesseth it did but deceive them, so many still should be deceived, and take no warning by such a world of examples! I conclude with Heb. xiii. 5, "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

PART VII.

Directions against the Master Sin; Sensuality, Flesh-pleasing, or Voluptuousness.

I shall be the shorter on this also, because I have spoken so much already in my "Treatise of Self-denial." Before we come to more particular directions, it is needful that we discern the nature and evil of the sin which we speak against. I shall therefore, 1. Tell you what is meant by "flesh" here. And 2. What flesh-pleasing it is that is unlawful, and what sensuality is. 3. Wherein the malignity of this sin consisteth. 4. I shall answer some objections. 5. I shall show you the signs of it. 6. The counterfeits of the contrary. 7. And the false signs, which make some accused wrongfully, by themselves or others.

What is meant by flesh.

I. Because you may find in writings between the protestants and papists, that it is become a controversy, whether by "flesh," in Scripture, (where this sin is mentioned,) be meant the body itself, or the soul so far as it is unregenerate, I shall briefly first resolve this question. When we speak of the unregenerate part, we mean not that the soul hath two parts, whereof one is regenerate, and the other unregenerate: but as the purblind eye hath both light and darkness on the same subject, so is it with the soul which is regenerate but in part, that is, in an imperfect degree: and by the unregenerate part is meant, the whole soul, so far as it is unregenerate. The word "flesh," in its primary signification, is taken for that part of the body, as such, without respect to sin; and next for the whole body, as distinct from the soul. But in

respect to sin and duty, it is taken, 1. Sometimes for the sensitive appetite, not as sinful in itself, but as desiring that which God hath obliged reason to deny. 2. More frequently, for this sensitive appetite, as inordinate, and so sinful in its own desires. 3. Most frequently, for both the inordinate sensitive appetite itself, and the rational powers, so far as they are corrupted by it, and sinfully disposed to obey it, or to follow, inordinately, sensual things. But then the name is primarily taken for the sensual appetite itself, (as diseased,) and but by participation for the rational powers. For the understanding of which, you must consider, 1. That the appetite itself might innocently (even in innocency) desire a forbidden object; when it was not the appetite that was forbidden, but the desire of the will, or the actual taking it. That a man in a fever doth thirst for more than he may lawfully drink, is not of itself a sin; but to desire it by practical volition, or to drink it, is a sin; for it is these that God forbids, and not the thirst, which is not in our power to extinguish. That Adam had an appetite to the forbidden fruit was not his sin; but that his will obeyed his appetite, and his mouth did eat. For the appetite and sensitive nature are of God, and are in nature antecedent to the law. God made us men before he gave us laws; and the law commandeth us not to alter ourselves from what he made us, or any thing else which is naturally out of our power. But it is the sin of the will and executive powers, to do that evil which consisteth in obeying an innocent appetite. The appetite is necessary, and not free; and therefore God doth not direct his commands or prohibitions to it directly, but to the reason and free-will. 2. But since man's fall, the appetite itself is corrupted and become inordinate, that is, more impetuous, violent, and unruly than it was in the state of innocency, by the unhappy distempers that have befallen the body itself. For we find now by experience, that a man that useth himself to sweet and wholesome temperance, hath no such impetuous strivings of his appetite against his reason (if he be healthful) as those have that are either diseased, or used to obey their appetites. And if use and health make so great alteration, we have cause to think that the depravation of nature by the fall did more. 3. This inordinate appetite is sin, by participation; so far as the appetite may be said to be free by participation, though not in itself; because it is the appetite of a rational, free agent: for though sin be first in the will in its true form, yet it is not the will only that is the subject of it, (though primarily it be,) but the whole man, so far as his acts are voluntary: for the will hath the command of the other faculties; and they are voluntary acts which the will either commands, or doth not forbid when it can and ought. To lie is a voluntary sin of the man, and the tongue partaketh of the guilt. The will might have kept out that sin, which caused a disorder in the appetite. If a drunkard or a glutton provoke a venereous, inordinate appetite in himself, that lust is his sin, because it is voluntarily provoked. 4. Yet such additions of inordinacy, as men stir up in any appetite, by their own actual sins and customs, are more aggravated and dangerous to the soul, than that measure of distemper which is merely the fruit of original sin. 5. This inordinateness of the sensitive appetite, with the mere privation of rectitude in the mind and will, is enough to cause man's actual sin. For if the horses be headstrong, the mere weakness, sleepiness, negligence, or absence of the coachman is enough to concur to the overthrow of the coach: so if the reason and will had no positive inclinations to evil or sensual objects, yet if they have not so much light and love to higher things as will restrain the sensual appetite, it hath positive inclination enough in itself to forbidden things to ruin the soul by actual sin. 6. Yet, though it be a great controversy among divines, I conceive that in the rational powers themselves, there are positive, habitual, inordinate inclinations to sensual, forbidden things. For as actually it is

certain the reason of the proud and covetous do contrive, and oft approve the sin, and the will embrace it; so these are done so constantly in a continued stream of action by the whole man, that it seems apparent that the same faculties which run out in such strong and constant action, are themselves the subjects of much of the inclining, positive habits: and if it be so in additional, acquired sin, it is like it was so in original sin. 7. Though sin be formally subjected first in the will, yet materially it is first in the sensitive appetite (at least this sin of flesh-pleasing or sensuality is). The flesh or sensitive part is the first desirer, though it be sin no further than it is voluntary. 8. All this set together telleth you further, that the word "flesh" signifieth the sensual inclinations of the whole man; but first and principally, the corrupted sensual appetite; and the mind and will's (whether privative or positive) concurrence, but secondarily, and as falling in with sense. The appetite, 1. Preventeth reason. 2. And resisteth reason. 3. And at last corrupteth and enticeth reason and will, to be its servants and purveyors.

And that the name "flesh" doth primarily signify the sensitive appetite itself, is evident in the very notation of the name. Why else should the habits or vices of the rational powers be called "flesh" any more than "spirit," or anything else? If it were only in respect of their object, they should be called "the world" also, because that is their object. It is a certain rule, that That faculty is most predominant in man, whose object is made his chiefest end. Sensitive delights being made the felicity and end of the unsanctified, it followeth that the sensitive faculties are predominant; which being called "flesh," (by a nearer trope,) the mind from it receives the denomination. The Scriptures also show this plainly: I remember not any one place in the Old Testament where there is any probability that the word "flesh" should signify only the rational soul as unrenewed. Matt. xvi. 17, "Flesh and blood hath not revealed this unto thee;" that is, mortal man hath not revealed it. Matt. xxvi. 41, "The spirit is willing, but the flesh is weak;" that is, your bodies are weak, and resist the willingness of your souls: for sinful habits are not here called weak. John iii. 6, "That which is born of the flesh is flesh;" that is, man by natural generation can beget but natural man, called "flesh" from the visible part; and not the spiritual life, which nature is now destitute of. Rom. vii. 25, "With my flesh I serve the law of sin;" that is, with my sensitive powers, and my mind so far is captivated thereto. Rom. viii. 1, 5, flesh and spirit are oft opposed: "They that are of the flesh, mind the things of the flesh," &c.; that is, they in whom the sensitive interest and appetite are predominant: for it is called "the body" here, as well as "the flesh," ver. 10, 11, 13. The mind is here included; but it is as serving the flesh and its interest. Gal. v. 16, 17, 19, flesh and spirit are in the same manner opposed. And 2 Pet. ii. 18, the lusts of the flesh are in this sense mentioned. And Eph. ii. 3; Rom. vii. 18; xiii. 14; 1 Cor. v. 5; 1 Pet. ii. 11; in which there is mention of "fleshly lusts, which fight against the spirit," and "fleshly wisdom, making provision for the flesh," &c. And Col. ii. 18, there is indeed the name of a fleshly mind, which is but a mind deceived and subservient to the flesh; so that the flesh itself, or sensitive interest and appetite, are first signified in all or most places, and in some the mind, as subservient thereto.

It is of the greater consequence that this be rightly understood, lest you be tempted to imitate the libertines, who think the flesh or sensitive part is capable of no moral good or evil, and therefore, all its actions being indifferent, we may be indifferent about them, and look only

to the superior powers: and others, that think that the Scripture by "flesh" meaneth only the rational soul as unrenewed, do thereupon cherish the flesh itself, and pamper it, and feed its unruly lusts, and never do any thing to tame the body; but pray daily that God would destroy the flesh within them, that is, their sinful habits of reason and will, while they cherish the cause, or neglect a chief part of the cure. And on the contrary, some papists that look only at the body as their enemy, are much in fastings, and bodily exercises, while they neglect the mortifying of their carnal minds.

What flesh-pleasing is a sin.

II. How far flesh-pleasing is a sin, I shall distinctly open to you in these propositions: 1. The pleasing or displeasing of the sensitive appetite in itself considered, is neither sin nor duty, good nor evil; but as commanded or forbidden by some law of God; which is not absolutely done.

2. To please the flesh by things forbidden is undoubtedly a sin, and so it is to displease it too. Therefore this is not all that is here meant, that the matter that pleaseth it must not be things forbidden.

3. To overvalue the pleasing of the flesh is a sin; and to prefer it before the pleasing of God, and the holy preparations for heaven, is the state of carnality and ungodliness, and the common cause of the damnation of souls. The delight of the flesh or senses is a natural good; and the natural desire of it in itself (as is said) is neither vice nor virtue: but when this little natural good is preferred before the greater spiritual, moral, or eternal good, this is the sin of carnal minds, which is threatened with death, Rom. viii. 1, 5-8, 13.

4. To buy the pleasing of the flesh at too dear a rate, as the loss of time, or with care and trouble, above its worth, and to be too much set on making provisions to please it, doth show that it is overvalued, and is the sin forbidden, Rom. xiii. 14.

5. When any desire of the flesh is inordinate, immoderate, or irregular for matter, or manner, quantity, quality, or season, it is a sin to please that inordinate desire.

6. When pleasing the flesh doth too much pamper it, and cherish filthy lusts, or any other sin, and is not necessary on some other account, as doing greater good, it is a sin. But if life require it, lust must be subdued by other means.[277]

7. When pleasing the flesh doth hurt it, by impairing health, and so making the body less fit for duty, it is a sin. And so almost all intemperance tendeth to breed diseases; and God commandeth temperance even for the body's good.

8. When unnecessary flesh-pleasing hindereth any duty of piety, justice, charity, or self-preservation, in thought, affection, word, or deed, it is sinful.

9. If any pleasing of the flesh can be imagined to have no tendency directly or indirectly to any moral good or evil, it is not the object of a moral choosing or refusing; but like the winking of the eye, which falls not under deliberation, it is not within the compass of morality.

10. Every pleasing of the flesh, which is capable of being referred to a higher end, and is not so referred and used, is a sin. And there is scarce any thing, which is eligible, which a vacant, waking man should deliberate on, but should be referred to a higher end; even to the glory of God, and our salvation; by cheering us up to love and thankfulness, and strengthening or fitting us some way for some duty.[278] This is apparently a sin, (1.) Because else flesh-pleasing is made our ultimate end, and the flesh an idol, if ever we desire it only for itself (when it may be referred to a higher end). For though the sensitive appetite of itself hath no intended end, yet whatsoever the will desireth is either as an end, or as a means. That which is not desired as a means to some higher end, is desired as our ultimate end itself (in that act). But God only is man's lawful, ultimate end. (2.) Because it is against an express command, 1 Cor. x. 31, "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." (3.) Because else we shall take God's creatures in vain, and cast them away in waste. (4.) And we shall lose our own benefit to which the creature or pleasure should be improved. (5.) And we shall silence reason, when it should direct; and we shall suspend the government of the will, and give the government (so long) to the flesh or brutish appetite: for that faculty ruleth, whose object is our end. These reasons clearly prove it a sin to terminate our desires in any act of flesh-pleasing as our end, and look no higher, when it is a matter of moral choice and deliberation.

11. But the sin here is not simply that the flesh is pleased, but that the duty of referring it to a higher end is omitted: so that it is a sin of omission (unless we proceed to refer better things as a means to it).

12. The intending of God's glory or our spiritual good, cannot be distinctly and sensibly re-acted in every particular pleasure we take, or bit we eat, or thing we use; but a sincere, habitual intention well laid at first in the heart, will serve to the right use of many particular means. As a man purposeth at his first setting out to what place he meaneth to go, and afterward goeth on, though at every step he think not sensibly of his end; so he that devoteth himself unto God, and in general designeth all to his glory, and the furtherance of his duty and salvation, will carry on small particulars to that end, by a secret, unobserved action of the soul, performed at the same time with other actions, which only are observed. He that intendeth but his health in eating and drinking, is not remembering his health at every bit and cup; and yet hath such a habit of care and caution, as will unobservedly keep him in his way, and help him to fit the means unto the end. As the accustomed hand of a musician can play a lesson on his lute, while he thinks of something else; so can a resolved christian faithfully do such accustomed things as eating, and drinking, and clothing him, and labouring in his calling, to the good ends which he (first actually, and still habitually) resolved on, without a distinct remembrance and observable intention of that end.

13. The body must be kept in that condition (as far as we can) that is fittest for the service of the soul: as you keep your horse, neither so pampered as to be unruly, nor yet so low as to disable him for travel; but all that health and strength which makes it not unruly, maketh it the more serviceable. It is not the life of the body, but the health and the cheerfulness, which maketh it fit for duty. And so much pleasing of the flesh as tendeth but to its health and cheerfulness, is a duty, where it can be done without greater hurt the other way. A heavy body is but a dull and heavy servant to the mind; yea, a great impediment to the soul in duty, and a great temptation to many sins; as sickly and melancholy persons, and many dull and

phlegmatic people, know by sad experience. It is as great a duty to help the body to its due alacrity and fitness for service, as it is to tame it, and bring it under by fasting and sackcloth, when it is proud or lustful.[279] And they that think fasting on certain days, in a formal manner, is acceptable to God, when the state of the body is not helped, but rather hurt and hindered by it, as if it were a thing required for itself, do mistakingly offer a sacrifice to God, which he requireth not; and take him to be an enemy to man, that desireth his pain and grief, when it tendeth not to his good. A mower that hath a good scythe will do more in a day, than another that hath a bad one can do in two: every workman knoweth the benefit of having his tools in order; and every traveller knows the difference between a cheerful and a tired horse; and they that have tried health and sickness, know what a help it is in every work of God, to have a healthful body, and cheerful spirits, and an alacrity and promptitude to obey the mind. When the sights of prospects, and beauteous buildings, and fields, and countries, or the use of walks, or gardens, do tend to raise the soul to holy contemplation, to admire the Creator, and to think of the glory of the life to come (as Bernard used his pleasant walks); this delight is lawful, if not a duty, where it may be had. So when music doth cheer the mind, and fit it for thanks and praise to God: and when the rest of the body, and the use of your best apparel, and moderate feasting, on the Lord's day, and other days of thanksgiving, do promote the spiritual service of the day, they are good and profitable; but to those that are more hindered by fulness, even abstinence on such days is best. So that the use of the body must be judged of as it is a means or an expression of the good or evil of the mind.

14. Sometimes the present time must be most regarded herein, and sometimes the future. For when some great sin, or judgment, or other reason calls us to a fast, when it becomes needful to the ends of that present day, we must do it, though the body were so weak that it would be somewhat the worse afterward; so be it that the good which we may expect by it that day, be greater than the good which it is like to deprive us of afterward: otherwise the after-loss, if greater, is more to be avoided.

15. Many things do remotely fit us for our main end, which, nearly and directly, seem to have no tendency to it; as those that are only to furnish us with natural strength, and vigour, and alacrity, or to prevent impediments. As a traveller's hood and cloak, and other carriage, seem rather to be hinderances to his speed; but yet are necessary for preventing the cold and wet, which else might hinder him more. Yea, a possible, uncertain danger or impediment, if great, may be prevented with a certain small impediment. So it is meet that our bodies be kept in that health and alacrity, which is ordinarily necessary to our duty; and in eating and drinking, and lawful recreations, it is not only the next or present duty, which we prepare for, but for the duty which may be very distant.

16. Ordinarily it is safest to be more fearful of excess of fleshly pleasure, than of defect. For ordinarily we are all very prone to an excess, and also the excess is usually more dangerous. When excess is the damnation of all, or most that ever perish, and defect is but the trouble and hinderance, but never, or rarely, the damnation of any, it is easy then to see on which side we should be most fearful, cautelous, and vigilant.

17. Yet excessive scrupulousness may be a greater sin, and a greater hinderance in the work of God, than some small excesses of flesh-pleasing, which are committed through ignorance

or inadvertency. When an honest heart which preferreth God before the flesh, and is willing to please him though it displease the flesh, shall yet mistake in some small particulars, or commit some daily errors of infirmity or heedlessness, it is a far less hinderance to the main work of religion, than if that man should daily perplex his mind with scruples about every bit he eats, whether it be not too pleasing or too much; and about every word he speaks, and every step he goes, as many poor, tempted, melancholy persons do; thereby disabling themselves, not only to love, and praise, and thankfulness, but even all considerable service.

In sum, All pleasing of the senses or flesh, which is lawful, must have these qualifications: 1. God's glory must be the ultimate end. 2. The matter must be lawful, and not forbidden. 3. Therefore it must not be to the hinderance of duty. 4. Nor to the drawing of us to sin. 5. Nor to the hurt of our health. 6. Nor too highly valued, nor too dearly bought. 7. The measure must be moderate. Where any of these are wanting, it is sin: and where flesh-pleasing is habitually in the bent of heart and life preferred before the pleasing of God, it proves the soul in captivity to the flesh, and in a damnable condition.

The greatness of the sin.

III. I am next to show you the evil or malignity of predominant flesh-pleasing: for if the greatness of the sin were known, it would contribute much to the cure. And, 1. Understand that it is the sin of sins; the end of all sin, and therefore the very sum and life of all. All the evil wicked men commit, is ultimately to please the flesh: the love of flesh-pleasing is the cause of all. Pride, and covetousness, and whoredom, and wantonness, and gluttony, and drunkenness, and all the rest, are but either the immediate works of sensuality and flesh-pleasing, or the distant service of it, by laying in provision for it. And all the malicious enmity and opposition to God and godliness is from hence, because they cross the interest and desires of the flesh: the final cause is it for which men invent and use all the means that tend to it. Therefore all other sin being nothing but the means for the pleasing of our fleshly appetites and fancies, it is evident that flesh-pleasing is the common cause of them all; and is to all other sin as the spring is to the watch, or the poise to the clock; the weight which giveth them all their motion. Cure this sin and you have taken off the poise, and cured all the positive sins of the soul: though the privative sins would be still uncured, if there were no more done; because that which makes the clock stand still, is not enough to make it go right. But, indeed, nothing but the love of pleasing God, can truly cure the love of flesh-pleasing: and such a cure is the cure of every sin, both positive and privative, active and defective.

2. Flesh-pleasing is the grand idolatry of the world; and the flesh the greatest idol that ever was set up against God. Therefore Paul saith of sensual worldlings, that "their belly is their god," and thence it is that they "mind earthly things," and "glory in their shame, and are enemies to the cross of Christ," that is, to sufferings for Christ, and the doctrine and duties which would cause their sufferings. That is a man's god which he taketh for his chief good, and loveth best, and trusteth in most, and is most desirous to please: and this is the flesh to every sensualist. He "loveth pleasure more than God," 2 Tim. iii. 2, 4. He "savoureth" or "mindeth" the "things of the flesh," and "liveth" to it, and "walketh after it," Rom. viii. 1, 5-8, 13. He "maketh provision for it to satisfy its appetite or lusts," Rom. xiii. 14. He "soweth to the flesh," Gal. vi. 8; and fulfilleth his lust, when it "lusteth against the Spirit," Gal. v. 16, 17. And thus, while concupiscence or sensuality hath dominion, sin is said to have dominion over

them, and they are servants to it, Rom. vi. 14, 20. For "to whom men yield themselves servants to obey, his servants they are whom they serve or obey," Rom. vi. 16. It is not bowing the knee and praying to another, that is the chief idolatry. As loving, and pleasing, and obeying, and trusting, and seeking, and delighting in him, are the chiefest parts of the service of God, which he preferreth before a thousand sacrifices or compliments; so loving the flesh, and pleasing it, and obeying it, and trusting in it, and seeking and delighting in its pleasures, are the chief service of the flesh; and more than if you offered sacrifice to it, and therefore is the grand idolatry. And so the flesh is the chief enemy of God, which hath the chiefest love and service which are due to him, and robs him of the hearts of all mankind that are carnal and unsanctified. All the Baals, and Jupiters, and Apollos, and other idols of the world set together, have not so much of the love and service due to God, as the flesh alone hath. If other things be idolized by the sensualist, it is but as they subserve his flesh, and therefore they are made but inferior idols. He may idolize his wealth, and idolize men in power and worldly greatness; but it is but as they can help or hurt his flesh: this hath his heart. By the interest of the flesh, he judgeth of his condition; by this he judgeth of his friends; by this he chooseth his actions or refuseth them; and by this he measureth the words and actions of all others. He takes all for good which pleaseth his flesh, and all for bad that is against his pleasure.

3. The flesh is not only the common idol, but the most devouring idol in all the world. It hath not, as subservient, flattered idols have, only a knee and compliment, or now and then a sacrifice or ceremony, but it hath the heart, the tongue, the body to serve it; the whole estate, the service of friends, the use of wit and utmost diligence; in a word, it hath all. It is loved and served by the sensualist, as God should be loved and served by his own, even "with all the heart, and soul, and might:" they "honour it with their substance, and the firstfruits of their increase." It is as faithfully served as Christ requireth to be of his disciples: men will part with father, and mother, and brother, and sister, and nearest friends, and all that is against it, for the pleasing of their flesh. Nay, Christ required men to part with no greater matter for him than transitory, earthly things, which they must shortly part with whether they will or no; but they do for the flesh ten thousand thousandfold more than ever they were required to do for Christ. They forsake God for it. They forsake Christ, and heaven, and their salvation for it. They forsake all the solid comforts of this life, and all the joys of the life to come for it. They sell all that they have, and lay down the price at its feet; yea, more than all they have, even all their hopes of what they might have to all eternity. They suffer a martyrdom in the flames of hell for ever, for their flesh. All the pains they take is for it. All the wrong they do to others, and all the stirs and ruins they make in the world, is for it. And all the time they spend is for it: and had they a thousand years more to live, they would spend it accordingly. If any thing seem excepted for God, it is but the bones, or crumbs, or leavings of the flesh; or rather, it is nothing: for God hath not indeed the hours which he seems to have; he hath but a few fair words and compliments, when the flesh hath their hearts in the midst of their hypocritical worship, and on his holy day; and they serve him but as the Indians serve the devil, that he may serve their turns, and do them no hurt.

4. How base an idol is the flesh! If all the derision used by Elijah and the prophets against the heathenish idolatry be due, is not as much due against the idolatry of all the sensual? Is it so great a madness to serve an idol of silver, or gold, or stone, or wood? what better is it to serve

an idol of flesh and blood; a paunch of guts; that is full of filth and excrements within, and the skin itself, the cleanest part, is ashamed to be uncovered? We may say to the carnal worldling, as Elijah to the Baalists, and more; "Call upon your God in the hour of your distress: cry aloud; perhaps he is asleep, or he is blowing his nose, or vomiting, or purging: certainly he will be shortly rotting in the grave, more loathsome than the dirt or dung upon the earth." And is this a god to sacrifice all that we can get to? and to give all our time, and care, and labour, and our souls and all to? O judge of this idolatry, as God will make you judge at last!

5. And here next consider how impious and horrid an abasement it is of the eternal God, to prefer so vile a thing before him! And whether every ungodly, sensual man, be not a constant, practical blasphemer? What dost thou but say continually by thy practice, This dunghill, nasty flesh, is to be preferred before God; to be more loved, and obeyed, and served? It deserveth more of my time than he: it is more worthy of my delight and love. God will be judge, (and judge in righteousness ere long,) whether this be not the daily language of thy life, though thy tongue be taught some better manners. And whether this be blasphemy, judge thyself. Whether thou judge God or the flesh more worthy to be pleased, and which thou thinkest it better to please, ask thy own heart, when cards, and dice, and eating, and drinking, and gallantry, and idleness, and greatness, and abundance, do all seem so sweet unto thee, in comparison of thy thoughts of God, and his holy word and service! and when morning and night, and whenever thou art alone, those thoughts can run out with unweariedness or pleasure, upon these provisions for thy flesh, which thou canst hardly force to look up unto God, a quarter of an hour, though with unwillingness.

6. Think also what a contempt of heaven it is, to prefer the pleasing of the flesh before it. There are but two ends which all men aim at; the pleasing of the flesh on earth, or the enjoying of God in heaven (unless any be deluded to think that he shall have a sensual life hereafter too, as well as here). And these two stand one against the other. And he that sets up one, doth renounce (or as good as renounce) the other. "If ye sow to the flesh, of the flesh ye shall reap corruption; but if ye sow to the Spirit, of the Spirit ye shall reap everlasting life," Gal. vi. 8. Your wealth, and honour, and sports, and pleasures, and appetites are put in the scales against heaven, and all the joys and hopes hereafter; (to say you hope to have them both, is the cheat of infidelity, that believes not God; and is not heaven most basely esteemed of by those that prefer so base a thing before it?

7. Remember that flesh-pleasing is a great contempt and treachery against the soul. It is a great contempt of an immortal soul, to prefer its corruptible flesh before it, and to make its servant to become its master, and to ride on horseback, while it goes, as it were, on foot. Is the flesh worthy of so much time, and cost, and care, and so much ado as is made for it in the world, and is not a never-dying soul worth more? Nay, it is a betraying of the soul: you set up its enemy before it; and put its safety into an enemy's hands; and you cast away all its joys and hopes for the gratifying of the flesh. Might it not complain of your cruelty, and say, Must my endless happiness be sold to purchase so short a pleasure for your flesh? Must I be undone for ever, and lie in hell, that it may be satisfied for a little time? But why talk I of the soul's complaint? Alas! it is itself that it must complain of! for it is its own doing! It hath its choice: the flesh can but tempt it, and not constrain it: God hath put the chief power and government into its hands; if it will sell its own eternal hopes, to pamper worm's meat, it

must speed accordingly. You would not think very honourably of that man's wit or honesty, who would sell the patrimony of all his children, and all his friends that trusted him therewith, and after sell their persons into slavery, and all this to purchase him a delicious feast, with sports and gallantry for a day! And is he wiser or better that selleth (in effect) the inheritance of his soul, and betrayeth it to hell and devils for ever, and all this to purchase the fleshly pleasure of so short a life?

8. Remember what a beastly life it is to be a sensualist. It is an unmanning of yourselves. Sensual pleasures are brutish pleasures; beasts have them as well as men. We have the higher faculty of reason, to subdue and rule the beastly part. And reason is the man; and hath a higher kind of felicity to delight in. Do you think that man is made for no higher matters than a beast? and that you have not a more noble object for your delight than your swine or dog hath, who have the pleasure of meat, and lust, and play, and ease, and fancy, as well as you? Certainly where sensual pleasures are preferred before the higher pleasures of the soul, that man becomes a beast, or worse, subjecting his reason to his brutish part.

9. Think what an inconsiderable, pitiful felicity it is that fleshly persons choose; how small and short, as well as sordid. Oh how quickly will the game be ended! and the delights of boiling lust be gone! How quickly will the drink be past their throats, and their delicate dishes be turned into filth! How short is the sport and laughter of the fool! And how quickly will that face be the index of a pained body, or a grieved, self-tormenting mind! It is but a few days till all their stately greatness will be levelled; and the most adorned, pampered flesh will have no more to show of all the pleasure which was so dearly bought, than a Lazarus, or the most mortified saint. A few days will turn their pleasure into anguish, and their jollity into groans, and their ostentation into lamentation, and all their glory into shame. As every moment puts an end to all the pleasures of their lives that are past, and they are now to them as if they had never been; so the last moment is at hand, which will end the little that remains. And then the sinner will with groans confess, that he hath made a miserable choice, and that he might have had a more durable pleasure if he had been wise. When the skull is cast up with the spade, to make room for a successor, you may see the hole where all the meat and drink went in, and the hideous seat of that face, which sometime was the discovery of wantonness, pride, and scorn; but you will see no signs of mirth or pleasure.

10. Lastly, consider that there is scarce a sin in the world more unexcusable than this. The flesh-pleaser seeth the end of all his sensual delights, in the faces of the sick, and in the corpses that are daily carried to the earth, and in the graves, and bones, and dust of those that sometime had as merry a life as he. His reason can say, All this is gone with them, and is as if it had never been; and so it will shortly be with me. He knoweth that all the pleasure of his life past is now of no value to himself. His warnings are constant, close, and sensible; and therefore he hath the greater sin.

The plea of flesh-pleasers.

IV. *Object.* I. What hurt is it to God, or any one else, that I please my flesh? I will not believe that a thing so harmless will displease him. *Answ.* Merely as it is pleasure, it hath no hurt in it: but as it is inordinate or immoderate pleasure; or as it is over-loved, and preferred before God and your salvation; or as it is greater than your delight in God; or as it wants its proper

end, and is loved merely for itself, and not used as a means to higher things; and as it is made a hinderance to the soul, and to spiritual pleasure, and the service of God; and as it is the brutish delight of an ungoverned, rebellious appetite, that mastereth reason, and is not under obedience to God. Though sin can do God no hurt, it can do you hurt, and it can do him wrong. I think I have showed you what hurt and poison is in it already. It is the very rebellion of corrupted nature; the turning of all things upside down; the taking down God, and heaven, and reason, and destroying the use of all the creatures, and setting up flesh-pleasing instead of all, and making a brute your god and governor. And do you ask what harm there is in this? So will your child do, when he desireth any play, or pleasure; and the sick, when they desire to please their appetite. But your father, and physician, and reason, and not brutish appetite, must be judge.

Object. II. But I feel it is natural to me, and therefore can be no sin. *Answ.* 1. The inordinate, violent, unruly appetite is no otherwise natural to you, than as a leprosy is to a leprous generation. And will you love your disease, because it is natural? It is no otherwise natural, than it is to be malicious, and revengeful, and to disobey your governors, and abuse your neighbours; and yet I think they will not judge you innocent, for rebellion or abuse, because it is natural to you. 2. Though the appetite be natural, is not reason to rule it as natural to you? And is not the subjection of the appetite to reason natural? If it be not, you have lost the nature of man, and are metamorphosed into the nature of a beast. God gave you a higher nature to govern your appetite and lower nature: and though reason cannot take away your appetite, it can rule it, and keep you from fulfilling it, in any thing or measure that is unmeet.

Object. III. But it appeareth by the case of Eve, that the appetite was the same in innocency; therefore it is no sin. *Answ.* You must not forget the difference between, 1. The appetite itself. 2. The violence and unruly disposition of the appetite. 3. And the actual obeying and pleasing of the appetite. The first (the appetite itself) was in innocency, and is yet no sin. But the other two (the violence of it, and the obeying it) were not in innocency, and are both sinful.

Object. IV. But why would God give innocent man an appetite that must be crossed by reason? and that desired that which reason must forbid? *Answ.* The sensitive nature is in order of generation before the rational: and reason and God's laws do not make sense to be no sense. You may as well ask, why God would make beasts, which must be restrained and ruled by men; and therefore have a desire to that which man must restrain them from? You do but ask, Why God made us men and not angels? Why he placed our souls in flesh? He oweth you no account of his creation. But you may see it is meet that obedience should have some trial by difficulties and opposition, before it have its commendation and reward. He gave you a body that was subject to the soul, as the horse unto the rider; and you should admire his wisdom, and thank him for the governing power of reason; and not murmur at him, because the horse will not go as well without the guidance of the rider, or because he maketh you not able to go as fast and as well on foot. So much for the sensualist's objections.

Signs of sensuality.

V. The signs of a flesh-pleaser or sensualist are these (which may be gathered from what is said already): 1. When a man in desire to please his appetite, referreth it not (actually or habitually) to a higher end, viz. the fitting himself to the service of God; but sticketh only in the delight. 2. When he looks

more desirously and industriously after the prosperity of his body, than of his soul. 3. When he will not part with or forbear his pleasures, when God forbiddeth them, or when they hurt his soul, or when the necessities of his soul do call him more loudly another way; but he must have his delight whatever it cost him, and is so set upon it, that he cannot deny it to himself. 4. When the pleasures of his flesh exceed his delights in God, and his holy word and ways, and the forethoughts of endless pleasure; and this not only in the passion, but in the estimation, choice, and prosecution. When he had rather be at a play, or feast, or gaming, or getting good bargains or profits in the world, than to live in the life of faith, and love, a holy and heavenly conversation. 5. When men set their minds to contrive and study to make provision for the pleasures of the flesh; and this is first and sweetest in their thoughts. 6. When they had rather talk, or hear, or read of fleshly pleasures, than of spiritual and heavenly delights. 7. When they love the company of merry sensualists, better than the communion of saints, in which they may be exercised in the praises of their Maker. 8. When they account that the best calling, and condition, and place for them to live in, where they have the pleasure of the flesh, where they have ease, and fare well, and want nothing for the body, rather than that where they have far better help and provision for the soul, though the flesh be pinched for it. 9. When he will be at more cost to please his flesh, than to please God. 10. When he will believe or like no doctrine but libertinism, and hateth mortification as too strict preciseness. By these, and such other signs, sensuality may easily be known; yea, by the main bent of the life.

Counterfeits of mortification.

VI. Many flesh-pleasers flatter themselves with better titles, being deceived by such means as these: 1. Because they are against the doctrine of libertinism, and hold as strict opinions as any. But flesh-pleasing may stand with the doctrine of mortification, and the strictest opinions, as long as they are not put in practice.

2. Because they live not in any gross, disgraced vice. They go not to stage-plays, or unseasonably to alehouses or taverns; they are not drunken, nor gamesters, nor spend their hours in unnecessary recreations or pastimes; they are no fornicators, nor wallow in wealth. But the flesh may be pleased and served in a way that hath no disgrace accompanying it in the world. May not a man make his ease, or his prosperity, or the pleasing of his appetite, without any infamous excesses, to be as much his felicity and highest end, and that which practically he taketh for his best, as well as if he did it in a shameful way? Is not many a man a gluttonous flesh-pleaser, that maketh his delight the highest end of all his eating and drinking; and pleaseth his appetite without any restraint, but what his health and reputation put upon him, though he eat not till he vomit or be sick? Even the flesh itself may forbid a sensualist to be drunk, or to eat till he be sick; for sickness and shame are displeasing to the flesh. Many a man covereth a life of sensuality, not only with a seeming temperance, unreproved of men, but also with a seeming strictness and austerity. But conscience might tell them, where they have their good things, Luke xvi. 25.

3. Some think they are no sensual flesh-pleasers, because they live in constant misery, in poverty and want, labouring hard for their daily bread; and therefore they hope that they are the Lazaruses that have their sufferings here. But is not all this against thy will? Wouldst thou not fare as well as the rich, and live as idly, and take thy pleasure, if thou hadst as much as

they? What thou wouldst do, that thou dost in God's account. It is thy will that thou shalt be judged by. A thief doth not become a true man when the prison or stocks do hinder him from stealing, but when a changed heart doth hinder him.

4. Others think that they are no flesh-pleasers, because their wealth, and places, and degrees of honour allow them to live high in diet and delights. It is like the rich man, Luke xvi. who was "clothed with purple and fine linen, and fared sumptuously every day," did live upon his own, and as he thought agreeably to his rank and place; and the fool, Luke xii. 19, 20, that said, "Soul, take thine ease, eat, drink, and be merry," did intend to please himself but with his own, which God had given him as a blessing on his land and labour. But no man's riches allow him to be voluptuous. The commands of taming and mortifying the flesh, and not living after it, nor making provision for it, to satisfy its lusts, belong as much to the rich as to the poor. Though you are not to live in the same garb with the poor, you are as much bound to mortification and self-denial as the poorest. If you are richer than others, you have more to serve God with, but not more than others to serve the flesh with. If poverty deny them any thing which might better enable their bodies or minds to serve God, you may so far go beyond them, and use with thankfulness the mercies given you; but you must no more be flesh-pleasers than they.

5. And some deceive themselves by interposing sometimes a formal fast, as the fleshly Pharisee, that "fasted twice a week," Luke xviii. 12, and then they think that they are no sensualists. I speak not of the popish fasting with fish and delicates (this is not so much as a show of mortification). But what if you really fast as oft as the Pharisees did, and quarrel with Christ's disciples for not fasting? Matt. ix. 14, 15. Will not a sensualist do as much as this, if his physician require it for his health? If the scope of your lives be fleshly, it is not the interruption of a formal fast that will acquit you; which perhaps doth but quicken your appetite to the next meal.

False appearances of sensuality.

VII. Yet many are wrongfully taken by others (if not by themselves) to be sensual, by such mistakes as these: 1. Because they live not as meanly and scantily as the poor, who want things necessary or helpful to their duty. But by that rule I must not be well, because other men are sick; or I must not go apace, because the lame can go but slowly! If poor men have bad horses, I may ride on the best I can get, to despatch my business, and redeem my time, so I prefer not costly, useless ostentation, before true serviceableness. 2. Others are accused as sensual, because the weakness of their bodies requireth a more tender usage, and diet, than healthful men's: some bodies are unfitter for duty if they fast; and some are useless through sickness and infirmities, if they be not used with very great care. And it is as truly a duty to cherish a weak body to enable it for God's service, as to tame an unruly, lustful body, and keep it from offending him. 3. Some melancholy, conscientious persons are still accusing themselves, through mere scrupulosity; questioning almost all they eat, or drink, or wear, or do, whether it be not too much or too pleasing. But it is a cheerful sobriety that God requireth, which neither pampereth the body, nor yet disableth or hindereth it from its duty; and not an unprofitable, wrangling scrupulosity.

Direct. I. The first and grand direction against flesh-pleasing is, that you be sure, by a serious, living faith, to see the better things with God, and to be heartily taken up in minding, loving, seeking, and securing them. All the other directions are but subservient to this. For certainly man's soul will not be idle, being a living, active principle: and it is as certain, that it will not act but upon some end, or for some end. And there are no other ends to take us up, but either the things temporal or eternal. And therefore there is no true cure for a sensual love of temporal things, but to turn the heart to things eternal. Believingly think first of the certainty, greatness, and eternity of the joys above; and then think that these may more certainly be yours, than any worldly riches or delights, if you do not contemptuously reject them. And then think that this is the time in which you must make sure of them, and win them, if ever you will possess them; and that you are sent into the world of purpose on this business. And then think with yourselves, how fleshly pleasures are the only competitors with the everlasting pleasures; and that, if ever you lose them, it will be by over-loving these transitory things; and that one half of your work for your salvation lieth in killing your affections to all below, that they may be alive to God alone. And lastly, think how much higher and sweeter pleasures, even in this life, the godly do enjoy than you; and you are losing them while you prefer these sordid pleasures. Do you think that a true believer hath not a more excellent delight in his forethoughts of his immortal blessedness with Christ, and in the assurance of the love of God, and communion with him in his holy service, than you, or any sensualist, hath in fleshly pleasures? Sober and serious meditation on these things, will turn the mind to the true delights.

Direct. II. Be acquainted with the range of sensual desires, and follow them, and watch them in all their extravagances. Otherwise, while you are stopping one gap, they will be running out at many more. I have given you many instances in my "Treatise of Self-denial." I will here briefly set some before your eyes.

1. Watch your appetites as to meat and drink, both quantity and quality. Gluttony is a common, unobserved sin: the flesh no way enslaves men more than by the appetite; as we see in drunkards and gluttons, that can no more forbear than one that thirsteth in a burning fever.

2. Take heed of the lust of uncleanness, and all degrees of it, and approaches to it; especially immodest embraces and behaviour.

3. Take heed of ribald, filthy talk, and love songs, and of such incensing snares.

4. Take heed of too much sleep and idleness.

5. Take heed of taking too much delight in your riches, and lands, your buildings, and delectable conveniences.

6. Take heed lest honours, or worldly greatness, or men's applause, become your too great pleasure.

7. And lest you grow to make it your delight, to think on such things when you are alone, or talk idly of them in company with others.

8. And take heed lest the success and prosperity of your affairs do too much please you, as him, Luke xii. 20.

9. Take not up any inordinate pleasure in your children, relations, or nearest friends.

10. Take heed of a delight in vain, unprofitable, sinful company.

11. Or in fineness of apparel, to set you out to the eyes of others.

12. Take heed of a delight in romances, play-books, feigned stories, useless news, which corrupt the mind, and waste your time.

13. Take heed of a delight in any recreations which are excessive, needless, devouring time, discomposing the mind, enticing to further sin, hindering any duty, especially our delight in God. They are miserable souls that can delight themselves in no more safe or profitable things, than cards, and dice, and stage-plays, and immodest dancings.

Direct. III. Next to the universal remedy mentioned in the first direction, see that you have the particular remedies still at hand, which your own particular way of flesh-pleasing doth most require. And let not the love of your vanity prejudice you against a just information, but impartially consider of the disease and the remedy. Of the particulars anon.

Direct. IV. Remember still that God would give you more pleasure, and not less; and that he will give you as much of the delights of sense as is truly good for you, so you will take them in their place, in subordination to your heavenly delights. And is not this to increase and multiply your pleasure? Are not health, and friends, and food, and convenient habitation, much sweeter as the fruit of the love of God, and the foretastes of everlasting mercies, and as our helps to heaven, and as the means to spiritual comfort, than of themselves alone? All your mercies are from God: he would take none from you, but sanctify them, and give you more.

Direct. V. See that reason keep up its authority, as the governor of sense and appetite. And so take an account, whatever the appetite would have, of the ends and reasons of the thing, and to what it doth conduce. Take nothing and do nothing merely because the sense or appetite would have it; but because you have reason so to do, and to gratify the appetite. Else you will deal as brutes, if reason be laid by (in human acts).

Direct. VI. Go to the grave, and see there the end of fleshly pleasure, and what is all that it will do for you at the last. One would think it should cure the mad desire of plenty and pleasure, to see where all our wealth, and mirth, and sport, and pleasure must be buried at last.

Direct. VII. Lastly, be still sensible that flesh is the grand enemy of your souls, and flesh-pleasing the greatest hinderance of your salvation. The devil's enmity and the world's are both but subordinate to this of the flesh: for its pleasure is the end, and the world's and Satan's temptations are both but the means to attain it. Besides the malignity opened before, consider,

The enmity of the flesh.

1. How contrary a voluptuous life is to the blessed example of our Lord, and of his servant Paul, and all the apostles! Paul tamed his body and brought it into subjection, lest, having preached to others, himself

should be a cast-away, 1 Cor. ix. 27. And all that are Christ's have crucified the flesh, with the affections and lusts thereof, Gal. v. 24. This was signified in the ancient manner of baptizing, (and so is still by baptism itself,) when they went over head in the water and then rose out of it, to signify that they were dead and buried with Christ, Rom. vi. 3, 4, and rose with him to newness of life. This is called our being "baptized into his death;" and seems the plain sense of 1 Cor. xv. 29, of being "baptized for the dead;" that is, "for dead" to show that we are dead to the world, and must die in the world, but shall rise again to the kingdom of Christ, both of grace and glory.

2. Sensuality showeth that there is no true belief of the life to come, and proveth, so far as it prevaileth, the absence of all grace.

3. It is a homebred, continual traitor to the soul; a continual tempter, and nurse of all sin; the great withdrawer of the heart from God; and the common cause of apostasy itself: it still fighteth against the Spirit, Gal. v. 17; and is seeking advantage from all our liberties, Gal. v. 13; 2 Pet. ii. 10.

4. It turneth all our outward mercies into sin, and strengtheneth itself against God by his own benefits.

5. It is the great cause of our afflictions; for God will not spare that idol which is set up against him: flesh rebelleth, and flesh shall suffer.

6. And when it hath brought affliction, it is most impatient under it, and maketh it seem intolerable. A flesh-pleaser thinks he is undone, when affliction depriveth him of his pleasure.

7. Lastly, it exceedingly unfitteth men for death; for then flesh must be cast into the dust, and all its pleasure be at an end. Oh doleful day to those that had their good things here, and their portion in this life! when all is gone that ever they valued and sought; and all the true felicity lost, which they brutishly contemned! If you would joyfully then bear the dissolution and ruin of your flesh, oh master it, and mortify it now. Seek not the ease and pleasure of a little walking, breathing clay, when you should be seeking and foretasting the everlasting pleasure. Here lieth your danger and your work. Strive more against your own flesh, than against all your enemies in earth and hell: if you be saved from this, you are saved from them all. Christ suffered in the flesh, to tell you that it is not pampering, but suffering, that your flesh must expect, if you will reign with him.

CHAPTER V.

FURTHER SUBORDINATE DIRECTIONS, FOR THE NEXT GREAT DUTIES OF RELIGION; NECESSARY TO THE RIGHT PERFORMANCE OF THE FORMER.[280]

Directions for redeeming or well improving Time.

Time being man's opportunity for all those works for which he liveth, and which his Creator doth expect from him, and on which his endless life dependeth, the redeeming or well improving of it must needs be of most high importance to him; and therefore it is well made by holy Paul the great mark to distinguish the wise from fools; Eph. v. 15, 16, "See then that you walk circumspectly, not as fools, but as wise, redeeming the time;" so Col. iv. 5. I shall therefore give you special directions for it, when I have first opened the nature of the duty to you, and told you what is meant by time, and what by redeeming it.

What is meant by time.

Time, in its most common acceptation, is taken generally for all that space of this present life which is our opportunity for all the works of life, and the measure of them. Time is often taken more strictly, for some special opportunity which is fitted to a special work, which we call the season or the fittest time: in both these senses time must be redeemed.

What are the special seasons of duty.

As every work hath its season which must be taken, Eccles. iii. 1; so have the greatest works assigned us for God and our souls, some special seasons besides our common time. 1. Some times God hath fitted by nature for his service. So the time of youth, and health, and strength is specially fitted for holy works. 2. Some time is made specially fit by God's institution; as the Lord's day above all other days. 3. Some time is made fit by governors' appointment: as the hour of public meeting for God's worship; and lecture days; and the hour for family worship, which every master of a family may appoint to his own household. 4. Some time is made fit by the temper of men's bodies: the morning hours are the best to most, and to some rather the evening; and to all, the time when the body is freest from pain and disabling weaknesses. 5. Some time is made fit by the course of our necessary, natural, or civil business; as the day is fitter than the sleeping time of the night, and as that hour is the fittest wherein our other employments will least disturb us. 6. Some time is made fit by a special shower of mercy, public or private; as when we dwell in godly families, among the most exemplary, helpful company, under the most lively, excellent means, the faithfulest pastors, the profitablest teachers, the best masters or parents, and with faithful friends. 7. Some time is made fit by particular acts of Providence: as a funeral sermon at the death of any near us; as the presence of some able minister or private christian, whose company we cannot ordinarily have; or a special leisure, as the eunuch had to read the Scripture in his chariot, Acts viii. 8. And some time is made specially fit, by the special workings of God's Spirit upon the heart; when he more than ordinarily illuminateth, teacheth, quickeneth, softeneth, humbleth, comforteth, exciteth, or confirmeth. As time in general, so specially these seasons, must be particularly improved for their several works: we must take the wind and tide while we may have it, and be sure to strike while the iron is hot. 9. And some time is made fit by others' necessities, and the call of God: as it is the time to relieve the poor when they ask, or when they are most in

want; or to help our neighbour, when it will do him most good; to visit the sick, the imprisoned, and afflicted, in the needful season, Matt. xxv. Thus are the godly like trees planted by the river side, which bring forth fruit in their season, Psal. i. 3. So to speak in season to the ignorant and ungodly for their conversion, or to the sorrowful for their consolation, Isa. l. 4. 10. Our own necessity also maketh our seasons: so the time of age and sickness is made by necessity the season of our special repentance and preparation for death and judgment. 11. The present time is commonly made our season, through the uncertainty of a fitter, or of any more. Prov. iii. 27, 28, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee." Eccles. xi. 2, "Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Prov. xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Gal. vi. 10, "As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith." These are our special seasons.

What redeeming time supposeth.

To redeem time supposeth, 1. That we know what we have to do with time, and on what we ought to lay it out; and of how great worth the things are for which we must redeem it. 2. That we highly value time in order to this necessary work. 3. That we are sensible of the greatness of our sin and loss, in our negligent or wilful losing so much as we have done already. 4. That we know the particular season of each duty. 5. And that we set less by all that which we must part with in our redeeming time, than we do by time itself, and its due ends: or else we will not make the bargain.

What it containeth.

And as these five things are presupposed, so these following are contained in our redeeming time. 1. To redeem time is to see that we cast none of it away in vain; but use every minute of it as a most precious thing, and spend it wholly in the way of duty. 2. That we be not only doing good, but doing the best and greatest good which we are able and have a call to do. 3. That we do not only the best things, but do them in the best manner and in the greatest measure, and do as much good as possibly we can. 4. That we watch for special opportunities. 5. That we presently take them when they fall, and improve them when we take them. 6. That we part with all that is to be parted with, to save our time. 7. And that we forecast the preventing of impediments, and the removal of our clogs, and the obtaining of all the helps to expedition and success in duty. This is the true redeeming of our time.

To what uses time must be redeemed.

The ends and uses which time must be redeemed for are these: 1. In general, and ultimately, it must be all for God. Though not all employed directly upon God, in meditating of him, or praying to him; yet all must be laid out for him, immediately or mediately: that is, either in serving him, or in preparing for his service; in mowing, or in whetting; in travelling, or in baiting to fit us for travel. And so our time of sleep, and feeding, and needful recreation is laid out for God. 2. Time must be redeemed, especially for works of public benefit; for the church and state; for the souls of many; especially by magistrates and ministers, who have special charge and opportunity; who "must spend and be spent" for the people's sakes, though rewarded with ingratitude and contempt, 2 Cor. xii. 14, 15. 3. For your own souls, and your everlasting

life: for speedy conversion without delay, if you be yet unconverted; for the killing of every soul-endangering sin without delay; for the exercise and increase of young and unconfirmed grace, and the growth of knowledge; for the making sure our calling and election; and for the storing up provisions of faith, and hope, and love, and comfort against the hour of suffering and of death.

4. We must redeem time for the souls of every particular person, that we have opportunity to do good to; especially for children, and servants, and others whom God hath committed to our trust. 5. For the welfare of our own bodies, that they may be serviceable to our souls. 6. And lastly, for the bodily welfare of others. And this is the order in which those works lie, for which and in which our time must be redeemed.

From what and at what price it must be redeemed.

The price that time must be redeemed with, is, 1. Above all, by our utmost diligence: that we be still doing, and put forth all our strength, and run as for our lives; and whatever our hand shall find to do, that we do it with our might, remembering that there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go, Eccl. ix. 10. Our sluggish ease is an easy price to be parted with for precious time. To redeem it, is not to call back time past; nor to stop time in its hasty passage; nor to procure a long life on earth: but to save it, as it passeth, from being devoured and lost, by sluggishness and sin. 2. Time must be redeemed from the hands, and by the loss of sinful pleasures, sports, and revellings, and all that is of itself or by accident unlawful; from wantonness, and licentiousness, and vanity. Both these are set together, Rom. xiii. 11-14, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." 3. Time must be redeemed from things indifferent and lawful at another time, when things necessary do require it. He that should save men's lives, or quench a fire in his house, or provide for his family, or do his master's work, will not be excused if he neglect it, by saying, that he was about an indifferent or a lawful business. Natural rest and sleep must be parted with for time, when necessary things require it. Paul preached till midnight being to depart on the morrow, Acts xx. 7. The lamenting church calling out for prayer saith, "Arise, cry out in the night: in the beginning of the watches pour out thy heart like water before the face of the Lord," Lam. ii. 19. Cleanthes' lamp must be used by such, whose sun-light must be otherwise employed. 4. Time must be redeemed from worldly business and commodity, when matters of greater weight and commodity do require it. Trades, and plough, and profit must stand by, when God calls us (by necessity or otherwise) to greater things. Martha should not so much as trouble herself in providing meat for Christ and his followers to eat, when Christ is offering her food for her soul, and she should with Mary have been hearing at his feet, Luke x. 42. Worldlings are thus called by him, Isa. lv. 1-3, "Ho every one that thirsteth, come ye to the waters. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." 5. Time must be redeemed from smaller duties, which in their

season must be done, as being no duties, when they hinder greater duty which should then take place. It is a duty in its time and place to show respect to neighbours and superiors, and to those about us, and to look to our family affairs; but not when we should be at prayer, to God, or when a minister should be preaching, or at his necessary studies. Private prayer and meditation, and visiting the sick, are duties; but not when we should be at church, or about any greater duty which they hinder.

Tit. 1. *The Directions contemplative for redeeming Time.*

Direct. I. Still keep upon thy heart, by faith and consideration, the lively sense of the greatness and absolute necessity of that work, which must command thy time; remembering who setteth thee on work, and on what a work he sets thee, and on what terms, and what will be the end. It is God that calleth thee to labour; and wilt thou stand still or be doing other things, when God expecteth duty from thee? Moses must go to Pharaoh when God bids him go; Jonah must go to Nineveh when God bids him go; yea, Abraham must go to sacrifice his son when God bids him go. And may you go about your fleshly pleasures, when God commandeth you to his service? He hath appointed you a work that is worth your time and all your labour; to know him, and serve him, and obey him, and to seek everlasting life! How diligently should so excellent a work be done! and so blessed, and glorious a Master be served! especially considering the unutterable importance of our diligence! we are in the race appointed us by our Maker, and are to run for an immortal crown. It is heaven that must be now won or lost: and have we time to spare in such a race? We are fighting against the enemies of our salvation; the question is now to be resolved, whether the flesh, the world, and the devil, or we, shall win the day, and have the victory. And heaven or hell must be the issue of our warfare: and have we time to spare in the midst of such a fight? when our very loss of time is no small part of the enemy's conquest? Our most wise, omnipotent Creator hath been pleased to make this present life to be the trying preparation for another, resolving that it shall go with us all for ever, according to our preparations here: and can we play and loiter away our time, that have such a work as this to do? O miserable, senseless souls! do you believe indeed the life everlasting, and that all your lives are given you now, to resolve the question whether you must be in heaven or hell for ever? Do you believe this? Again I ask you, do you believe this? I beseech you, ask your consciences over and over, whether you do indeed believe it? Can you believe it, and yet have time to spare? What! find time to play away, and game away, and idle and prate away, and yet believe that this very time is given you to prepare for life eternal? and that salvation or damnation lieth on the race which now, even now, you have to run? Is not such a man a monster of stupidity? If you were asleep, or mad, it were the more excusable to be so senseless: but to do thus awake, and in your wits! Oh where are the brains of those men, and of what metal are their hardened hearts made, that can idle and play away that time, that little time, that only time, which is given them for the everlasting saving of their souls! Verily, sirs, if sin had not turned the ungodly part of the world into a bedlam, where it is no wonder to see a man out of his wits, people would run out with wonder into the streets to see such a monster as this, as they do to see mad-men in the country where they are rare; and they would call to one another, Come and see a man, that can trifle and sport away his time, as he is going to eternity, and is ready to enter into

another world! Come and see a man that hath but a few days to win or lose his soul for ever in, and is playing it away at cards or dice, or wasting it in doing nothing! Come and see a man that hath hours to spare, and cast away upon trifles, with heaven and hell before his eyes. For thy soul's sake, consider and tell thyself, if thy estate in the world did lie upon the spending of this day or week, or if thy life lay on it, so that thou must live or die, or be poor or rich, sick or well, as thou spendest it, wouldst thou then waste it in dressings, or compliment, or play? and wouldst thou find any to spare upon impertinent triflings? Or rather wouldst thou not be up betimes, and about thy business, and turn by thy games, and thy diverting company, and disappoint thy idle visitors, and let them find that thou art not to be spoken with, nor at leisure to do nothing, but wilt rather seem uncivil and morose, than be undone! And wouldst thou do thus for a transitory prosperity or life, and doth not life eternal require much more? Will thy weighty business in the world resolve thee, to put by thy friends, thy play-fellows and sports, and to shake off thy idleness? and should not the business of thy salvation do it? I would desire no more to confute the distracted time-wasters, when they are disputing for their idle sports and vanities, and asking, what harm is in cards, and dice, and stage-plays, or tedious feasts or complimenting, adorning idleness, than if I could help them to one sight of heaven and hell, and make them well know what greater business they have to do, which is staying for them while they sleep or play. If I were just now in disputing the case with an idle lady, or a sensual belly-slave or gamester, and he were asking me scornfully, what hurt is in all this? if one did but knock at his door and tell him, the king is at the door and calls for you, it would make him to cast away his game and his dispute: or if the house were on fire, or a child fallen into the fire or water, or thieves breaking in upon them, it would make the ladies cast by the other lace or riband? Or if there were but a good bargain or a lordship to be got, they could be up and going, though sports and game and gaudery were cast off: and yet the foresight of heaven and hell, though one of them is even at the door, will not do as much with them; because heaven is as nothing to an unbeliever, or an inconsiderate, senseless wretch; and as it is nothing to them when it should move them, it shall be nothing to them when they would enjoy it. Say not, recreation must be used in its season: I know that necessary whetting is no letting: but God and thy own conscience shall tell thee shortly, whether thy recreations, feastings, long dressings, and idleness, were a necessary whetting or refreshment of thy body, to fit it for that work which thou wast born and livest for; or whether they were the pastimes of a voluptuous, fleshly brute, that lived in these pleasures for the love of pleasure. Verily, if I looked but on this one unreasonable sin of time-wasting, it would help me to understand the meaning of Luke xv. 17, Εις ἑαυτον ελθων, that the prodigal is said to come to himself; and that conversion is the bringing a man to his wits.

Direct. II. Be not a stranger to the condition of thy own soul, but look home till thou art acquainted what state it is in, and what it is in danger of, and what it wanteth, and how far thou art behindhand in thy provisions for immortality: and then be an idle time-waster if thou canst. Could I but go down with thee into that dungeon heart of thine, and show thee by the light of truth what is there; could I but let in one convincing beam from heaven, which might fully show thee what a condition thou art in, and what thou hast to do with thy remaining time; I should have no need to dispute thee out of thy childish fooleries, nor to bid thee be up and doing for thy soul, any more than to bid thee stir if a bear were at thy back, or

the house in a flame about thy ears. Alas, our ordinary time-wasters are such, as are yet unconverted, carnal wretches, and are all the while in the power of the devil, who is the chief master of the sport, and the greatest gainer. They are such as are utter strangers to the regenerating, sanctifying work of the Holy Ghost; and are yet unjustified, and under the guilt of all their sins, and certain to be with devils in hell for ever, if they die thus before they are converted! (This is true, sinner, and thou wilt shortly find it so, by grace or vengeance, though thy blind and hardened heart now rise against the mention of it!) And is this a case for a man to sit at cards and dice in, or to sport and swagger in? The Lord have mercy on thee, and open thy eyes before it is too late, or else thy conscience will tell thee for ever in another manner than I am telling thee now, that thou hadst need to have better improved thy time, and hadst greater things to have spent it in. What! for a man in thy case, in an unrenewed, unsanctified, unpardoned state, to be thus casting away that little time, which all his hopes lie on! and in which, if ever, he must be recovered, and saved! O Lord, have mercy on such senseless souls, and bring them to themselves before it be too late! I tell thee, man, an enlightened person, that understandeth what it is, and hath escaped it, would not for all the kingdoms of the world, be a week or a day in thy condition, for fear lest death cut off his hopes and shut him up in hell that very day. He durst not sleep quietly in thy condition a night, lest death should snatch him away to hell; and canst thou sport and play in it, and live securely in a sensual course? Oh what a thing is it to be hoodwinked in misery, and to be led asleep to hell! Who could persuade men to live thus awake, and go dancing to hell with their eyes open! Oh! if we should imagine a Peter or a Paul, or any of the blessed, to be again brought into such a case as one of these unsanctified sinners, and yet to know what now they know! What would they do? would they feast, and game, and play, and trifle away their time in it? or would they not rather suddenly bewail their former mispent time, and all their sins, and cry day and night to God for mercy, and fly to Christ, and spend all their time in holiness and obedience to God! Alas, poor sinner, do but look into thy heart, and see there what thou hast yet to do (of greater weight than trimming and playing): I almost tremble to think and write what a case thou art in, and what thou hast to do, while thou livest as if thou hadst time to spare! If thou know not, I will tell thee, and the Lord make thee know it: thou hast a hardened heart to be yet softened; and an unbelieving heart to be brought to a lively, powerful belief of the word of God and the unseen world: thou hast an unholy heart and life to be made holy, if ever thou wilt see the face of God, Heb. xii. 14; Matt. xviii. 3; John iii. 3, 5, 6. Thou hast a heart full of sins to be mortified and subdued: and an unreformed life to be reformed; (and what abundance of particulars do these generals contain!) Thou hast a pardon to procure through Jesus Christ, for all the sins that ever thou didst commit, and all the duties which ever thou didst omit: thou hast an offended God to be reconciled to, and for thy estranged soul to know as thy Father in Jesus Christ! What abundance of Scripture truths hast thou to learn which thou art ignorant of! How many holy duties, as prayer, meditation, holy conference, &c. to learn which thou art unskilful in! and to perform when thou hast learned them! How many works of justice and charity to men's souls and bodies hast thou to do! How many needy ones to relieve as thou art able! and the sick to visit, and the naked to clothe, and the sad to comfort, and the ignorant to instruct, and the ungodly to exhort! Heb. iii. 13; x. 25; Eph. iv. 29. What abundance of duty hast thou to perform in thy relations! to parents or children, to husband or wife, as a master or a servant, and the rest! Thou little knowest what sufferings thou hast to prepare for. Thou hast faith, and love, and repentance, and patience, and all

God's graces, to get and to exercise daily, and to increase. Thou hast thy accounts to prepare, and assurance of salvation to obtain, and death and judgment to prepare for. What thinks thy heart of all this work? Put it off as lightly as thou wilt, it is God himself that hath laid it on thee, and it must be done in time, or thou must be undone for ever! And yet it must not be thy toil, but thy delight: this is appointed thee for thy chiefest recreation. Look into the Scripture and into thy heart, and thou wilt find that all this is to be done. And dost thou think in thy conscience, that this is not greater business than thy gaudy dressings, thy idle visits, or thy needless sports? which is more worthy of thy time?

Direct. III. Remember how gainful the redeeming of time is, and how exceeding comfortable in the review! In merchandise, or any trading, in husbandry, or any gaining course, we use to say of a man that hath grown rich by it, that he hath made use of his time. But when heaven, and communion with God in the way, and a life of holy strength and comfort, and a death full of joy and hope is to be the gain, how cheerfully should time be redeemed for these! If it be pleasant for a man to find himself thrive and prosper in any rising or pleasing employment, how pleasant must it be continually to us, to find that in redeeming time the work of God and our souls do prosper! Look back now on the time that is past, and tell me which part is sweetest to thy thoughts? However it be now, I can tell thee, at death, it will be an unspeakable comfort, to look back on a well-spent life; and to be able to say in humble sincerity, My time was not cast away on worldliness, ambition, idleness, or fleshly vanities or pleasures; but spent in the sincere and laborious service of my God, and making my calling and election sure, and doing all the good to men's souls and bodies that I could do in the world: it was entirely devoted to God and his church, and the good of others and my soul. What a joy is it when, going out of the world, we can in our place and measure say with our blessed Lord and pattern, John xvii. 4, 5, "I have glorified thee on earth: I have finished the work which thou gavest me to do: and now, O Father, glorify me with thyself." Or as Paul, 2 Tim iv. 6-8, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give." And, 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation in the world." It is a great comfort in sickness to be able to say with Hezekiah, Isa. xxxviii. 3, "Remember now, O Lord, I beseech thee, how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy sight." Oh! time well spent is a precious cordial to a soul that is going to its final sentence, and is making up its last and general accounts: yea, the reviews of it will be joyful in heaven: which is given, though most freely by the covenant antecedently, yet as a reward by our most righteous Judge, when he comes to sentence men according to that covenant.

Direct. IV. Consider on the contrary how sad the review of ill-spent time is, and how you will wish you had spent it when it is gone. Hast thou now any comfort in looking back on thy despised hours? I will not so far wrong thy understanding, as to question whether thou know that thou must die. But thy sin alloweth me to ask thee, whether at thy dying hour it will be any comfort to thee to remember thy pastimes? And whether it will then better please thee, to find upon thy account, so many hours spent in doing good to others, and so many in prayer,

and studying the Scriptures and thy heart, and in preparing for death and the life to come; so many in thy calling obediently managed in order to eternity? or to hear, so many hours spent in idleness, and so many in needless sports and plays, hawking and hunting, courting and wantonness; and so many in gathering and providing for the flesh, and so many in satisfying its greedy lusts? Which reckoning doth thy conscience think would be most comfortable to thee at the last? I put it to thy own conscience, if thou wert to die to-morrow, how thou wouldst spend this present day? Wouldst thou spend it in idleness and vain pastimes? Or if thou wert to die this day, where wouldst thou be found, and about what exercises? Hadst thou rather death found thee in a play-house, a gaming-house, an alehouse, in thy fleshly jollity and pleasure? or in a holy walking with thy God, and serious preparing for the life to come? Perhaps you will say, that, if you had but a day to live, you would lay by the labours of your calling, and yet that doth not prove them sinful. But, I answer, there is a great difference between an evil, and a small, unseasonable good. If death found thee in thy honest calling, holily managed, conscience would not trouble thee for it as a sin: and if thou rather choose to die in prayer, it is but to choose a greater duty in its season: but sure thou wouldst be loth on another account to be found in thy time-wasting pleasures! And conscience, if thou have a conscience, would make thee dread it as a sin. Thou wilt not wish at death that thou hadst never laboured in thy lawful calling, though thou wouldst be found in a more seasonable work; but thou wilt wish then, if thou understand thyself, that thou hadst never lost one minute's time, and never known those sinful vanities and temptations which did occasion it. O spend thy time as thou wouldst review it!

Direct. V. Go hear and mark how other men at death do set by time, and how they wish then that they had spent it. It is hardly possible for men in health, especially in prosperity and security, to imagine how precious time appeareth to an awakened, dying man! Ask them then whether life be too long, and men have any time to spare? Ask them then whether slugging or working, playing or praying, be the better spending of our time? Both good and bad, saints and sensualists, do use then to be high esteemers of time. Oh! then what would an ungodly, unprepared sinner give for some of the time which he used before as nothing worth! Then the most holy servants of Christ are sensible how they sinned, in losing any of their time! Oh! then how earnestly do they wish, that they had made much of every minute! and they that did most for God and their souls, that they had done much more! Now if they were to pray over their prayers again, how earnestly would they beg! and how much more good would they do, if time and talents were restored! I knew familiarly a most holy, grave, and reverend divine, who was so affected with the words of a godly woman, who at her death did often and vehemently cry out, O call time again! O call time again! that the sense of it seemed to remain on his heart, and appear in his praying, preaching, and conversation to his death. Now you have time to cast away upon every nothing; but then you will say with David, Psal. lxxxix. 47, "Remember how short my time is." And as "Hagar sat down and wept when her water was spent," Gen. xxi. 15, 16; so then you will lament when time is gone, or just at an end, that you set no more by it while you had it! O sleepy sinner! thy heart cannot now conceive how thou wilt set by time, when thou hearest the physicians say, You are a dead man! and the divine say, You must prepare now for another world! When thy heart saith, All my days are gone: I must live on earth no more! All my preparing time is at an end! Now what is undone must be undone for ever! Oh that thou hadst now but the esteem of time, which thou wilt have then,

or immediately after! Then, O pray for me, that God will recover me and try me once again! Oh then how I would spend my time! And is it not a most incongruous thing to see the same persons now idle and toy away their time, and perhaps think that they do no harm, who know that shortly they must cry to God, Oh for a little more time, Lord, to do the great work that is yet undone; a little more time to make sure of my salvation! May not God then tell you, you had time till you knew not what to do with it. You had so much time that you had many and many an hour to spare for idleness and vanity, and that which you were not ashamed to call pastime.

Direct. VI. Remember also that when judgment comes, God will call you to account, both for every hour of your mispent time, and for all the good which you should have done in all that time, and did it not. If you must give account for every idle word, then sure for every idle hour, Matt. xii. 36. And if we must be judged according to all the talents we have received, and the improvement of them required of us, then certainly for so precious a talent as our time, Matt. xxv. And how should that man spend his time that believeth he must give such account of all? Even to the most just and holy God, who will judge all men according to their works; and cause them all to reap as they have sowed. O spend your time as you would hear of it in judgment!

Direct. VII. Remember how much time you have lost already: and therefore if you are not impenitent, and insensible of your loss, it will provoke you to redeem with the greater diligence the remnant which mercy shall vouchsafe you. How much lost you in childhood, youth, and riper age! how much have you lost in ignorance! how much in negligence! how much in fleshly pleasure and vanity! how much in worldliness, and many other sins! Oh that you knew but what a loss it was, if it had been but one year, or week, or day! Do you think you have spent your time as you should have done; and as beseemed those that had such work to do? If not, do you repent of it, or do you not? If you do not, you have no hope to be forgiven. If you do repent, you will not sure go on to do the same. Who will believe that he repents of gaming, revelling, or other idle loss of time, who doth so still while he professeth to repent? He that hath lost the beginning of the day, must go the faster in the end, if he will perform so great a journey. Can you remember the hours and years that you have mispent, in the follies of childhood, and the vanities of inconsiderate youth, and yet still trifle, and not be provoked by penitent shame and fear, to diligence? Have you not yet cast away enough of such a precious treasure, but you will also vilify the little which remains?

Direct. VIII. Remember the swift and constant motion of your neglected time. What haste it makes! and never stays! That which was here while you spake the last word, is gone before you can speak the next! Whatever you are doing, or saying, or thinking of, it is passing on without delay! It stayeth not while you sleep! Whether you remember, and observe it, and make use of it, or not, it glides away! It stayeth not your leisure! It hasteth as fast while you play, as while you work; while you sin, as when you repent! No monarch so potent as to command it a moment to attend his will! We have no more Joshuas to stop the sun. It is above the jurisdiction of the princes of the earth: it will not hear them if they command or request it to delay its haste but the smallest moment! Crowns and kingdoms would be no price, to hire it to loiter but while you draw another breath! Your lives are not like the clothes of the Israelites in the wilderness, that wax not old; but like the provisions of the Gibeonites, worn

and wasted while you are passing but a little way! And is time so swift, and you so slow? Will you stand still and see it pass away, as if you had no use for it; no work to do; nor any account to give?

Direct. IX. Consider also, how unrecoverable time is when it is past. Take it now, or it is lost for ever. All the men on earth, with all their power, and all their wit, are not able to recall one minute that is gone! All the riches in this world cannot redeem it, by reversing one of those hours or moments, which you so prodigally cast away for nothing. If you would cry and call after it till you tear your hearts, it will not return. Many a thousand have tried this by sad experience, and have cried out too late, Oh that we had now that time again which we made so light of! But none of them did ever attain their wish! No more will you. Take it therefore while you have it. It is now as liberal to the poorest beggar as to the greatest prince! Time is as much yours as his. Though in your youth and folly you spend as out of the full heap, as if time would never have an end, you shall find it is not like the widow's oil, or the loaves and fishes, multiplied by a miracle; but the hour is at hand, when you will wish you had gathered the fragments and the smallest crumbs, that nothing of so precious a commodity had been lost; even the little minutes, which you thought you might neglect and be no losers. Try whether you can stop the present moment, or recall that which is gone by already, before you vilify or loiter away any more; lest you repent too late.

Direct. X. Think also how exceeding little time thou hast, and how near thou alway standest to eternity.[281] Job vii. 1, "Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling?" Job xiv. 1, 2, "Man that is born of a woman is of few days and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not." Job ix. 25, 26, "Now my days are swifter than a post: they flee away: they see no good: they are passed away as the swift ships, as the eagle that hasteth to the prey." Oh, what is this inch of hasty time! How quickly will it all be gone! Look back on all the time that is past: if thou have lived threescore or fourscore years, what is it now? Doth it not seem as yesterday since thou wast a child? Do not days and nights wheel on apace? O man! how short is thy abode on earth! How small a time will leave thee in eternity! What a small and hasty moment will bring thee to the state in which thou must remain for ever! Every night is as the death or end of one of the few that are here alloted thee. How little a while is it till thy mortal sickness!—till thou must lie under languishing decays and pain!—till thy vital powers shall give up their office, and thy pulse shall cease, and thy soul shall take its silent, undiscerned flight, and leave thy body to be hid in darkness, and carried by thy friends to the common earth! How short a time is it betwixt this and the digging of thy grave!—betwixt thy pleasures in the flesh, and thy sad farewell, when thou must say of all thy pleasures, They are gone!—betwixt thy cares and businesses for this world, and thy entrance into another world, where all these vanities are of no esteem! How short is the time between thy sin, and thy account in judgment!—between the pleasure and the pain!—and between the patient holiness of the godly, and their full reward of endless joys! And can you spare any part of so short a life? Hath God allotted you so little time, and can you spare the devil any of that little? Is it not all little enough for so great a work, as is necessary to your safe and comfortable death? O remember, when sloth or pleasure would have any, how little you have in all!—and out of how small a stock you spend!—how little you have for the one thing necessary!—the

providing for eternal life!—and how unseasonable it is to be playing away time, so near the entrance into the endless world!

Direct. XI. Remember also how uncertain that little time is, which you must have. As you know it will be short, so you know not how short. You never yet saw the day or hour, in which you were sure to see another. And is it a thing becoming the reason of a man, to slug or cast away that day or hour, which for aught he knows may be his last? You think that though you are not certain, yet you are likely to have more: but nothing that is hazardous should be admitted in a business of such moment. Yea, when the longest life is short; and when so frail a body, liable to so many hundred maladies and casualties, and so sinful a soul, do make it probable, as well as possible, that the thread of thy life should be cut off ere long, even much before thy natural period; when so many score at younger years do come to the grave, for one that arriveth at the ripeness of old age; is not then the uncertainty of thy time a great aggravation of the sinfulness of thy not redeeming it? If you were sure you had but one year to live, it would perhaps make you so wise, as to see that you had no time to spare. And yet do you waste it, when you know not that you shall live another day? Many a one is this week trifling away their time, who will be dead the next week; who yet would have spent it better if they had thought but to have died the next year. O man! what if death come before thou hast made thy necessary preparation? Where art thou then? When time is uncertain as well as short, hast thou not work enough of weight to spend it on? If Christ had set thee to attend and follow him in greatest holiness a thousand years, shouldst thou not have gladly done it? And yet canst thou not hold out for so short a life? Canst thou not watch with him one hour? He himself was provoked by the nearness of his death, to a speedy despatch of the works of his life. And should not we? Matt. xxvi. 18, He sendeth to prepare his last communion-feast with his disciples, thus: "My time is at hand: I will keep the passover at thy house with my disciples." And Luke xxii. 15, "With desire have I desired to eat this passover with you before I suffer." So should you rather say, My time is short; my death is at hand; and therefore it concerneth me to live in the knowledge and communion of God, before I go hence into his presence; especially when, as Eccles. ix. 12, "Man knoweth not his time." Many thousands would have done better in their preparations, if they had known the period of their time. Matt. xxiv. 43, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up: therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Mark xiii. 33, "Take ye heed, watch and pray; for ye know not when the time is."

Direct. XII. Never forget what attendance thou hast whilst thou art idling or sinning away thy time; how the patience and mercy of God are staying for thee; and how sun and moon and all the creatures are all the while attending on thee. And must God stand by, while thou art yet a little longer abusing and offending him? Must God stay till thy cards, and dice, and pride, and worldly, unnecessary cares will dismiss thee, and spare thee for his service? Must he wait on the devil, the world, and the flesh, to take their leavings, and stay till they have done with thee? Canst thou marvel if he make thee pay for this? if he turn away, and leave thee to spend thy time in as much vanity and idleness as thou desirest? Must God and all his creatures wait on a careless sinner, while he is at his fleshly pleasures? Must life and time be continued to him, while he is doing nothing that is worthy of his life and time? "The long-

suffering of God did wait on the disobedient in the days of Noah," 1 Pet. iii. 20; but how dear did they pay for the contempt of this forbearance!

Direct. XIII. Consider soberly of the ends for which thy life and time are given thee by God. God made not such a creature as man for nothing; he never gave thee an hour's time for nothing. The life and time of brutes and plants are given them to be serviceable to thee; but what is thine for? Dost thou think in thy conscience that any of thy time is given thee in vain? When thou art slugging, or idling, or playing it away, dost thou think in thy conscience that thou art wisely and honestly answering the ends of thy creation, and redemption, and hourly preservation? Dost thou think that God is so unwise, or disregardful of thy time and thee, as to give thee more than thou hast need of? Thou wilt blame thy tailor if he cut out more cloth than will make thy garments meet for thee, and agreeable to thy use: and thou wilt blame thy shoemaker, if he make thy shoes too big for thee: and dost thou think that God is so lavish of time, or so unskilful in his works of providence, as to cut thee out more time, than the work which he hath cut thee out requireth? He that will call thee to a reckoning for all, hath certainly given thee none in vain. If thou canst find an hour that thou hast nothing to do with, and must give no account for, let that be the hour of thy pastime. But if thou knewest thy need, thy danger, thy hopes, and thy work, thou wouldst never dream of having time to spare. For my own part, I must tell thee, if thou have time to spare, thy case is very much different from mine. It is the daily trouble and burden of my mind, to see how slowly my work goes on, and how hastily my time; and how much I am like to leave undone which I would fain despatch! How great and important businesses are to be done, and how short that life is like to be, in which they must be done, if ever! Methinks if every day were as long as ten, it were not too long for the work which is every day before me, though not incumbent on me as my present duty, (for God requireth not impossibilities,) yet exceeding desirable to be done. It is the work that makes the time a mercy; the time is for the work. If my work were done, which the good of the church and my soul requireth, what cause had I to be glad of the ending of my time, and to say with Simeon, "Lord, now lettest thou thy servant depart in peace." Remember then that God never gave thee one minute to spend in vain; but thy very ease, and rest, and recreations must be but such and so much as fit thee for thy work; and as help it on, and do not hinder it. He redeemed and preserveth us, that we "might serve him in holiness and righteousness before him all the days of our lives," Luke i. 74, 75.

Direct. XIV. Remember still, that the time of this short, uncertain life is all that ever you shall have, for your preparation for your endless life. When this is spent, whether well or ill, you shall have no more. God will not try those with another life on earth, that have cast away and mispent this.[282] There is no returning hither from the dead, to mend that which here you did amiss. What good you will do, must now be done; and what grace you would get, must now be got; and what preparation for eternity you will ever make, must now be made! 2 Cor. vi. 2, "Behold, now is the accepted time! Behold, now is the day of salvation." Heb. iii. 7, 13, "Wherefore, as the Holy Ghost saith, To-day if you will hear his voice, harden not your hearts. But exhort one another daily, while it is called to-day, lest any of you be hardened by the deceitfulness of sin." Have you but one life here to live, and will you lose that one, or any part of it? Your time is already measured out: the glass is turned upon you. Rev. x. 5, 6, "And the angel—lifted up his hand to heaven, and sware by him that liveth for ever and ever, that time

should be no longer." Therefore "whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," Eccles. ix. 10. What then remaineth, but that "the time being short, and the fashion of these things passing away," you use the world as if you used it not, and redeem this time for your eternal happiness, 1 Cor. vii. 29.

Direct. XV. Remember still that sin and Satan will lose no time; and therefore it concerneth you to lose none. "The devil your adversary goeth about like a roaring lion, seeking whom he may devour," 1 Pet. v. 8. "Be sober" therefore and "vigilant to resist him," ver. 7, 9. If he be busy, and you be idle, if he be at work in spreading his nets, and laying his snares for you, and you be at play and do not mind him, it is easy to foretell you what will be the issue. If your enemies be fighting, while you sit still or sleep, it is easy to prognosticate who will have the victory. The weeds of corruption are continually growing; sin, like a constant spring, is still running; the world is still enticing; and the flesh is still inclining to its prohibited delights. None of these enemies will make a truce or a cessation with you, to sit as long as you sit still. So far are they from forbearing you, while you are idle, or gratifying the flesh, that even this is the fruit and evidence of their industry and success. Lose no time then, and admit of no interruptions of your work, till you can persuade your enemies to do the like.

Direct. XVI. Consider what a senseless contradiction it is of you, to over-love your lives, and yet to cast away your time. What is your time but the duration of your lives? You are loth to die, and loth your time should be at an end; and yet you can as prodigally cast it away, as if you were weary of it, or longed to be rid of it. Is it only the last hours that you are loth to lose? Are not the middle parts as precious, and to be spared and improved? Or is it only to have time, and not to use it, that you desire? No means are good for any thing, but to further the attainment of the end: it is not good to you, if it do you no good. To have food or raiment without any use of them, is as bad as not to have them. If you saw a man tremble with fear lest his purse be taken from him, and yet take out his money himself, and cast it away, or give it all for a straw or feather, what would you think of that man's wit? And do not you do the like and worse, when you are afraid lest death should end your time, and yet you yourselves will idle it away, and play it away, and give it for a little worldly pelf? But I know how it is with you: it is for the present pleasure of the flesh, and for the sweetness of life itself, that you value life, and are so loth to die, and not for any higher ends: but this is to be brutish, and to unman yourselves, and simply to vilify your lives, while you idolize them. Such mad contradictions sin infers. You make your life your ultimate end, and desire to live but for life itself, or the pleasures of life, and so you make it instead of God and heaven, which should be intended as your proper end: and yet while you refer it not to these higher ends, and use it but for the present pleasure, you vilify yourselves and it, as if man did differ from a dog or other brute, but in some poor degree of present pleasure.

Direct. XVII. Consider that in your loss of time, you lose all the mercies of that time. For time is pregnant with great, invaluable mercies. It is the cabinet that containeth the jewels. If you throw away the purse, you throw away the money that is in it. O what might you get in those precious hours which you cast away! How much better a treasure than money might you win! How much sweeter a pleasure than all your games and sports might you enjoy! You might be soliciting God for life eternal. You might be using and increasing grace. You might

be viewing by faith the blessed place and company in which you may abide for ever. All this, and more, you are losing while you are losing time. You choose as a pleasure that heavy curse, Lev. xxvi. 20, "Your strength shall be spent in vain." Why do you not also take it for a pleasure, to cast away your gold or health? I tell you, a very little time is worth a great deal of gold and silver. You cast away a more precious commodity.

Direct. XVIII. Think seriously how Christ, and his apostles, and holiest servants in all ages spent their time. They spent it in praying, and preaching, and holy conference, and in doing good, and in the works of their outward callings in subserviency to these: but not in cards, or dice, or dancing, or stage-plays, or pampering the flesh, nor in the pursuit of the profits and honours of the world. I read where Christ was "all night in praying," Luke vi. 12, but not where he spent an hour in playing. I know you will say, that you expect not to reach their degree of holiness. But let me remember you, that he is not sincere that desireth not to be perfect. And that he is graceless, who wilfully keepeth any beloved sin, which he had not rather be delivered from; and that wilfully refuseth any duty, and had not rather perform it as he ought. And that you are the more needy, though Christ, and his apostles, and servants, were the more holy. And that the poor have more need to beg, and work, and be sparing of what they have, than the rich. And therefore, if Christ and his holiest servants were sparing of their time, and spent it in works of holiness and obedience, have not you greater need to do so than they? Have not you more need to pray, and learn God's word, and prepare for death, than Christ and his apostles? Are you not more behindhand, as having lost much time? Let your wants instruct you.

Direct. XIX. Forget not that a spending time may come, when you will think all too little, that now you can provide, by the most diligent redeeming of your time. If a garrison expect a siege, so sharp and long as will spend up their provisions, they will prepare accordingly, that they perish not by famine. Temptations may be stronger, and then you will find that you should now have gathered strength to overcome them, and have bestirred you in the getting day, that you might be able to stand in the evil day, Eph. vi. 13. It is those that now loiter and lose their time, and gather not knowledge and strength of grace, who fall in trial: when sufferings for righteousness' sake, shall be as a siege to you, and when poverty, wrongs, provocations, sickness, and the face of death, shall be as a siege to you, then you will find all your faith, and hope, and love, and comfort to be too little; and then you will wish that you had now bestirred you, and laid in better provision, and "laid up a good foundation or treasure in store for the time to come," 1 Tim. vi. 19.

Direct. XX. Lastly, forget not how time is esteemed by the damned, whose time and hope are gone for ever; and how thou wilt value it thyself if thou sin thy soul into that woeful state. What thinkest thou would those miserable creatures now give (if they had it) but for one day's time, upon those terms of mercy which thou dost now enjoy it?[283] Would they sleep it away, or be at their games and merriments, while God is offering them Christ and grace? Dost thou think they set not a higher price on time and mercy, than sinners upon earth? Doth it not tear their very hearts for ever, to think how madly they consumed their lives, and wasted the only time that was given them to prepare for their salvation? Do those in hell now think them wise, that are idling or playing away their time on earth? Oh no! Their feeling and experience sufficiently confuteth all that time-wasters now plead for their sottish

prodigality. I do not believe that thou canst at once believe the word of God, concerning the state of damned souls, and yet believe that thy idle and vain expense of time, would not vex thy conscience, and make thee even rage against thyself, if ever sin should bring thee thither! O then thou wouldst see, that thou hadst greater matters to have spent thy time in, and that it deserved a higher estimation and improvement. O man! beseech the Lord to prevent such a conviction, and give thee a heart to prize thy time before it is gone; and to know the worth of it, before thou know the want of it.

Tit. 2. *Directions contemplative for redeeming Opportunity.*

Opportunity or season is the flower of time. All time is precious; but the season is most precious. The present time is the season to works of present necessity: and for others, they have all their particular seasons, which must not be let slip.[284]

Direct. I. Remember that it is the great difference between the happy saint and the unhappy world, that one is wise in time, and the other is wise too late. The godly know while knowledge will do good: the wicked know when knowledge will but torment them. All those that you see now so exceedingly contrary in their judgment to the godly, will be of the very same opinion shortly, when it will do them no good. Bear with their difference and contradiction, for it will be but a very little while. There is not one man that now is the furious enemy of holiness, but will confess ere long that holiness was best. Do they now despise it as tedious, fantastical hypocrisy? They will shortly know that it was but the cure of a distracted mind, and the necessary duty to God, which religion and right reason do command. Do they now say of sin, What harm is in it? They will shortly know that it is the poison of the soul, and worse than any misery or death. They will think more highly of the worth of Christ, of the necessity of all possible diligence for our souls, of the preciousness of time, of the wisdom of the godly, of the excellencies of heaven, and of the word of God and all holy means, than any of those do that are now reproached by them, for being of this mind. But what the better will they be for this? No more than Adam for knowing good and evil. No more than it will profit a man when he is dead, to know of what disease he died. No more than it will profit a man to know what is poison, when he hath taken it, and is past remedy. The thief will be wise at the gallows; and the spendthrift prodigal when all is gone. But they that will be safe and happy, must be wise in time. The godly know the worth of heaven, before it is lost; and the misery of damnation, before they feel it; and the necessity of a Saviour, while he is willing to be a Saviour to them; and the evil of sin, before it hath undone them; and the preciousness of time, before it is gone; and the worth of mercy, while mercy may be had; and the need of praying, while praying may prevail. They sleep not till the door is shut, and then knock and cry, Lord, open to us, as the foolish ones, Matt. xxv. They are not like the miserable world, that will not believe, till they come where devils believe and tremble; nor repent, till torment force them to repent. As ever you would escape the dear-bought experience of fools, be wise in time; and leave not conscience to answer all your cries, and moans, and fruitless wishes, with this doleful peal, Too late! too late! Do but know now by an effectual faith, what wicked

men will know by feeling and experience, when it is too late, and you shall not perish. Do but live now as those enemies of holiness will wish that they had lived when it is too late, and you will be happy. Now God may be found: "Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon," Isa. lv. 6, 7. Read but the doleful lamentation of Christ over Jerusalem, Luke xix. 41, 42; and then bethink you, what it is to neglect the season of mercy and salvation: "He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes!"

Direct. II. Remember that the neglecting of the season is the frustrating and destroying of the work. When the season is past, the work cannot be done. If you sow not in the time of sowing, it will be in vain at another time. If you reap not, and gather not in harvest, it will be too late in winter to hope for fruit. If you stay till the tide is gone, or take not the wind that fits your turn, it may be in vain to attempt your voyage. All works cannot be done at all times: Christ himself saith, "I must work while it is day: the night cometh when no man can work," John ix. 4. Say not then, The next day may serve the turn: the next day is for another work; and you must do both.

Direct. III. Consider that if the work should not be impossible, yet it will be difficult out of season; when in its season it might be done with ease. How easily may you swim with the tide; and sail with the wind; and form the iron if you hammer it while it is hot! How easily may many a disease be cured, if it be taken in time, which afterwards is uncurable! How easily may you bend a tender twig, and pluck up a plant, which will neither be plucked up nor bended when it is grown up to be a tree! When you complain of difficulties in religion, bethink you whether your loss of the fittest season, and acquainting yourselves no sooner with God, be not the cause?

Direct. IV. Consider that your work out of season is not so good or acceptable, if you could do it.[285] "Every thing is beautiful in its season," Eccles. iii. 11. To speak a "word in season to the weary," is the skill of the faithful messengers of peace, Isa. 1. 4. When out of season good may be turned into evil. Who will thank you for giving physic, or food, or clothing to the dead? or pitying the poor when it is too late? In time all this may be accepted.

Direct. V. Remember that if thou omit the season, thou art left to uncertainties both for time, and means, and grace. Lose this time, and for aught thou knowest thou losest all. Or if thou have time, it may be curst with barrenness, and never more may fruit grow on it. Preachers may be taken from thee; and gracious company may be taken from thee: helps and means may be turned into hinderances, and opposition, and strong temptations: and then you will find what it was to neglect the season! Or if you have the continuance of all helps and means, how know you that God will set in by his grace, and bless them to you, and move your hearts? He may resolve that if you resist him now, his Spirit shall strive with you no more. If while it is called to-day, you will harden your hearts, he may resolve to leave you to the hardness of Pharaoh, and to get himself a name upon you, and use you as vessels of wrath, prepared by your neglect and obstinacy for destruction.

Direct. VI. Bethink you how all the creatures keep their proper seasons, in the service which God hath appointed them for you.[286] The sun riseth and setteth in its season, and keepeth its diary and annual course, and misseth not a minute. So do the celestial motions. You have day and night, and seed-time and harvest, summer and winter, spring and fall, and all exactly in their seasons. "Yea, the stork in the heavens knoweth her appointed time, and the turtle, and the crane, and the swallow observe the time of their coming: but my people know not the judgment of the Lord," Jer. viii. 7. Shall only man neglect his season?

Direct. VII. Consider how you know and observe the season for your worldly labours, and should you not much more do so in greater things? You will not plough when you should reap; nor do the work of the summer in the winter. You will not lie in bed all day, and go about your business in the night. You will be inquisitive, that you may be skilful in the seasons, for your benefit or safety in the world; and should you not much more be so for a better world? "O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?" Matt. xvi. 3. As at harvest you look for the fruit of your land, so doth God in season expect fruit from you, Mark xii. 2; Luke xx. 10. The "godly" are "like a tree that is planted by the river's side, which bringeth forth its fruit in season," Psal. i. 3. Shall worldlings know their season, and shall not we?

Direct. VIII. Consider how vigilant the wicked are to know and take their season to do evil. And how much more should we be so in doing good! Seducers will take the opportunity to deceive. The thief and the adulterer will take the season of secrecy and darkness. The ambitious and covetous will take the season for profit and preferment. The malicious watch their seasons of revenge. And have we not more need and more encouragement than they? Is it time for them to be building their own houses, and growing great by covetousness and oppression, and is it not time for you to be honouring God, and providing for endless life?[287] They "cannot sleep unless they do evil," Prov. iv. 16; and can you sleep securely while your time passeth away, and your work is undone?

Direct. IX. Remember that the devil watcheth the season of temptation to destroy you. He prevaileth much by taking the time; when he seeth you disarmed, forgetting God, in secure prosperity, fittest to hearken to his temptations. The same temptations out of season might not prevail. And will you let your enemy outdo you?

Direct. X. Consider how earnest you are with God in your necessities and distress, not only to relieve and help you, but to do it speedily and in season.[288] You would rather have him prevent the season, than to let it pass. You are impatient till deliverance come, and can hardly stay the time till it be ripe. When you are in pain and sickness, you would be delivered speedily: you are ready to cry, "How long, Lord, how long?"[289] And as David, "The time, yea, the set time is come," Psal. cii. 13. "Make no longer tarrying, O my God!" Psal. xl. 17. It would not satisfy you if God should say, I will ease you of your pain the next year. Why then should you neglect the time of duty, and use so many delays with God? He giveth you all your mercies in their season; why then do you not in season give up yourselves to his love and service? when you have his promise, that you shall "reap in due season if you do not faint," Gal. vi. 9.

Tit.* 3. *Directions practical for redeeming Time.

Direct. I. The first point in the art of redeeming time, is, to despatch first with greatest care and diligence the greatest works of absolute necessity, which must be done, or else we are undone for ever. First see that the great work of a sound conversion or sanctification be certainly wrought within you. Make sure of your saving interest in Christ: get proof of your adoption and peace with God, and right to everlasting life. Be able to prove to your consciences from the word of God, and from your regenerate, heavenly hearts and lives, that your souls are justified and safe, and may comfortably receive the news of death, whenever it shall be sent to call you hence. And then, when you have done but so much of your work, you will incur no such loss of time, as will prove the loss of your souls or happiness. Though still there is much more work to do, for yourselves and others, yet when this much is soundly done, you have secured the main. If you lose the time in which you should be renewed by the Spirit of Christ, and in which you should lay up your treasure in heaven, you are lost for ever. Be sure therefore that you look first to this: and then if you lose but the time in which you might have grown rich or got preferment, your loss is tolerable; you know the worst of it; you may see to the end of it. Yea, if you lose the time in which you should increase in holiness, and edify others, the loss is grievous; but yet it will not lose you heaven. Therefore, as Solomon directeth the husbandman, "Prepare thy work without and make it fit for thyself in the field; and afterwards build thine house," Prov. xxiv. 27; so I advise you, to see first that the necessary work be done; when that is done, and well done, you may go quietly and cheerfully about the rest: "Seek first the kingdom of God and his righteousness;" oh what a deal is done when this is done!

Direct. II. Learn to understand well the degrees of duties, which is the greater and which the less, that when two seem to require your time at once, you may know which of them to prefer. Not only to know which is simply and in itself the greatest, but which is the greatest for you, and at that season, and as considered in all the circumstances. A great part of the art of redeeming time, consisteth in the wise discerning and performing of this; to give precedency to the greatest duty. He loseth his time, who is getting a penny when he might get a pound; who is visiting his neighbour, when he should be attending his prince; who is weeding his garden, when he should be quenching a fire in his house, though he be doing that which in itself is good. So is he losing his time, who is preferring his body before his soul; or man before God; or indifferent things before necessary; or private duties before public; or less edifying before the more edifying; or sacrifice before necessary mercy. The order of good works I have showed you before, chap. iii. direct. x. which you may peruse.

Direct. III. Be acquainted with the season of every duty, and the duty of each season; and take them in their time. And thus one duty will help on another; whereas misplacing them and disordering them, sets them one against another, and takes up your time with distracting difficulties, and loseth you in confusion. As he that takes the morning hour for prayer, or the fittest vacant hour, shall do it quietly, without the disturbance of his other affairs; when if the season be omitted, you shall scarce at all perform it, or almost as ill as if you did it not at all: so is it in point of conscience, reproof, reading, hearing, meditating, and every duty. A wise and well-skilled christian should bring his matters into such order, that every ordinary duty should know his place, and all should be as the links of one chain which draw on one another; or as the parts of a clock or other engine, which must be all conjunct, and each right placed.

A workman that hath all his tools on a heap or out of place, spends much of the day in which he should be working in looking for his tools; when he that knoweth the place of every one, can presently take it, and lose no time. If my books be thrown together on a heap, I may spend half the day in looking for them when I should use them; but if they be set in order, and I know their places, it spares me that time. So is it in the right timing of our duties.

Direct. IV. Live continually as under the government of God; and keep conscience tender, and in the performance of its office; and always be ready to render an account to God and conscience of what you do. If you live as under the government of God, you will be still doing his work; you will be remembering his judgment; you will be trying your work whether it be such as he approveth: this will keep you from all time-wasting vanities. If you keep conscience tender, it will presently check and reprehend you for your sin; and when you lose but a minute of time, it will tell you of the loss: whereas a "seared conscience" is "past feeling," and will give you over to "lasciviousness," Eph. iv. 19; 1 Tim. iv. 2; and will make but a jest at the loss of time; or at least will not effectually tell you either of the sin or loss. If you keep conscience to its office, it will ask you frequently, what you are doing? and try your works; it will take account of time when it is spent, and ask you, what have you been doing? and how you have spent every day and hour? And (as Seneca could say) "He will be the more careful what he doth, and how he spends the day, who looks to be called to a reckoning for it every night." This will make the foreseen day of judgment have such a continual awe upon you, as if you were presently going to it; while conscience, with respect to it, is continually forejudging you. Whereas they that have silenced or discarded conscience, are like school-boys that bolt their master out of doors, who do it with a design to spend the time in play, which they should have spent in learning: but the after-reckoning pays for all.

Rules to know what time must be spent in.

Here, for the further direction of your consciences, I shall lay you down a few rules, for the right spending of your time. 1. Spend it in nothing (as a deliberate moral act) which is not truly, directly, or remotely an act of obedience to some law of God. (Of mere natural acts, which are no objects of moral choice, I speak not.) 2. Spend it in nothing which you know must be repented of. 3. Spend it in nothing which you dare not, or may not warrantably pray for a blessing on from God. 4. Spend it in nothing which you would not review at the hour of death, by an awakened, well-informed mind. 5. Spend it in nothing which you would not hear of in the day of judgment. 6. Spend it in nothing which you cannot safely and comfortably be found doing, if death should surprise you in the act. 7. Spend it in nothing which flesh-pleasing persuadeth you to, against your consciences, or with a secret grudge or doubting of your consciences. 8. Spend it in nothing which hath not some tendency, directly or remotely, to your ultimate end, the pleasing of God, and the enjoying him in love for ever. 9. Spend it in nothing which tendeth to do more hurt than good; that would do a great hurt to yourself or others, under pretence of doing some little good, which perhaps may better be done another way. 10. Lastly, Spend it in nothing which is but a smaller good, when a greater should be done.

Direct. V. Do your best to settle yourselves where there are the greatest helps and smallest hinderances to the redeeming of your time. And labour more to accommodate your habitation, condition, and employments to the great ends of your life and time, than to your worldly honour, ease, or wealth. Live where is best trading for the soul: you may get more by God's ordinary blessing in one year, in a godly family, or in fruitful company, and under an able, godly minister, than in many years in a barren soil, among the ignorant, dead-hearted, or profane, where we must say, as David, "I held my peace even from good, while the wicked was before me," Psal. xxxix. 1, 2. And when we must do all the good we do through much opposition; and meet with great disadvantages and difficulties, which may quickly stop such dull and backward hearts as ours. If you will prefer your profit before your souls in the choice of your condition, and will plunge yourselves into distracting business and company, your time will run in a wrong, unprofitable channel.

Direct. VI. Contrive beforehand, with the best of your skill, for the preventing of impediments, and for the most successful performance of your work. If you leave all to the very time of doing, you will have many hinderances rise before you, and make you lose your time, which prudent forecast might have prevented. As for the improving of the Lord's day, if you do not beforehand so order your business, that all things may give place to holy duties, you will meet with so many disturbances and temptations, as will lose you much of your time and benefit: so for family duties, and secret duties, and meditation, and studies, and the works of your callings; if you do not forecast what hinderance is like to meet you, that you may prevent it before the time, you must lose much time, and suffer much disappointment.

Direct. VII. Endure patiently some smaller inconvenience and loss, for the avoiding of greater, and for the redeeming of time for greater duties: and let little things be resolutely cast out of your way, when they would draw out your time by insensible degrees. The devil would cunningly steal that from you by drops, which he cannot get you to cast away profusely at once; he that will not spend prodigally by the pounds, may run out by not regarding pence.

You shall have the pretences of decency, and seemliness, and civility, and good manners, and avoiding offence, and censure, and of some necessity too, to draw out your precious time from you by little and little; and if you are so easy as to yield, it will almost all be wasted by this temptation. As if you be ministers of Christ, whose time must be spent in your studies, and pulpits, and in conference with your people, and visiting them, and watching over them; and it is your daily groans that time is short and work is long, and that you are forced to omit so many needful studies, and pass by so many needy souls, for want of time; yet if you look not well about you, and will not bear some censure and offence, you shall lose even the rest of the time, which now you do improve. Your friends about you will be tempting and telling you, O this friend must needs be visited, and the other friend must be civilly treated; you must not shake them off so quickly; they look for more of your time and company: you are much obliged to them; they will say you are uncivil and morose. Such a scholar comes to be acquainted with you; and he will take it ill, and misrepresent you to others, if you allow him not time for some familiar discourse. It is one that never was with you before, and never took up any of your time: and so saith the next and the next as well as he. Such a one visited you, and you must needs visit him again. There is this journey or that which must needs be gone; and this business and that which must needs be done. Yea, one's very family occasions will steal away all his time, if he watch not narrowly: we shall have this servant to talk to, and the other to hear, and our relations to respect, and abundance of little things to mind, so little as not to be named by themselves, about meat, and drink, and clothes, and dressing, and house, and goods, and servants, and work, and tradesmen, and messengers, and marketing, and payments, and cattle, and a hundred things not to be reckoned up, that will every one take up a little of your time; and those littles set together will be all. As the covetous usurer, that to purchase a place of honour, agreed for a month to give a penny to every one that asked him; which being quickly noised abroad in the city, there came so many for their pence, as took all that he had, and made him quit his place of honour, because he had nothing left to maintain it. So perhaps you are an eminent, much valued minister; and this draweth upon you such a multitude of acquaintance, every one expecting a little of your time, that among them all, they leave you almost none for your studies; whereby not only your conscience is wounded, but your parts are quenched, and your work is starved and poorly done, and so your admirers themselves begin to set as light by you as by others, for that which is the effect of their own importunity. And as in our yearly expenses of our money, there goeth near as much in little matters, not to be named by themselves, and incidental, unexpected charges, of which no account can be given beforehand, as doth in food, and raiment, and the ordinary charges which we foreknow and reckon upon; just so it will be with your precious time, if you be not very thrifty and resolute, and look not well to it: you will have such abundance of little matters, scarce fit to be named, which will every one require a little, and one begin where the other endeth, that you will find in the review, when time is gone, that Satan was too cunning for you, and cheated you by drawing you into seeming necessities. This is the grand reason why marriage and housekeeping are so greatly inconvenient to a pastor of the church, that can avoid them; because they bring upon him such abundance of these little diversions, which cannot be foreseen. In this case a conscionable man (in what calling soever) must be resolute: and when he hath endeavoured with reason to satisfy expectants, and put by diversions, if that will not serve he must neglect them, and cast them off, and break away, though he lose by it in his estate, or his repute, or his peace itself, and though he

be censured for it to be imprudent, uncivil, morose, or neglective of his friends. God must be pleased, whoever be displeased: we must satisfy our minds with his alone approbation, instead of all: time must be spared, whatever be lost or wasted; and the great things must be done, whatever become of the less: though where both may be done, and the lesser hinder not the greater, and rob us not of time from necessary things, there we must have a care of both.

Direct. VIII. Labour to go always furnished and well provided for the performance of every duty which may occur. As he that will not lose his time in preaching, must be well provided; so he that will not lose his time in solitariness, must be always furnished with matter for profitable meditation; and he that would redeem his time in company, must be always furnished with matter for profitable discourse: he that is full will be ready to pour out to others, and not be silent and lose his time for want of matter, or skill, or zeal; for in all these three your provision doth consist. An ignorant, empty person wants matter for his thoughts and words; an imprudent person wants skill to use it; a careless, cold, indifferent person, wants life to set his faculties on motion, and oil and poise to set the wheels of his soul and body a-going. Bethink you in the morning what company you are like to meet, and what occasions of duty you are like to have; and provide yourselves accordingly before you go, with matter and resolution. Besides the general preparative of habitual knowledge, charity, and zeal, which is the chief, you should also have your particular preparations for the duties of each day.[290] A workman that is strong and healthful, and hath all his tools in readiness and order, will do more in a day, than a sick man, or one that wanteth tools, or keeps them dull and unfit for use, will do in many. Psal. xxxvii. 30, 31, "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment;" and no wonder, when "The law of his God is in his heart: none of his steps shall slide." "Out of the abundance of the heart the mouth speaketh: a good man out of the good treasure of his heart, bringeth forth good things," Matt. xii. 34, 35. "Every scribe which is instructed to the kingdom of heaven, is like a man that is an householder, that bringeth forth out of his treasure things new and old," Matt. xiii. 52.

Direct. IX. Promise not long life to yourselves, but live as those that are always uncertain of another day, and certain to be shortly gone from hence. The groundless expectation of long life, is a very great hinderance to the redeeming of our time. Men will spend prodigally out of a full purse, who would be sparing if they knew they had but a little, or were like to come to want themselves. Young people, and healthful people, are under the greatest temptation to the loss of time. They are apt to think that they have time enough before them, and that though it is possible that they may die quickly, yet it is more likely that they shall live long: and so, putting the day of death far from them, they want all those awakenings, which the face of death doth bring to them that still expect it; and therefore want the wisdom, zeal, and diligence which are necessary to the redemption of their time. Pray therefore as Psal. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Dream not of rest and plenty for many years, when you have no promise to live till the next morning, Luke xii. 19, 20. When they perceive death is at hand and time is near an end, almost all men seem highly to esteem of time, and promise to spend it better if God would but try them once again. Do you therefore continually perceive that death is even at hand, and time near an end, and

then it will make you continually more wise than death maketh the most; and to redeem your time as others purpose to redeem it when it is too late.

Direct. X. Sanctify all to God that you have and do, and let Holiness to the Lord be written upon all; whether you eat or drink, let it be intended and ordered ultimately to his glory. Make all your civil relations, possessions, and employments thus holy; designing them to the service and pleasing of God, and to the everlasting good of yourselves or others, and mixing holy meditation and prayer with them all in season.[291] And thus we are bid to "pray continually," and "in all things give thanks," 1 Thess. v. 17, 18. And "in all things to make known our requests to God, in prayer, supplication, and giving of thanks," Phil, iv. 6. And "all things are sanctified by the word and prayer." This sacred alchymy, that turneth all our conversation, and possessions, and actions into holy, is an excellent part of the art of redeeming time.

Direct. XI. Lastly, be acquainted with the great thieves that rob men of their time, and with the devil's methods in enticing them to lose it, and live in continual watchfulness against them. It is a more necessary thriftiness to be sparing and saving of your time, than of your money. It more concerneth you to keep a continual watch against the things which would rob you of your time, than against those thieves that would break your house, and rob you by the highway. Those persons that would tempt you to the loss of time, are to be taken as your enemies, and avoided. I shall here recite the names of these thieves, and time-wasters, that you may detest them, and save your time and souls from their deceits.

Tit. 4. *The Thieves or Time-wasters to be watchfully avoided.*

Thief I. One of the greatest time-wasting sins is idleness, or sloth. The slothful see their time pass away, and their work undone, and can hear of the necessity of redeeming it, and yet they have not hearts to stir. When they are convinced that duty must be done, they are still delaying, and putting it off from day to day, and saying still, I will do it to-morrow, or hereafter. To-morrow is still the sluggard's working day; and to-day is his idle day. He spendeth his time in fruitless wishes: he lieth in bed, or sitteth idly, and wisheth, Would this were labouring: he feasteth his flesh, and wisheth that this were fasting: he followeth his sports and pleasures, and wisheth that this were prayer, and a mortified life: he lets his heart run after lust, or pride, or covetousness, and wisheth that this were heavenly-mindedness, and a laying up a treasure above. Thus the "soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat," Prov. xiii. 4. Prov. xxi. 25, "The desire of the slothful killeth him; for his hands refuse to labour." Every little opposition or difficulty will put him by a duty. Prov. xx. 4, "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. xxii. 13, "The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. xxvi. 14-16, "As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth." And at last his sloth depraves his reason, and bribeth it to plead the cause of his negligence. "The sluggard is wiser in his own conceit, than seven men that can render a reason." Time will slide on, and duty will be undone, and your

souls undone, if impious slothfulness be predominant. Prov. xv. 19, "The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain." You seem still to go through so many difficulties, that you will never make a successful journey of it. Yea, when he is in duty, the slothful is still losing time. He prayeth as if he prayed not, and laboureth as if he laboured not; as if the fruit of holiness passed away as hastily as worldly pleasures. He is as slow as a snail; and rids so little ground, and doth so little work, and so poorly resisteth opposition, that he makes little of it, and all is but next to sitting still and doing nothing. It is a sad thing that men should not only lose their time in sinful pleasures; but they must lose it also in reading, and hearing, and praying, by doing all in a heartless drowsiness! Thus "he also that is slothful in his work, is brother to him that is a great waster," Prov. xviii. 9. If he "begin in the Spirit," and for a spurt seem to be earnest, he flags, and tireth, and "endeth in the flesh." Prov. xii. 27, "The slothful roasteth not that which he took in hunting; but the substance of a diligent man is precious." If he see and confess a vice, he hath not a heart to rise against it, and resolutely resist it, and use the means by which it must be overcome. Prov. xxiv. 30-34, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man." Shake off then this unmanly sluggishness: remember that you run for the immortal crown; and therefore see that you lose no time, and look not at the things that are behind;[292] that is, do not cast an eye, or lend an ear to any person or thing that would call you back, or stop you: heaven is before you. Judg. xviii. 9, "We have seen the land, and behold it is very good; and are ye still? be not slothful to go and to enter, and possess the land" (as the five Danite spies said to their brethren). Abhor a sluggish habit of mind: go cheerfully about what you have to do; and do it diligently, and with your might. Even about your lawful, worldly business, it is a time-wasting sin to be slothful. If you are servants or labourers, you rob your masters and those that hire you; who hired you to work, and not to be idle. Whatever you are, you rob God of your service, and yourselves of your precious time, and all that you might get therein. It is they that are lazy in their callings, that can find no time for holy duties. Ply your business the rest of the day, and you may the better redeem some time for prayer and reading Scripture. Work hard on the week days, and you may the better spend the Lord's day entirely for your souls. Idle persons (servants or others) do cast themselves behindhand in their work, and then say, they have no time to pray or read the Scripture. Sloth robbeth multitudes of a great part of their lives. Prov. xix. 15, "Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger." You cannot say, "No man hath hired you," when you are asked, "Why stand you idle?" Matt. xx. 3, 6. See how sharply Paul reproveth idleness, 2 Thess. iii. determining that "they that will not work should not eat;" and that they be avoided, as unfit for christian society. And 1 Tim. v. 13, he sharply rebuketh some women that "learn to be idle, wandering about from house to house." And Rom. xii. 11, "Not slothful in business, but fervent in spirit, serving the Lord." A painful, diligent person is still redeeming time, while he doth that which is good; and a slothful person is always losing it.

Thief II. The second thief or time-waster is excess of sleep. Necessity cureth most of the poor of this; but many of the rich are guilty of it. If you ask me, What is excess? I answer, All that

is more than is needful to our health and business. So much as is necessary to these, I reprehend not. And therefore the infirm may take more than the healthful; and the old more than the young: and those that find that an hour's sleep more will not hinder them, but further them in their work, so that they shall do the more, and not the less, as being unfit without it, may use it as a means to the after-improvement of their time. But when sluggish persons spend hours in bed, which neither their health nor labours need, merely out of a swinish love of sleep; yea, when they will have no work to do, or calling to employ them, but what shall give place to their sleepy disease, and think they may sleep longer than is necessary, because they are rich and can afford it, and have no necessary business to call them up; these think they may consume their precious time, and sin more, and wrong their souls more, because God hath given them more than others. As if their servant should plead that; he may sleep more than others, because he hath more wages than others. Oh did these drowsy wretches know what work they have to do for God, and their poor souls, and those about them, it would quickly awake them, and make them stir. Did they but know how earnestly they will shortly wish, that, they had all those hours to spend again, they would spend them better now than in drowsiness. Did they but know what a woeful account it will be, when they must be answerable for all their time, to say, we spent so many hours every week or morning in excess of sleep, they would be roused from their sty, and find some better use for their time, which will be sweeter in the review, when time is ended, and must be no more.

Thief III. The next thief or time-waster is inordinate adorning of the body. The poor may thank God that they are free also from the temptations to this, and can quickly dress them and go about their business; but many ladies and gallants are so guilty of this vice, that I wonder conscience is so patient with them.[293] O poor neglected, undressed souls! O filthy consciences, never cleansed from your pollutions by the Spirit or blood of Christ! Have you not better use for precious hours, than to be washing, and pinning, and dressing, and curling, and spotting, and powdering, till ten or eleven o'clock in the morning, when honest labourers have done one half of their day's work? While you are in health, were not six o'clock in the morning a fitter hour for you to be dressed, that you might draw near to the most holy God in holy prayer, and read his word, and set your souls, and then your families, in order for the duties of the following day? I do not say that you may go no neater than poor labouring people, or that you may bestow no more time than they in dressing you: but I say, that for your souls, and in your callings, you are bound by God to be as diligent as they; and have no more time given you to lose than they, and that you should spend as little of it in neatifying you as you can, and be sensible that else the loss is your own: and that abundance of precious hours which your pride consumeth, will lie heavy one day upon your consciences; and then you shall confess, I say, you shall confess it with aching hearts, that the duties you owed to God and man, and the care of your souls, and of your families, should have been preferred before your appearing neat and spruce to men. If you have but a journey to go, you can rise earlier and be sooner dressed; but for the good of your souls, and the redeeming of your precious time, you cannot. Oh that God would but show you what greater work you have to do with those precious hours! and how it will cut your hearts to think of them at last! If you lay but hopelessly sick of a consumption, you would be cured it is like of this proud disease, and bestow less of your time in adorning the flesh, which is hasting to the grave and

rottenness! And cannot you now see how time and life consume? and what cause you have, with all your care and diligence, to use it better before it is gone? I know they that are so much worse than childish, as prodigally to cast away so many hours in making themselves fine for the sight of men, and be not ashamed to come forth and show their sin to others, will scarce want words to excuse their crime, and prove it lawful, be they sense or nonsense. But conscience itself shall answer all, when time is gone, and make you wish you had been wiser. You know not, ladies and gallants, how precious a thing time is: you little feel what a price yourselves will set upon it at the last: you little consider what you have to do with it: you see not how it hasteth, and how near you stand to vast eternity! You little know how despised time will look a wakened conscience in the face! or what it is to be found unready to die! I know you lay not to heart these things; for if you did, you could not, I say, you could not so lightly cast away your time. If all were true that you say, that indeed your place and honour requireth, that your precious morning hours be thus spent, I profess to you, I should pity you more than galley-slaves, and I would bless me from such a place and honour, and make haste into the course and company of the poor, and think them happy that may better spend their time. But indeed your excuses are frivolous and untrue, and do but show that pride hath prevailed to captivate your reason to its service. For we know lords and ladies, as great as the rest of you, (though alas, too few,) that can be quickly up and dressed, and spend their early hours in prayer and adorning their souls, and can be content to come forth in a plain and incurious attire; and yet are so far from being derided, or thought the worse by any whose judgment is much to be regarded, that they are taken justly for the honour of their order: and if it were not that some few such keep up the honour of your rank, I will not tell you how little in point of morality it would be honoured.

Thief IV. Another time-wasting thief is unnecessary pomp and curiosity in retinue, attendance, house furniture, provision and entertainments, together with excess of compliment and ceremony, and servitude to the humours and expectations of time-wasters.[294] I crowd them all together, because they are all but wheels of the same engine, to avoid prolixity. Here also I must prevent the cavils of the guilty, by telling you that I reprove not all that in the rich, which I would reprove if it were in the poor: I intend not to level them, and judge them by the same measure. The rich are not so happy as to be so free as the poor, either from the temptation, or the seeming necessity and obligation: let others pity the poor; I will pity the rich, who seem to be pinched with harder necessities than the poor; even this seeming necessity of wasting their precious time in compliment, curiosity, and pomp, which the happy poor may spend in the honest labours of their callings; wherein they may at once be profitable to the commonwealth, and maintain themselves, and meditate or confer of holy things. But yet I must say, that the rich shall give an account of time, and shall pay dear for that which unnecessary excesses do devour: and that instead of envying the state and curiosity of others, and seeking to excel or equal them to avoid their obloquy, they should contract and bring down all customs of excess, and show their high esteem of time, and detestation of time-wasting curiosity; and imitate the most sober, grave, and holy; and be a pattern to others of employing time in needful, great, and manly things; I say, manly, for so childish is this vice, that men of gravity and business do abhor it: and usually men of vanity that are guilty of it, lay it all on the women, as if they were ashamed of it, or it were below them. What abundance of precious time is spent in unnecessary state of attendance, and

provisions! What abundance, under pretence of cleanliness and neatness, is spent in needless curiosity about rooms, and furniture, and accommodations, and matters of mere pride, vain-glory, and ostentation, covered with the honest name of decency! What abundance is wasted in entertainments, and unnecessary visits, compliments, ceremony, and servitude to the humours of men of vanity! I speak not for nastiness, uncleanness, and uncomeliness: I speak not for a cynical morosity or unsociableness. When conscience is awakened, and you come to yourselves, and approaching death shall better acquaint you with the worth of time, you will see a mean between these two; and you will wish you had most feared the time-wasting prodigal extreme.[295] Methinks you should freely give me leave to say, that though Martha had a better excuse than you, and was cumbered about many things for the entertainment of such a guest as Christ himself, (with all his followers,) who looked for no curiosity, yet Mary is more approved of by Christ, who neglected all this, to redeem the time for the good of her soul, by sitting at his feet to hear his word: she chose the better part, which shall not be taken from her. Remember, I pray you, that one thing is necessary: I hope I may have leave to tell you, that if by you or your servants, God, and your souls, and prayer, and reading the Scriptures, and the profitable labours of an honest calling, be all or any of them neglected, while you or they are neatifying this room, or washing out that little spot, or setting straight the other wrinkle, or are taken up with feminine trifling, proud curiosities, this is preferring of dust before gold, of the least before the greatest things:[296] and to say, that decency is commendable, is no excuse for neglecting God, your souls, or family, or leaving undone any one greater work, which you or your servants might have been doing that while; I say, any work that is greater all things considered. Oh that you and your families would but live, as those that see how fast death cometh! how fast time goeth! and what you have to do! and what your unready souls yet want! This is all that I desire of you: and then I warrant you, it would save you many a precious hour, and cut short your works of curiosity, and deliver you from your slavery to pride and the esteem of vain time-wasters.

Thief V. Another time-wasting sin is needless and tedious feastings, gluttony, and tippling: which being of the same litter, I set together.[297] I speak not against moderate, seasonable, and charitable feasts: but alas, in this luxurious, sensual age, how commonly do men sit two hours at a feast, and spend two more in attending it before and after, and not improving the time in any pious or profitable discourse: yea, the rich spend an hour ordinarily in a common meal, while every meal is a feast indeed; and they fare as their predecessor, Luke xvi. deliciously or sumptuously every day. Happy are the poor, that are free also from this temptation. You spend not so much time in the daily addresses of your souls to God, and reading his word, and taking an account of the affairs of conscience, and preparing for death, as you do in stuffing your guts, perhaps at one meal. And in taverns and alehouses among the pots, how much time is wasted by rich and poor! O remember, while you are eating and drinking, what a corruptible piece of flesh you are feeding and serving; and how quickly those mouths will be filled with dust! and that a soul that is posting so fast unto eternity, should find no time to spare for vanity; and that you have important work enough to do, which if performed, will afford you a sweeter and a longer feast.

Thief VI. Another time-wasting sin is idle talk. What abundance of precious time doth this consume! Hearken to most men's discourse when they are sitting together, or working together, or travelling together, and you shall hear how little of it is any better than silence: and if not better it is worse. So full are those persons of vanity who are empty, even to silence, of any thing that is good, that they can find and feed a discourse of nothing, many hours and days together; and as they think, with such fecundity and floridness of style, as deserveth acceptance if not applause. I have marvelled oft at some wordy preachers, with how little matter they can handsomely fill up an hour! But one would wonder more to hear people fill up, not an hour, but a great part of their day, and of their lives, and that without any study at all, and without any holy and substantial subject, with words, which if you should write them all down and peruse them, you would find that the sum and conclusion of them is nothing! How self-applaudingly and pleasingly they can extempore talk idly and of nothing a great part of their lives! I have heard many of them marvel at a poor unlearned christian, that can pray extempore many hours together in very good order and well-composed words. But are they not more to be marvelled at, that can very handsomely talk of nothing ten times as long, with greater copiousness, and without repetitions, and that extempore, when they have not that variety of great commanding subjects to be the matter of their speech? I tell you, when time must be reviewed, the consumption of so much in idle talk, will appear to have been no such venial sin, as empty, careless sinners now imagine.

Thief VII. Another thief which by the aforesaid means would steal your time, is vain and sinful company. Among whom a spiritual physician that goeth to cure them, or a holy person that is full and resolute to bear down vain discourse, I confess may well employ his time, when he is cast upon it, or called to it. But to dwell with such, or choose them as our familiars, or causelessly or for complacency keep among them, will unavoidably lose abundance of your time. If you would do good, they will hinder you; if you will speak of good, they will divert you, or reproach you, or wrangle and cavil with you, or some way or other stop your mouths. They will by a stream of vain discourse, either bear down, and carry you on with them, or fill your ears, and interrupt and hinder the very thoughts of your minds by which you desire to profit yourselves, when they will not let you be profitable to others.

Thief VIII. Another notorious time-wasting thief, is needless, inordinate sports and games, which are commonly stigmatized by the offenders themselves, with the infamous name of pastimes, and masked with the deceitful title of recreations; such as are cards and dice, and stage-plays, and dancings, and revellings, and excesses in the most lawful sports, especially in hunting, and hawking, and bowling,[298] &c. Whether all these are lawful or unlawful of themselves, is nothing to the present question; but I am sure that the precious hours which they take up, might have been improved to the saving of many a thousand souls, that by the loss of time are now undone and past recovery. Except malicious enemies of godliness, I scarce know a wretcheder sort of people on the earth, and more to be lamented, than those fleshly persons, who, through the love of sensual pleasure, do waste many hours day after day in plays and gaming and voluptuous courses; while their miserable souls are dead in sin, enslaved to their fleshly lusts, unreconciled to God, and find no delight in him, or in his service, and cannot make a recreation of any heavenly work. How will it torment these unhappy souls, to think how they played away those hours, in which they might have been

pleasing God, and preventing misery, and laying up a treasure in heaven! And to think that they sold that precious time for a little fleshly sport, in which they should have been working out their salvation, and making their calling and election sure. But I have more to say to these anon.

Thief IX. Another time-wasting thief is excess of worldly cares and business. These do not only, as some more disgraced sins, pollute the soul with deep stains in a little time, and then recede; but they dwell upon the mind, and keep possession, and keep out good: they take up the greatest part of the lives of those that are guilty of them. The world is first in the morning in their thoughts, and last at night, and almost all the day: the world will not give them leave to entertain any sober, fixed thoughts of the world to come; nor to do the work which all works should give place to. The world devoureth all the time almost that God and their souls should have: it will not give them leave to pray, or read, or meditate, or discourse of holy things: even when they seem to be praying, or hearing the word of God, the world is in their thoughts; and as it is said, Ezek. xxxii. 31, "They come unto thee as the people cometh; and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love; but their heart goeth after their covetousness." In most families there is almost no talk nor doings but all for the world: these also will know, that they had greater works for their precious time, which should have always had the precedency of the world.

Thief X. Another time-waster is vain ungoverned and sinful thoughts. When men are wearied with vain works and sports, they continue unwearied in vain thoughts; when they want company for vain discourse and games, they can waste the time in idle, or lustful, or ambitious, or covetous thoughts alone without any company. In the very night time while they wake, and as they travel by the way, yea, while they seem to be serving God, they will be wasting the time in useless thoughts: so that this devoureth a greater proportion of precious time, than any of the former. When time must be reckoned for, what abundance will be found upon most men's accounts, as spent in idle, sinful thoughts! O watch this thief; and remember, though you may think that a vain thought is but a little sin, yet time is not a little or contemptible commodity, nor to be cast away on so little a thing as idle thoughts; and to vilify thus so choice a treasure is not a little sin; and that it is not a little work that you have to do in the time which you thus waste. And a daily course of idle thoughts doth waste so great a measure of time, that this aggravation maketh it more heinous than many sins of greater infamy. But of this more in the next part.

Thief XI. Another dangerous time-wasting sin is the reading of vain books, play-books, romances, and feigned histories; and also unprofitable studies, undertaken but for vain-glory, or the pleasing of a carnal or curious mind. Of this I have spoken in my book of "Self-denial." I speak not here how pernicious this vice is by corrupting the fancy and affections, and breeding a diseased appetite, and putting you out of relish to necessary things. But bethink you before you spend another hour in any such books, whether you can comfortably give an account of it unto God; and how precious the time is, which you are wasting on such childish toys. You think the reading of such things is lawful; but is it lawful to lose your precious time? You say that your petty studies are desirable and laudable; but the neglect of far greater necessary things is not laudable. I discourage no man from labouring to know all

that God hath any way revealed to be known; but I say as Seneca, We are ignorant of things necessary, because we learn things superfluous and unnecessary. Art is long and life is short: and he that hath not time for all, should make sure of the greatest matters; and if he be ignorant of any thing, let it be of that which the love of God, and our own and other men's salvation, and the public good, do least require, and can best spare. It is a pitiful thing to see a man waste his time in criticising, or growing wise in the less necessary sciences and arts, while he is yet a slave of pride or worldliness, and hath an unrenewed soul, and hath not learned the mysteries necessary to his own salvation. But yet these studies are laudable in their season. But the fanatic studies of those that would pry into unrevealed things, and the lascivious employment of those that read love-books, and play-books, and vain stories, will one day appear to have been but an unwise expense of time, for those that had so much better and more needful work to do with it. I think there are few of those that plead for it, that would be found with such books in their hands at death, or will then find any pleasure in the remembrance of them.

Thief XII. But the master-thief that robs men of their time is an unsanctified, ungodly heart; for this loseth time whatever men are doing: because they never truly intend the glory of God; and having not a right principle or a right end, their whole course is hell-wards; and whatever they do, they are not working out their salvation: and therefore they are still losing their time, as to themselves, however God may use the time and gifts of some of them, as a mercy to others. Therefore a new and holy heart, with a heavenly intention and design of life, is the great thing necessary to all that will savingly redeem their time.

Tit. 5. *On whom this Duty of Redeeming Time is principally incumbent.*

Though the redeeming of time be a duty of grand importance and necessity to all, yet all these sorts following have special obligations to it.

Sort I. Those that are in the youth and vigour of their time. Nature is not yet so much corrupted in you, as in old accustomed sinners; your hearts are not so much hardened; sin is not so deeply rooted and confirmed; Satan hath not triumphed in so many victories; you are not yet plunged so deep as others, into worldly encumbrances and cares; your understanding, memory, and strength are in their vigour and do not yet fail you: and who should go fastest, or work hardest, but he that hath the greatest strength? You may now get more by diligence in a day, than hereafter you can get in many. How few prove good scholars, or wise men, that begin not to learn till they are old! "Flee youthful lusts," therefore, 2 Tim. ii. 22. "Remember your Creator in the days of your youth," Eccles. xii. 1. If you be now trained up in the way you should go, you will not depart from it when you are old, Prov. xxii. 6. Oh that you could but know what an unspeakable advantage, and benefit, and comfort it is, to come to a ripe age with the provisions and furniture of that wisdom, and holiness, and acquaintance with God, which should be attained in your youth! and what a misery it is to be then to learn that which you should have been many years before in practising, and to be then to begin to live when you must make an end! much more to be cast to hell, if death should find you unready in your youth! or to be forsaken of God to a hardened age! Happy

they that, with Timothy and Obadiah, do learn the Scripture and fear God in their childhood, and from their youth, 1 Kings xviii. 12; 2 Tim. iii. 15.

Sort II. Necessity maketh it incumbent on the weak, and sick, and aged, in a special manner to redeem their time. If they will not make much of it that are sure to have but a little; and if they will trifle and loiter it away, that know they are near their journey's end, and ready to give up their accounts, they are unexcusable above all others. A thief or murderer will pray and speak good words when he is going out of the world. Well may it be said to you, as Paul doth, Rom. xiii. 11, 12, "Now is it high time to awake out of sleep," when your salvation or damnation is so near! It is high time for that man to look about him, and prepare his soul, and lose no time, that is so speedily to appear before the most holy God, and be used for ever as he has lived here.

Sort III. It is specially incumbent on them to redeem the time, who have loitered and mispent much time already. If conscience tell you that you have lost your youth in ignorance and vanity, and much of your age in negligence and worldliness, it is a double crime in you, if you redeem not diligently the time that is left.[299] The just care of your salvation requireth it, unless you are willing to be damned. Ingenuity and duty to God requireth it; unless you will defy him, and resolve to abuse and despise him to the utmost, and spend all the time against him which he shall give you. The nature of true repentance requireth it; unless you will know none but the repentance of the damned; and begin to repent the misspending of your time, when it is gone, and all is too late.

Sort IV. It is specially their duty to redeem the time, who are scanted of time through poverty, service, or restraint. If poor people that must labour all the day, will not redeem the Lord's day, and those few hours which they have, they will then have no time at all for things spiritual: servants that be not masters of their time, and are held close to their work, had need to be very diligent in redeeming those few hours which are allowed them for higher things.

Sort V. Those that enjoy any special helps either public or private must be specially careful to improve them and redeem the time. Do you live under a convincing, powerful ministry? O improve it and redeem the time; for you know not how soon they may be taken from you, or you from them. Do you live with godly relations, parents, husband, wife, masters in a godly family, or with godly fellow-servants, friends, or neighbours? Redeem the time: get somewhat by them every day: you know not how short this season will be. Do you live where you have books and leisure? Redeem the time: this also may not be long. Had not Joshua been horribly unexcusable if he would have loitered when God made the sun stand still, while he pursued his enemies? O loiter not you, while the sun of mercy, patience, means, and helps do all attend you.

Sort VI. Those must especially redeem the time who are ignorant, or graceless, or weak in grace, and have strong corruptions, and little or no assurance of salvation, and are unready to die, and have yet all or most of their work to do:[300] if these loiter, they are doubly to blame. Sure the time past of your lives may suffice to have loitered and done evil, 1 Pet. iv. 3. Hath not the devil had too much already? Will ye stand "all the day idle," Matt. xx. 6. Look home

and see what you have yet to do; how much you want to a safe and comfortable death! "Sow to yourselves in righteousness: reap in mercy: break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you," Hos. x. 12.

Sort VII. It much concerneth them to redeem the time, who are in any office, or have any opportunity of doing any special or public good; especially magistrates and ministers of Christ. Your life will not be long: your office will not be long: O bestir you against sin and Satan, and for Christ and holiness, while you may: God will try you but a time. Let Obadiah hide and feed the prophets when he is called to it, and while he may, that God may hide him, and not think to shift off duty, and save himself to a better time. Saith Mordecai to Esther, "Think not with thyself that thou shalt escape in the king's house more than all the Jews: for if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther ix. 13, 14. Are you ministers? O preach the gospel while you may: redeem the time: all times are your season: so great a work, and the worth of souls, commandeth you to do it "in season and out of season," 2 Tim. iv. 2. A man that is to save many others from drowning, or to quench a fire in the city, is unexcusable above all men, if he redeem not time, by his greatest diligence and speed.

Sort VIII. Lastly, it is especially incumbent on them to redeem the time, who, being recovered from sickness, or saved from any danger, are under the obligation both of special mercy and special promises of their own; who have promised God in the time of sickness or distress, that if he would but spare them and try them once again, they would amend their lives, and live more holily, and spend their time more carefully and diligently for their souls, and show all about them the truth of their repentance, by the greatness of their change, and an exemplary life. Oh it is a most dangerous, terrible thing to return to security, sloth, and sin, and break such promises to God! Such are often given over to woeful hard-heartedness or despair; for God will not be mocked with delusory words.

Thus I have opened this great duty of redeeming time the more largely, because it is of unspeakable importance; and my soul is frequently amazed with admiration, that the sluggish world can so insensibly and impenitently go on in wasting precious time, so near eternity, and in so needy and dangerous a case. Though, I bless my God, that I have not wholly lost my time, but have long lived in a sense of the odiousness of that sin, yet I wonder at myself that such overpowering motives compel me not to make continual haste, and to be still at work with all my might, in a case of everlasting consequence.

CHAPTER VI.

DIRECTIONS FOR THE GOVERNMENT OF THE THOUGHTS.

I have showed you, in my "Treatise of Walking with God," how much man's thoughts are regarded by God, and should be regarded by himself; and what agents and instruments they are of very much good or evil: this therefore I shall suppose and not repeat; but only direct you in the governing of them. The work having three parts, they must have several directions. 1. For the avoiding of evil thoughts. 2. For the exercise of good thoughts. 3. For the improvement of good thoughts, that they may be effectual.

Tit. 1. *Directions against Evil and Idle Thoughts.*

Direct. I. Know which are evil thoughts, and retain such an odious character of them continually on your minds, as may provoke you still to meet them with abhorrence. Evil thoughts are such as these: All thoughts against the being, or attributes, or relations, or honour, or works of God: atheistical and blasphemous, idolatrous and unbelieving thoughts: all thoughts that tend to disobedience or opposition to the will or word of God; and all that savour of unthankfulness, or want of love to God; or of discontent and distrust, or want of the fear of God, or that tend to any of these: also sinful, selfish, covetous, proud studies; to make a mere trade of the ministry for gain; to be able to overtalk others; searching into unrevealed, forbidden things; inordinate curiosity, and hasty conceitedness of your own opinions about God's decrees, or obscure prophecies, prodigies, providence, mentioned before about pride of our understandings.

All thoughts against any particular word, or truth, or precept of God, or against any particular duty; against any part of the worship and ordinances of God; that tend to unreverent neglect of the name, or holy day of God: all impious thoughts against public duty, or family duty, or secret duty; and all that would hinder or mar any one duty: all thoughts of dishonour, contempt, neglect, or disobedience to the authority of higher powers set over us by God, either magistrates, pastors, parents, masters, or any other superiors. All thoughts of pride, self-exalting ambition, self-seeking covetousness: voluptuous, sensual thoughts, proceeding from or tending to the corrupt, inordinate pleasures of the flesh: thoughts which are unjust, and tend to the hurt and wrong of others: envious, malicious, reproachful, injurious, contemptuous, wrathful, revengeful thoughts: lustful, wanton, filthy thoughts: drunken, gluttonous, fleshly thoughts: inordinate, careful, fearful, anxious, vexatious, discomposing thoughts: presumptuous, and secure, despairing, and dejecting thoughts: slothful, delaying, negligent, and discouraging thoughts: uncharitable, cruel, false, censorious, unmerciful thoughts; and idle, unprofitable thoughts. Hate all these as the devil's spawn.

Direct. II. Be not insensible what a great deal of duty or sin are in the thoughts, and of how dangerous a signification and consequence a course of evil thoughts is to your souls. They show what a man is, as much as his words or actions do: "For as he thinketh in his heart, so is he," Prov. xxiii. 7. A good man or evil is denominated by the good or evil treasure of the heart, though known to men but by the fruits. Oh the vile and numerous sins that are committed in men's thoughts, and proceed from men's thoughts! O the precious time that is

lost, in idle, and other sinful thoughts! Oh the good that is hindered hereby both in heart and life! But of this having spoken in the treatise afore-mentioned, I proceed.

Direct. III. Above all be sure that you cleanse the fountain, and destroy those sinful inclinations of the heart, from which your evil thoughts proceed. In vain else will you strive to stop the streams: or if you should stop them, that very heart itself will be loathsome in the eyes of God. Are your thoughts all upon the world, either coveting, or caring, or grieving for what you want, or pleasing yourselves with what you have or hope for? Get down your deceived estimation of the world; cast it under your feet, and out of your heart; and count all, with Paul, but as loss and dung, for the excellent knowledge of God in Christ: for till the world be dead in you, your worldly thoughts will not be dead; but all will stand still when once this poise is taken off: crucify it, and this breath and pulse will cease. So if your thoughts do run upon matter of preferment, or honour, disgrace, or contempt, or if you are pleased with your own pre-eminence or applause; mortify your pride, and beg of God a humble, self-denying, contrite heart. For till pride be dead, you will never be quiet for it; but it will stir up swarms of self-exalting and yet self-vexing thoughts, which make you hateful in the eyes of God. So if your thoughts be running out upon your back and belly, what you shall eat or drink, or how to please your appetite or sense; mortify the flesh, and subdue its desires, and master your appetite, and bring them into full obedience unto reason, and get a habit of temperance; or else your thoughts will be still upon your guts and throats: for they will obey the ruling power; and a violent passion and desire doth so powerfully move them, that it is hard for the reason and will to rule them. So if your thoughts are wanton and filthy, you must cleanse that unclean and lustful heart, and get Christ to cast out the unclean spirit, and become chaste within, before you will keep out your unchaste cogitations. So if you have confusion and vanity in your thoughts, you must get a well furnished and well composed mind and heart, before you will well cure the malady of your thoughts.

Direct. IV. Keep at a sufficient distance from those tempting objects, which are the fuel and incentives of your evil thoughts. Can you expect that the drunkard should rule his thoughts, whilst he is in the alehouse or tavern, and seeth the drink? or that the glutton should rule his thoughts, while the pleasing dish is in his sight? or that the lustful person should keep chaste his thoughts, in the presence of his enamouring toy? or that the wrathful person rule his thoughts, among contentious, passionate words? or that the proud person rule his thoughts, in the midst of honour and applause? Away with this fuel, fly from this infectious air, if you would be safe.

Direct. V. At least make a covenant with your senses, and keep them in obedience, if you will have obedient thoughts. For all know by experience how potently the senses move the thoughts. Job saith, "I made a covenant with my eyes, why then should I think upon a maid." Mark how the covenant with his eyes is made the means to rule his thoughts. Pray with David, "Turn away my eyes from beholding vanity," Psal. cxix. 37. Keep a guard upon your eyes, and ears, and taste, and touch, if you will keep a guard upon your thoughts. Let not that come into these outer parts, which you desire should go no further. Open not the door to them, if you would not let them in.

Direct. VI. Remember how near kin the thought is to the deed; and what a tendency it hath to it. Let Christ himself tell you, Matt. v. 22, 28, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." A malicious thought and a malicious deed are from the same spring, and have the same nature: only the deed is the riper serpent, and can sting another; when the thought is as the younger serpent, that hath only the venomous nature in itself. A lustful thought is from the same defiled puddle, as actual filthiness: and the thought is but the passage to the action: it is but the same sin in its minority, tending to maturity.

Direct. VII. Keep out, or quickly cast out, all inordinate passions: for passions do violently press the thoughts, and forcibly carry them away. If anger, or grief, or fear, or any carnal love, or joy, or pleasure be admitted, they will command your thoughts to run out upon their several objects. And when you rebuke your thoughts, and call them in, they will not hear you, till you get them out of the crowd and noise of passion. As in the heat of civil wars no government is well exercised in a kingdom; and as violent storms disable the mariners to govern the ship, and save it and themselves; so passions are too stormy a region for the thoughts to be well governed in. Till your souls be reduced to a calm condition, your thoughts will be tumultuating, and hurried that way that the tempests drive them. Till these wars be ended, your thoughts will be licentious, and partakers in the rebellion.

Direct. VIII. Keep your souls in a constant and careful obedience unto God. Observe his law; be continually sensible that you are under his government, and awed by his authority. Man judgeth not your thoughts: if you are subject to man only, your thoughts must be ungoverned: but the heart is the first object of God's government, and that which he principally regardeth. His laws extend to all your thoughts; and therefore if you know what obedience to God is, you must know what the obedience of your thoughts to him is; for he that obeyeth God as God, will obey him in one thing as well as another, and will obey him as the governor and judge of thoughts. The powerful, searching word of Christ is a "discerner of the thoughts and intentions of the heart, and as a two-edged sword is sharp and quick," and will "pierce" and "cut" as deep as the very "soul and spirit," Heb. iv. 12, 13. "It casteth down every imagination, and bringeth into captivity every thought to the obedience of Christ," 2 Cor. x. 5. Therefore David saith to God, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," Psal. cxxxix. 23, 24. And you find God's laws and reproofs extending to the thoughts: Isa. lix. 7, "Their thoughts are thoughts of iniquity." The fool's heart-atheism is rebuked, Psal. xiv. 1. He reproveth a rebellious people, for "walking in a way that is not good, after their own thoughts," Isa. lxv. 2. See how Christ openeth the heart, Matt. xv. 9. He chargeth them, Deut. xv. 9, "to beware that there be not a thought in their wicked hearts," against the mercy which they must show to the poor. Psal. xlix. 11, he detecteth the "inward thought" of the worldling, that "their houses shall continue for ever." Prov. xxiv. 9, he saith, "The thought of foolishness is sin." The old world was condemned because the "imaginations of their hearts were only evil continually," Gen. vi. 5. And when God calleth a sinner to conversion, he saith, "Let the wicked forsake his way, and the unrighteous man his thoughts,

and let him return unto the Lord, and he will have mercy upon him," Isa. lv. 6, 7. You see then if you are subject to God, your thoughts must be obedient.

Direct. IX. Remember God's continual presence; that all your thoughts are in his sight. He seeth every filthy thought, and every covetous, and proud, and ambitious thought, and every uncharitable, malicious thought. If you be not atheists, the remembrance of this will somewhat check and control your thoughts, that God beholdeth them. "He understandeth" your "thoughts afar off," Psal. cxxxix. 2. "Doth not he that pondereth the heart consider it," Prov. xxiv. 12. "Wherefore think ye evil in your hearts?" saith Christ, Matt. ix. 4.

Direct. X. Bethink you seriously what a government you would keep upon your thoughts, if they were but written on your foreheads, or seen by all that see you, yea, or but open to some person whom you reverence. Oh how ashamed would you then be, that men should see your filthy thoughts, your malicious thoughts, your covetous and deceiving thoughts! And is not the eye of God ten thousand times more to be reverenced and regarded? And is not man your god, if you are awed more by man than by God, and if the eye of man can do more to restrain you?

Direct. XI. Keep tender your consciences, that they may not be regardless or insensible of the smallest sin. A tender conscience feareth evil and idle thoughts; and will smart in the penitent review of thoughts; but a seared conscience feeleth nothing, except some grievous, crying sins. A tender conscience obeyeth that precept, Prov. xxx. 32, "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth."

Direct. XII. Cast out vain and sinful thoughts in the beginning, before they settle themselves and make a dwelling of thy heart. They are easiliest and safeliest resisted in the entrance. Thy heart will give them rooting and grow familiar with them, if they make any stay. Besides, it shows the greater sin, because there is the less resistance, and the more consent. If the will were against them, it would not let them alone so long. Yea, and their continuance tendeth to your ruin; it is like the continuance of poison in your bowels, or fire in your thatch, or a spy in an army: as long as they stay they are working toward your greater mischief. If these flies stay long they will blow and multiply; they will make their nests, and breed their young, and you will quickly have a swarm of sins.

Direct. XIII. Take heed lest any practical error corrupt your understandings; or lest you be engaged in any ill design: for these will command your thoughts into a course of sinful attendance and service to their ends. He that erreth and thinks his sin is his virtue or his duty, will indulge the thoughts of it without control; yea, he will drive on his mind to such cogitations; and steal from the authority and word of God, the motives and incentives of his sin. As false prophets speak against God in the name of God, and against his word as by the pretended authority of his word; so an erring mind will fetch its arguments from God and from the Scripture, for those sinful thoughts which are against God and Scripture. And if evil thoughts will so hardly be kept out when we plead the authority of God and his word against them, and do the best we can to hinder them; how will they prevail when you plead the authority of God and the sacred Scriptures for them, and take it to be your duty to kindle and promote them! For instance; all the sinful thoughts by which the Romish clergy are

contriving the support of their kingdom of darkness in the world, and the continuance of their tyranny in the church, are but the products of their error, which tells them that all this should be done, as pleasing to God, and profitable to the church. All the bloody thoughts of persecutors, against the church and holy ways of Christ, have been cherished by this erroneous thought. John xvi. 23, "The time cometh that whoever killeth you, will think that he doth God service; and these things they will do unto you, because they have not known the Father nor me." All Paul's bloody contrivances and practices against the church did come from this. Acts xxvi. 9, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: which thing I also did." All the scornful and reproachful thoughts and speeches of many of the ungodly against a holy life, are hence: 1 Pet. iv. 4, "They think it strange that you run not with them to excess of riot, speaking evil of you." The vain babbling of hypocrites, who cheat their souls with idle lip-labour, instead of the spiritual service from the heart, and the sacrifice of fools, who offer God some outward thing, while they deny him their hearts and holy obedience, do proceed from this, that "they think to be heard for their much babbling," Matt. vi. 7, "and they consider not that they do evil," Eccl. v. 1. All the self-flattery and presumption of the ungodly, and consequently all their ungodly lives, are much from their erroneous thoughts: "He that thinketh he is something when he is nothing, deceiveth himself," Gal. vi. 3. O come into the light, and forsake your darkness! for sinful thoughts are like hobgoblins and hags, that fly from the light; and like worms and serpents, that creep into holes, and crawl and gender in the dark.

Direct. XIV. Remember what an opening of thoughts there will be, when you come into the light, either here by conviction, or at the furthest at the day of judgment. Then you will be ashamed to see what filth and vanity you entertained; and with what dross and rubbish you stuffed your minds. When the light comes in, what abundance of things will you see to your astonishment, in the dungeon of your hearts, which now you take no notice of! Remember, that all your hidden thoughts must one day be brought into the open light. Say not that this is a thing impossible, because they are so numerous: for God who seeth them all at once, and causeth his sun to illuminate so many millions at once, can make you see them all at once, and yet distinctly, and see the shame and filthiness of every one of them.

Direct. XV. When you find that some thoughts of sin and vanity are following you still, for all that you can do, you must not therefore plunge your souls into so much solicitousness, fear, and trouble, as may discourage and distract your mind; but wait on God in the complacential and obediential way of cure. It is the tempter's method to keep sinners utterly careless of their thoughts, and senseless of any sin that is in them, as long as he can; and when that hope faileth him, he will labour to make a humble, obedient soul so sensible of the sin of his thoughts, and so careful about them, as to confound him, and cast him into melancholy, discouragement, and despair; and then he will have no command of his thoughts at all; but they will be as much ungoverned another way, and feed continually upon terror. The end of this temptation is to distract you and confound you. The pretence of the tempter will be contrary to his end: for while he driveth you with terrors to think of nothing else but what you have been or are thinking on, and to make your own thoughts the only or principal matter of your thoughts, he will confound you, and make you undisposed to all good, and unable to govern your thoughts at all. But if you principally study the excellencies of God and

godliness, and take the course which tends to make religion pleasant to you, and withal keep up an awful obedience to God, this complacential obedience will best prevail.

Direct. XVI. Therefore deliver up your hearts to Christ in love and duty, and consecrate your thoughts entirely to his service, and keep them still exercised on him, or in his work: and this will most effectually cure them of vanity and sin.[301] If you have a friend that you love entirely, you will not feed swine in the room that must entertain him; you will not leave it nasty and unclean; you will not leave it common to every dirty, unsuitable companion, to intrude at pleasure and disturb your friend. So love and pleasure will be readily and composedly careful, to keep clean the heart, and shut out vain and filthy thoughts, and say, This room is for a better guest; nothing shall come here which my Lord abhorreth: is he willing so wonderfully to condescend, as to take up so mean a habitation, and shall I straiten him, or offend him, by letting in his noisome enemies? Will he dwell in my heart, and shall I suffer thoughts of pride, or lust, or malice, to dwell with him, or to enter in? Are these fit companions for the Spirit of grace? Do I delight to grieve him? I know as soon as ever they come in, he will either resist them till he drive them out again, or he will go out himself. And shall I drive away so dear a Friend, for the love of a filthy, pernicious enemy? Or do I delight in war? Would I have a continual combat in my heart? Shall I put the Spirit of Christ to fight for his habitation, against such an ignominious foe? Indeed there is no true cure for sinful, vain, unprofitable thoughts, but by the contrary; by calling up the thoughts unto their proper work, and finding them more profitable employment: and this is by consecrating the heart and them entirely to the love and service of him, that hath by the wonders of his love, and by the strange design of his purchase and merits, so well deserved them. Let Christ come in, and deliver him the key, and pray him to keep thy heart as his own, and he will cast out buyers and sellers from his temple, and will not suffer his house of prayer to be a den of thieves. But if you receive Christ with reserves, and keep up designs for the world and flesh, marvel not if Christ will be no partners with them, but leave all to those guests, which you would not leave for him.

Tit. 2. *Directions to furnish the Mind with Good Thoughts.*[302]

To have the mind well furnished with matter for holy and profitable thoughts, is necessary to all that have the use of reason, though not to all alike. But I shall here present you only with such materials as are necessary to a holy life, and to be used in our daily walk with God; and not meddle with such as are proper to pastors, magistrates, or other special callings, though I may give some general directions also for students in the end of this.

Our own interest and end.

Direct. I. Understand well your own interest and great concernments, and be well resolved what you live for, and what is your true felicity and end; and then this will command your thoughts to serve it. The end is it that the means are all chosen for, and used for. A man's estimation directeth his intention and designs; and his intention and designs command his thoughts. These will certainly have the first and chiefest, the most serious, and practical, and effectual thoughts; though some by-thoughts may run out another way: as the miller will be sure to

keep so much water as is necessary to grind his grist, though he may let that run by which he thinks he hath no need of; as you gather in all your corn and fruit for yourselves at harvest, though perhaps you will leave some scatterings which you do not value much, for any that will to gather; so whatever a man taketh for his ultimate end and true felicity, will have the store and stream of his cogitations, though he may scatter some few upon other things, when he thinks he may do it without any detriment to his main design. As a traveller's face is ordinarily towards his journey's end, though so far as he thinks it doth not stop him, he may look behind him, or on each side; so our main end will in the main carry on our thoughts. And therefore unholy souls, that know not practically any higher end than the prosperity and pleasure of the flesh, and the plenty and honour of the world, cannot possibly exercise any holy government over their thoughts; but their minds and consciences are defiled, and their thoughts made carnal as is their end. Nor is there any possibility of curing their vicious, wicked thoughts, and of ordering them acceptably to God, but by curing their worldly, carnal minds, and causing them to change their designs and ends. And this must be by understanding what is their interest. Know well but what it is that is most necessary for you, and best for you, and it will change your hearts, and save your souls. Know this, and your thoughts will never want matter to be employed on; nor will they be suffered to wander much abroad. Therefore it is that the expectation of death, and the thought of coming presently to judgment, do use more effectually to supply the mind with the wisest and most useful thoughts, than the learnedst book or ordinary means can. That which tells a man best what he hath to do, doth best tell him what he hath to think on. But the approach of death, and the appearance of eternity, doth best tell a dull and fleshly sinner what he hath to do; this tells, and tells him roundly, that he must presently search his heart and life, and judge himself as one that is going to the final judgment; and that it is high time for him to look out for the remedy for his sin and misery, &c.; and therefore it will command his thoughts this way. Ask any lawyer, physician, or tradesman, what commands his thoughts; and you will find that his interest, and his ends, and work command them. Know what it is to have an immortal soul, that must live in joy or woe for ever, and what it is to be always so near to the irreversible, determining sentence, and what it is to have this short uncertain time, and no more, to make our preparation in, and then it is easy to foretell which way your thoughts will go. A man that knoweth his house is on fire, will be thinking how to quench it; a man that knoweth he is entering into a mortal sickness, will be thinking how to cure it. There is no better way to have your thoughts both furnished and acted aright, than to know your interest, and right end.

God.

Direct. II. Know God aright, and behold him by the eye of an effectual faith, and you shall never want matter for holy thoughts. His greatness and continual presence with you may command your thoughts, and awe them, and keep them from masterless vagaries. His wisdom will find them continual employment, upon the various, excellent, and delectable subjects of his natural and supernatural revelation; but no where so much as upon himself. In God thou mayst find matter for thy cogitations and affections, most high and excellent, delighting the mind with a continual suavity, affording still fresh delights, though thou meditate on him a thousand years, or to all eternity. Thou mayst better say, that the ocean hath not water enough for thee to swim in, or that the earth hath not room enough for thee to tread upon, than that there is

not matter enough in God, for thy longest meditations, and most delighting, satisfying thoughts. The blessed angels and saints in heaven, will find enough in God alone to employ their minds to all eternity. Oh horrid darkness and atheism that yet remaineth on our hearts! that we should want matter for our thoughts, to keep them from feeding upon air or filth! or want matter for our delight, to keep our minds from begging it at the creature's door, or hungering for the husks that feed the swine! when we have the infinite God, omnipotent, omniscient, most good and bountiful, our life, and hope, and happiness, to think on with delight.

The world to come.

Direct. III. If you have but an eye of faith, to see the things of the unseen world, as revealed in the sacred word, you cannot want matter to employ your thoughts. Scripture is the glass in which you may see the other world. There you may see the Ancient of Days, the Eternal Majesty shining in his glory, for the felicitating of holy, glorified spirits. There you may see the human nature advanced above angels, and enjoying the highest glory next to the uncreated Majesty; and Christ reigning as the King of all the world, and all the angels of God obeying, honouring, and worshipping him. You may see him sending his angels on his gracious messages, to the lowest members of his body, the little ones of his flock on earth; you may see him interceding for all his saints, and procuring their peace and entertainment with the Father; and preparing for their reception when they pass into those mansions, and welcoming them one by one as they pass hence. There you may see the glorious, celestial society attending, admiring, extolling, worshipping, the Great Creator, the Gracious Redeemer, and the Eternal Spirit, with uncessant, glorious, and harmonious praise; you may see them burning in the delicious flames of holy love, drawn out by the vision of the face of God, and by the streams of love which he continually poureth out upon them; you may see the magnetic attraction of the uncreated love, and the felicitating closure of the attracted love of holy spirits, thus united unto God by Christ, and feasting everlastingly upon him; you may see the ravishments of joy, and the unspeakable pleasures, which all these blessed spirits have in this transporting sight, and love, and praise. You may see the ecstasies of joy which possess the souls of those that are newly passed from the body, and escaped the sins and miseries of this world, and find there such sudden ravishing entertainment, unspeakable beyond their former expectations, conceivings, or belief. You may see there with what wonder, what pity, what loathing and detestation, those holy, glorified souls look down upon earth, on the negligence, contempt, sensuality, and profaneness of the dreaming and distracted world! You may see there what you shall be for ever, if you be the holy ones of Christ, and where you must dwell, and what you must do, and what you shall enjoy. All this you may so know by sound believing, as to be carried to it as sincerely as if your eyes had seen it, Heb. xi. 1; 2 Cor. v. 7. And yet can your thoughts be idle, or carnal, or worldly and sinful, for want of work? Are your meditations dry and barren for want of matter to employ them? Doth the fire of love or other holy affections go out for want of fuel to feed it? Are not heaven and eternity spacious enough for your minds to expatiate in? Is not such a world as that sufficient for you to study, with fresh and delectable variety of discoveries from day to day? or that which is more delightful than variety? Would you have more matter, or higher and more excellent matter, or sweeter and more pleasant matter, or matter which doth nearlier concern yourselves? Get that faith which all that shall be saved live by, which makes things absent as operative (in some

measure) as if they were present, and that which will be as if it now were, and that which is unseen as if it were now open to your eyes; and then your thoughts will want neither matter to work upon, nor altogether an actuating excitation.

If this were not enough, I might tell you what faith can see also in hell, which is not unworthy of your serious thoughts.[303] What work is there? what direful complaints and lamentations? what self-tormentings, and what sense of God's displeasure, and for what? But I will wholly pass this by, that you may see there is delightful work enough for your thoughts, and that I set you no unpleasant task.

The work of love.

Direct. IV. Get but the love of God well kindled in your heart, and it will find employment, even the most high and sweet employment, for your thoughts. Yourselves shall be the judges, whether your love doth not for the most part rule your thoughts, assigning them their work, and directing them when, and how long to think on it. See but how a lustful lover is carried after a beloved, silly piece of flesh! Their thoughts will so easily and so constantly run after it, that they need no spur! Mark in what a stream it carrieth them! how it feedeth and quickeneth their invention, and elevateth an ordinary fancy into a poetical and passionate strain! What abundance of matter can a lover find, in the narrow compass of a dirty corpse, for his thoughts to work on night and day! And will not the love of God then much more fill and feast your thoughts? How easily can the love of money find matter for the thoughts of the worldling from one year to another? It is easy to think of any thing which you love. Oh what a happy spring of meditation, is a rooted, predominant love of God! Love him strongly, and you cannot forget him. You will then see him in every thing that meets you; and hear him in every one that speaketh to you: if you miss him, or have offended him, you will think on him with grief; if you taste of his love, you will think of him with delight; if you have but hope, you will think of him with desire, and your minds will be taken up in seeking him, and in understanding and using the means by which you may come to enjoy him. Love is ingenious, and full, and quick, and active, and resolute; it is valiant, and patient, and exceeding industrious, and delighteth to encounter difficulties, and to appear in labours, and to show itself in advantageous sufferings; and therefore it maketh the mind in which it reigneth exceeding busy, and findeth the thoughts a world of work. If God be not in all the thoughts of the ungodly, Psal. x. 4, it is because he is not in his heart. He may be "nigh their mouths," but he is "far from their reins," Jer. xii. 2. Do those men believe themselves, or would they be believed by any one that is wise, who say they love God above all, and yet neither think of him, nor love to think of him; but are unwearied in thinking of their wealth, and honours, and the pleasures of their flesh? "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you," Psal. 1. 22.

Jesus Christ and all the work of redemption.

Direct. V. Soundly understand the wonderful mystery of man's redemption, and know Jesus Christ, and you need not want employment for your thoughts. For "in him are hid all the treasures of wisdom and knowledge," Col. ii. 3. "He is the power of God, and the wisdom of God," 1 Cor. i. 24. If the study of Aristotle, Plato, Plotinus, and their numerous followers and commentators, can find work for the thoughts of men that would know the works of God, or would be accounted good philosophers, even for many years together, or a

great part of their lives, what work then may a christian find for his thoughts in Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30. "For it pleased the Father that in him should all fulness dwell," Col. i. 19. And therefore in him there is fulness of matter for our meditations. As Paul "determined to know nothing" (or make ostentation of no other knowledge) "but Christ crucified," 1 Cor. ii. 2; so if your thoughts had nothing to work upon many years together, but Christ crucified, they need not stand still a moment for want of most suitable and delightful matter. The mystery of the incarnation alone, may find you work to search and admire many ages! But if thence you proceed to that world of wonderful matter which you may find in his doctrine, miracles, example, sufferings, temptations, victories, resurrection, ascension; and in his kingly, prophetical, and priestly offices; and in all the benefits which he hath purchased for his flock; oh, what full and pleasant work is here for the daily thoughts of a believer! The soul may dwell here with continual delight, till it say with Paul, Gal. ii. 20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Therefore daily "bow your knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth; and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," Eph. iii. 14-19.

The holy Scriptures.

Direct. VI. Search the holy Scriptures, and acquaint yourselves well with the oracles of God, which are able to make you wise unto salvation, and you will find abundant matter for your thoughts. If you cannot find work enough for your minds, among all those heights and depths, those excellencies and difficulties, it is because you never understood them, or never set your hearts to search them. What mysterious doctrines, how sublime and heavenly, are there for you to meditate on as long as you live! What a perfect law, a system of precepts most spiritual and pure! What terrible threatenings against offenders are there to be matter of your meditations. What wonderful histories of love and mercy! What holy examples! What a treasury of precious promises, on which lieth our hope of life eternal! What full and free expressions of grace! What a joyful act of pardon and oblivion to penitent, believing sinners! In a word, the character of our inheritance, and the law which we must be governed and judged by, are there before us for our daily meditation! David, that had much less of it than we, saith, "O how love I thy law! it is my meditation all the day," Psal. cxix. 97. And God said to Joshua, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein," Josh. i. 8. And Moses commanded the Israelites, that "these words should be in their hearts, and that they teach them diligently to their children, and talk of them when they sat in their houses, and when they walked by the way, and when they lay down, and when they rose up, and to write them on the posts of their houses, and on their gates," &c. that they might be sure to remember them, Deut. vi. 7.

Ourselves as we are God's work.

Direct. VII. Know thyself well as thou art the work of God, and in thyself thou wilt find abundant matter for thy meditations. There thou hast the natural image of God to meditate on and admire; even the noble faculties of thy understanding and free will, and executive power. And thou hast his moral or spiritual image to meditate on, if thou be not unregenerate: even thy holy wisdom, will, and power, or thy holy light, and love, and power with promptitude for holy practice; and all in the unity of holy life.[304] And there thou hast his relative image to meditate on; even thy being, 1. The lord or owner. 2. The ruler. 3. The benefactor to the inferior creatures, and their end. Oh the world of mysteries which thou carriest continually about thee in that little room. What abundance of wonders are in thy body, which is fearfully and wonderfully made! And the greater wonders in thy soul. Thou art thyself the clearest glass that God is to be seen in under heaven, as thou art a man and a saint! And therefore the worthiest matter for thy own meditations (except that holy word, which is thy rule, and the holy church, which is but a coalition of many such). What a shame is it, that almost all men do live and die such strangers to themselves, as to be utterly unacquainted with the innumerable excellencies and mysteries, which God hath laid up in them; and yet to let their thoughts run out upon vanities and toys, and complain of their barrenness, and want of matter, to feed their better meditations.

Our sins and wants.

Direct. VIII. Be not a stranger to the many sins, and wants, and weaknesses of thy soul, and thou never needest to be empty of matter for thy meditations. And though these thoughts be not the sweetest, yet thy own folly hath made them necessary. If thou be dangerously sick, or but painfully sore, thou canst scarce forget it: if poverty afflict thee with pinching wants, thy thoughts are taken up with cares and trouble day and night. If another wrong thee, thou canst easily think on it. And hast thou so often wronged thy God and Saviour, and so unkindly vilified his mercy, and so unthankfully set light by saving grace, and so presumptuously and securely ventured on his wrath, and yet dost thou find a scarcity of matter for thy meditations? Hast thou all the sins of thy youth and ignorance to think on, and all the sins of thy rashness and sensuality, and of thy negligence and sloth, and of thy worldliness and selfishness, ambition and pride, thy passions and thy omissions, and all thy sinful thoughts and words, and yet art thou scanted of matter for thy thoughts? Dost thou carry about thee such a body of death? so much selfishness, pride, worldliness, and carnality; so much ignorance, unbelief, averseness to God, and backwardness to all that is spiritual and holy; so much passion, and readiness to sin; and yet dost thou not find enough to think on? Look over the sins of all thy life: see them in all their aggravations; as they have been committed against knowledge, or means and helps, against mercies and judgments, and thy own vows or promises; in prosperity and under affliction itself; in secret and with others; in thy general and particular calling, and in all thy relations; in every place, and time, and condition that thou hast lived in; thy sins against God directly, and thy injuries or neglects of man: sins against holy duties, and sins in holy duties; in prayer, hearing, reading, sacraments, meditation, conference, reproofs, and receiving of reproofs from others: thy negligent preparations for death and judgment; the strangeness of thy soul to God and heaven.[305]—Is not here work enough for thy meditations? certainly if thou think so, it is because thy heart never felt the bitterness of sin, nor was ever yet acquainted with true repentance; but the time is yet to come, that light must show thee what

sin is, and what thou art, and what thou hast done, and how full thy heart is of the serpent's brood, and that thy sin must find thee out! Dost thou not know that thy sins are as the sands of the shore, or as the hairs upon thy head for number? and that every sin hath deadly poison in it, and malignant enmity to God and holiness; and yet are they not enough to keep thy thoughts from being idle? Judge by their language whether it be so with penitents: Psal. li. 2, 3, "Wash me throughly from my wickedness, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me." Psal. xl. 12, "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me." Psal. cxix. 57, "I thought on my ways, and turned my feet unto thy testimonies." True repentance is thus described: Ezek. xxxvi. 31, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your own iniquities, and for your abominations." Yea, God's forgiving and forgetting your sins, must not make you forget them. Ezek. xvi. 60-63, "I will establish to thee an everlasting covenant; then shalt thou remember thy ways and be ashamed. And I will establish my covenant with thee; that thou mayst remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God of hosts."

Satan's temptations.

Direct. IX. Be not a stranger to the methods, and subtleties, and diligence of Satan, in his temptations to undo thy soul, and thou wilt find matter enough to keep thy thoughts from idleness. He is thinking how to deceive thee and destroy thee; and doth it not concern thee to think how to defeat him and escape and save thyself? If the hare run not as fast as the dog, he is like to die for it. Oh that thy eyes were but opened to see the snares that are laid for thee in thy nature, in thy temperature and passions, in thy interests, thy relations, thy friends and acquaintance, and ordinary company; in thy businesses, and possessions, thy house, and goods, and lands, and cattle, and tenants, and servants, and all that thou tradest with, or hast to do with; in thine apparel and recreations; in thy meat and drink, and sleep, and ease, in prosperity and adversity; in men's good thoughts, or bad thoughts of thee; in their praise and dispraise; in their benefits and their wrongs; their favour and their falling out; in their pleasing or displeasing thee; in thy thinking and in thy speaking, and in every thing that thou hast to do with! Didst thou but see all these temptations, and also see to what they tend, and whither they would bring thee, thou wouldst find matter to cure the idleness or impertinences of thy thoughts.

The whole world.

Direct. X. The world and every creature in it, which thou daily seest, and which revealeth to thee the great Creator, might be enough to keep thy thoughts from idleness. If sun, and moon, and stars; if heaven and earth, and all therein, be not enough to employ thy thoughts, let thy idleness have some excuse. I know thou wilt say, that it is upon some of these things that thou dost employ them: yea, but dost thou not first destroy, and mortify, and make nonsense of that on which thou meditatest? Dost thou not first separate it from God, who is the life, and glory, and end, and meaning of every creature? Thou killest it, and turnest out the soul, and thinkest only on the corpse; or on the creature made another thing as food for thy sensual desires! As the kite

thinketh on the birds and chickens, to devour them to satisfy her greedy appetite; thus you can think of all God's works, so far as they accommodate your flesh. But the world is God's book, which he set man at first to read; and every creature is a letter, or syllable, or word, or sentence, more or less, declaring the name and will of God. There you may behold his wonderful almightiness, his unsearchable wisdom, his unmeasurable goodness, mercy, and compassions; and his singular regard of the sons of men! Though the ungodly, proud, and carnal wits do but play with, and study the shape, and comeliness, and order of the letters, syllables, and words, without understanding the sense and end; yet those that with holy and illuminated minds come thither to behold the footsteps of the great, and wise, and bountiful Creator, may find not only matter to employ, but to profit and delight their thoughts; they may be rapt up by the things that are seen, into the sacred admirations, reverence, love, and praise of the glorious Maker of all, who is unseen: and thus to the sanctified all things will be sanctified; and the study of common things will be to them divine and holy.

Providence about the world.

Direct. XI. Be not a stranger to, or neglectful disregarder of, the wonders of providence in God's administrations in the world, and thou wilt find store of matter for thy thoughts. The dreadfulness of judgments, the delightfulness of mercies, the mysteriousness of all, will be matter of daily search and admiration to thee. Think of the strange preservations of the church; of a people hated by all the world! how such a flock of lambs is kept in safety, among so many ravenous wolves. Think of God's sharp afflictions of his offending people; of his severe consuming judgments exercised sometimes upon the wicked, when he means to set up here and there a monument of his justice, for the warning of presumptuous sinners. Go see how the wicked are deceived by befooling pleasures, and how the prosperity of fools destroyeth them, Prov. i. 32; how they flourish to-day as a green bay-tree, Psal. xxxvii. 35, or as the flower of the field; and then go into the sanctuary and see their end, how to-morrow they are cut down and withered, and the place of their abode doth know them no more. Go see how God delighteth to abase the proud, and to "scatter them in the imagination of their hearts; to put down the mighty from their seats, and to exalt them of low degree; to fill the hungry with good things, and to send the rich empty away," Luke i. 51-53. "How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom," Dan. iv. 3. "He ruleth in the kingdom of men, and giveth it to whomsoever he will," ver. 26, 32. "For wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; he knoweth what is in darkness, and the light dwelleth with him," Dan. ii. 20-22. "The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hand," Psal. ix. 16. Mark how the upright are afflicted daily, and how the feet of violence trample on them; and yet how they rejoice, and adhere to that God who doth afflict them, and pity and pray for their miserable persecutors and oppressors; and how "all things do work together for their good," Rom. viii. 28. "Wonderful are all the works of God, sought out of them that have pleasure therein," Psal. cxi. 2. The histories of former ages, and the observation of the present, may show thee a world of matter for thy thought.[306]

God's image.

Direct. XII. Understand all the lineaments and beauty of God's image upon a holy soul, the excellency and use of every grace, and the harmony of all; and thou wilt have store of profitable matter for thy thoughts. Know the nature of every grace, and the place and order of it, and the office, use, and exercise of it; and the means and motives, the opposites, dangers, and preservatives of it: know it as God's image, and see and love thy Maker, and Redeemer, and Regenerator in it: know how God loveth it, and how useful it is to our serving and honouring him in the world; and how deformed and vile a thing the soul is, that is without it: know well what faith is; what wisdom and prudence are; what repentance, and humility, and mortification are; what hope, and fear, and desire, and obedience, and meekness, and temperance, and sobriety, and chastity, and contentation, and justice, and self-denial are; especially know the nature and force of love to God, and to his servants, and to neighbours, and to enemies: know what a holy resignation and devotedness to God are; and what are watchfulness, diligence, zeal, fortitude, and perseverance, patience, submission, and peace: know what the worth, and use, the helps, and hinderances of all these are, and then your thoughts will not be idle.

The daily motions of the Spirit.

Direct. XIII. If thou be not a stranger to the Spirit of grace, or a neglecter of his daily motions, and persuasions, and operations on thy heart, the attendance and improvement of them will keep thy thoughts from rusty idleness and a vagrant course. It is not a small matter to be daily entertaining so noble a guest, and daily observing the offers and motions of so great a Benefactor; and daily receiving the gifts of so bountiful a Lord, and daily accepting his necessary helps; and daily obeying the saving precepts of so great and beneficent a God. If you know how insufficient you are without him, to will or to do, to perform, or to think, or purpose any good, and that all your sufficiency is of him.[307] If you knew that it is the great skill and diligence requisite in all that will sail successively to the desired land of rest, to know the winds of the Spirit's helps, and to set all your sails to the right improvement of them, and to bestir you while such gales continue, you would find greater work than wandering for your thoughts.

All our duty to God and man.

Direct. XIV. Be not ignorant or neglective of that frame and course of holy duty to God and man, in which all your lives should be employed; and you cannot want matter to employ your thoughts upon. Your pulse, and breath, and natural motions, will hold on whether you think of them or not; but so will not moral, holy motion, for that must be rational and voluntary. You have all the powers of soul and body, to exercise either upon God or for God. You must know him, fear him, love him, obey him, trust him, worship him, pray to him, praise him, give thanks to him, bewail your sins, and hear his word, and reverently use his name and day. And is not the understanding and learning how to do all this, and the seasonable, serious practice of it all, sufficient to keep the thoughts from idleness? Oh what a deal of work doth a serious christian find for his thoughts, about some one of these! about praying aright, or hearing, or receiving the sacrament of Christ's body and blood aright! But besides all these, what a deal of duty have you to perform, to magistrates, pastors, parents, masters, and other superiors; to subjects, people, children, servants, and other inferiors; to every neighbour, for his soul, his body, his estate, and name; and to do to all as you would be done by. And besides all this,

how much have you to do directly for yourselves; for your souls, and bodies, and families, and estates! against your ignorance, infidelity, pride, selfishness, sensuality, worldliness, passion, sloth, intemperance, cowardice, lust, uncharitableness, &c. Is not here matter for your thoughts?

All our particular mercies.

Direct. XV. Overlook not that life full of particular mercies, which God hath bestowed on yourselves, and you will find pleasant and profitable matter for your thoughts. To spare me the labour of repeating them, look back to chap. iii. direct. xiv. Think of that mercy which brought you into the world, and chose your parents, your place, and your condition; which brought you up, and bore with you patiently in all your sins, and closely warned you of every danger: which seasonably afflicted you, and seasonably delivered you, and heard your prayers in many a distress: which hath yet kept the worst of you from death and hell; and hath regenerated, justified, adopted, and sanctified those that he hath fitted for eternal life. How many sins he hath forgiven! How many he hath in part subdued! How many and suitable helps he hath vouchsafed you! From how many enemies he hath saved you! How oft he hath delighted you by his word and grace! What comforts you have had in his servants and ordinances, in your relations and callings! His mercies are innumerable, and yet do your meditations want matter to supply them? If I should but recite the words of David in many thankful psalms, you would think mercy found his thoughts employment.

The account at judgment.

Direct. XVI. Foresee that exact and righteous judgment, which shortly you have to undergo; and it will do much to find you employment for your thoughts. A man that must give an account to God of all that he hath done, both good and evil, and knoweth not how soon, for aught he knows before to-morrow, methinks should find himself something better than vanity to think on! Is it nothing to be ready for so great a day? To have your justification ready? your accounts made up? your consciences cleansed and quieted on good grounds? To know what answer to make for yourselves against the accuser? To be clear and sure that you are indeed regenerate, and have a part in Christ, and are washed in his blood, and reconciled to God, and shall not prove hypocrites and self-deceivers in that trying day! when it is a sentence that must finally decide the question, whether we shall be saved or damned; and must determine us to heaven or hell for ever; and you have so short and uncertain a time for your preparation: will not this administer matter to your thoughts? If you were going to a judgment for your lives, or all your estates, you would think it sufficient to provide you matter for your thoughts by the way. How much more this final, dreadful judgment!

Our afflictions.

Direct. XVII. If all this will not serve the turn, it is strange if God call not home your thoughts, by sharp afflictions: and methinks the improvement of them, and the removal of them, should find some employment for your thoughts. It is time then to "search and try your ways, and turn again unto the Lord," Lam. iii. 4. To find out the Achan that troubleth your peace, and know the voice of the rod, and what God is angry at, and what it is that he calleth you to mind! To know what root it is that beareth these bitter fruits; and how they may be sanctified to make you conformable to Christ, and "partakers of his holiness," Heb. xii. 10. Besides the exercise of holy patience and submission, there is a great deal of work to be done in sufferings; to

exercise faith, to honour God, and the good cause of our suffering, and to humble ourselves for the evil cause, and to get the benefit. And if you will not meditate of the duty, you shall meditate of the pain, whether you will or not; and say, as Lam. iii. 17-20, "I forgat prosperity: and I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall: my soul hath them still in remembrance, and is humbled in me." Put not God to remember you by his spur, and help your meditations by so sharp a means! "Therefore did he consume their days in vanity, and their years in trouble: when he slew them, then they sought him, and they returned and inquired early after God: and they remembered that God was their rock, and the high God their Redeemer," Psal. lxxviii. 33-35.

The business of your callings.

Direct. XVIII. Be diligent in your callings, and spend no time in idleness, and perform your labours with holy minds, to the glory of God, and in obedience to his commands, and then your thoughts will have the less leisure and liberty for vanity or idleness. Employments of the body will employ the thoughts: they that have much to do have much to think on; for they must do it prudently, and skilfully, and carefully, that they may do it successfully; and therefore must think how to do it. And the urgency and necessity of business will almost necessitate the thoughts, and so carry them on and find them work (though some employments more than others). And let none think that these thoughts are bad or vain because they are about worldly things; for if our labours themselves be not bad or vain, then neither are those thoughts which are needful to the well-doing of our work. Nor let any worldling please himself with this, and say, My thoughts are taken up about my calling; for his calling itself is perverted by him, and made a carnal work to carnal ends, when it should be sanctified. That the thoughts about your labours may be good, 1. Your labours themselves must be good, performed in obedience to God, and for the good of others, and to his glory. 2. Your labours and thoughts must keep their bounds, and the higher things must be still preferred, and sought, and thought on in the first place. And your labours must so far employ your thoughts as is needful to the well-doing of them; but better things must be thought on, in such labours as leave a vacancy to the thoughts. But diligence in your calling is a very great help to keep out sinful thoughts, and to furnish us with thoughts which in their place are good.

All ordinances and means of grace.

Direct. XIX. You have all God's spiritual helps and holy ordinances to feed your meditations, and to quicken them, which should be used when your minds grow dull or barren. When your minds are empty, and you cannot pump up plentiful matter for holy thoughts, the reading of a seasonable book, or conference with a full experienced christian, will furnish you with matter: so will the hearing of a profitable sermon: and sometimes prayer will do more than meditation. And weak-headed persons, of small knowledge and shallow memories, must fetch the matter of their meditations thus more frequently from reading and conference than others need to do: as they can hold but little at a time, so they must go the ofter; as he that goeth to the water with a spoon or a dish, must go ofter than they that go with a more capacious vessel. Others can carry a storehouse of meditation still about them; but persons of very small knowledge and memory, must have their meditations fed by others, as infants by the spoon. Therefore a little and often is the best way, both for their reading or hearing,

and for their holy thoughts. How great a mercy is it, that weak christians have such store of helps; that when their heads are empty, they have books and friends that are not empty, from whence they may fetch help as they want it; and that their hearts are not empty of the love of God, which inclineth them to do more, than their parts enable them to do.

The miserable sinful world.

Direct. XX. If all these do not sufficiently furnish your meditations, look through the world, and see what a multitude of miserable souls do call for your compassion and daily prayers for their relief. Think on the many nations that lie in the darkness of idolatry and infidelity! It is not past the sixth part of the world that are christians of any sort. The other five parts are heathens, and Mahometans, and some few Jews. And of this sixth part, it is but a small part that are reformed from popery, and such corruptions as the eastern and southern christians also are too much defiled with. And in the reformed churches, how common are profaneness and worldliness, and how few are acquainted with the power of godliness! What abundance of ignorant and ungodly persons are there, who hate the power and practice of that religion, which they profess themselves they hope to be saved by (as if they hoped to be saved for hating, persecuting, and disobeying it). And among those that seem more serious and obedient, how many are hypocrites! And how many are possessed with pride and self-conceitedness, which break forth into unruliness, contentions, and uncharitableness, factions, and divisions in the church! How many christians are ignorant, passionate, weak, unprofitable, and too many scandalous! And how few are judicious, prudent, heavenly, charitable, peaceable, humble, meek, laborious, and fruitful, who set themselves wholly to be good and to do good! And of these few, how few are there that are not exercised under heavy afflictions from God, or cruel persecutions from ungodly men! What tyranny is exercised by the Turk without, and the pope within, upon the sincerest followers of Christ! Set all this together, and tell me whether thy compassionate thoughts or thy prayers do need to go out for want of fuel or matter to feed upon from day to day?

Tit. 3. *Directions how to make good Thoughts effectual: or, General Directions for Meditation.*

Here some directions are preparatory, and some about the work itself.

Direct. I. Be sure that reason maintain its authority in the command and government of your thoughts; and that they be not left masterless to fancy, and passion, and objects, to carry them which way they please. Diseased, melancholy, and crazed persons have almost no power over their own thoughts. They cannot command them to what they would have them exercised about, nor call them off from any thing they run out upon; but they are like an unruly horse, that hath a weak rider, or hath cast the rider; or like a masterless dog, that will not go or come at your command. Whereas our thoughts should be at the direction of our reason, and the command of the will, to go and come off as soon as they are bid. As you see a student can rule his thoughts all day; he can appoint them what they shall meditate on, and in what order, and how long; so can a lawyer, a physician, and all sorts of men about the matters of their arts and callings. And so it should be with a christian about the matters of his soul. All rules of direction are to little purpose with them, whose reason hath lost its

power in governing their thoughts. If I tell a man that is deeply melancholy, Thus and thus you must order your thoughts, he will tell me that he cannot; his thoughts are not in his power. If you would give never so much he is not able to forbear thinking of that which is his disturbance, nor to command his thoughts to that which you direct him, nor to think, but as he doth, even as his disease and trouble moveth him. And what good will precepts do to such? Grace, and doctrine, and exhortation work by reason and the commanding will. If a holy person could manage his practical, heart-raising meditations, but as orderly, and constantly, and easily as a carnal, covetous preacher can manage his thoughts in studying the same things, for carnal ends, (to make a gain of them or to win applause,) how happily would our work go on! And is it not sad to think that carnal ends should do so much more than spiritual, about the same things?

Direct. II. Carefully avoid the disease of melancholy; for that dethroneth reason, and disableth it to rule the thoughts. Distraction wholly disableth; but melancholy disableth only in part, according to the measure of its prevalency; and therefore leaveth some room for advice.

Direct. III. Take heed of sloth and negligence of the will, whereby the directions of reason will be unexecuted, for want of resolution and command; and so every temptation will carry away the thoughts. A lazy coachman will let the horses go which way they list, because he will not strive with them; and will break his neck to save his labour. If, when you feel unclean or worldly thoughts invade your minds, you will not give your wills the alarm, and rise up against them, and resolutely command them out; you will be like a lazy person that lieth in bed while he seeth thieves robbing his house, and will let all go rather than he will rise and make resistance (a sign that he hath no great riches to lose, or else he would stir for it). And if you see your duty, on what your thoughts should be employed, and will not resolutely call them up, and command them to their work, you will be like a sluggard that will let all his servants lie in bed, as well as he, because he will not speak to call them. You see by daily experience, that a man's thoughts are much in the power of his will, and made to obey it. If money and honour, or the delight of knowing, can cause a wicked preacher to command his own thoughts on good things, as aforesaid; you may command yours to the same things, if you will but as resolutely exercise your authority over them.

Direct. IV. Use not your thoughts to take their liberty and be ungoverned; for use will make them headstrong, and not regard the voice of reason; and it will make reason careless and remiss. Use and custom have great power on our minds; where we use to go, our path is plain; but where there is no use, there is no way. Where the water useth to run there is a channel. It is hard ruling those that are used to be unruly. If use will do so much with the tongue, (as we find in some that use to curse, and swear, and speak vainly, and in others that use to speak soberly and religiously; in some that by use can speak well in conference, preaching or praying many hours together, when others that use it not can do almost nothing that way,) why may it not much prevail with the thoughts?

Direct. V. Take heed lest the senses and appetite grow too strong, and master reason; for if they do, they will at once dispossess it of the government of the thoughts, and will brutishly usurp the power themselves. As, when a rebellious army deposeth a king, they do not only cast off the yoke of subjection themselves, but dissolve the government as to all other

subjects, and usually usurp it themselves, and make themselves governors. If once you be servants to your fleshly appetites and sense, your thoughts will have other work to do, and another way to go, when you call them to holy and necessary things; especially when the enticing objects are at hand. You may as well expect a clod to ascend like fire, or a swine to delight in temperance, as a glutton, or drunkard, or fornicator, to delight in holy contemplation. Reason and flesh cannot both be the governors.

Direct. VI. Keep under passions, that they depose not reason from the government of your thoughts. I told you before how they cause evil thoughts; and as much will they hinder good. Four passions are especial enemies to meditation: 1. Anger. 2. Perplexing grief. 3. Disturbing fear. 4. But above all, excess of pleasure in any worldly, fleshly thing. Who can think that the mind is fit for holy contemplation, when it flames with wrath, or is distracted with grief and care, or trembleth with fear, or is drunk with pleasure? Grief and fear are the most harmless of the four; yet all hinder reason from governing the thoughts.

Direct. VII. Evil habits are another great hinderance of reason's command over our thoughts; labour therefore diligently for the cure of this disease. Though habits do not necessitate, they strongly incline; and when every good thought must go against a strong and constant inclination, it will weary reason to drive on the soul, and you can expect but small success.

Direct. VIII. Urgent and oppressing business doth almost necessitate the thoughts; therefore avoid as much as you can such urgencies, when you would be free for meditation. Let your thoughts have as little diverting matter as may be, at those times when you would have them entire and free for God.

Direct. IX. Crowds and ill company are no friends to meditation; choose therefore the quietness of solitude when you would do much in this. As it is ill studying in a crowd, and unseasonable before a multitude to be at secret prayer (except some short ejaculations); so is it as unmeet a season for holy meditation. The mind that is fixedly employed with God, or about things spiritual, had need of all possible freedom and peace, to retire into itself, and abstract itself from alien things, and seriously intend its greater work.

Direct. X. Above all, take heed of sinful interests and designs; for these are the garrison of Satan, and must be battered down before any holy cogitations can take place. He that is set upon a design of rising, or of growing rich, hath something else to do than to entertain those sober thoughts of things eternal, which are destructive of his carnal design.

Direct. XI. The impediments of reason's authority being thus removed, distinguish between your occasional and your stated, ordinary course of thoughts. And as your hands have their ordinary, stated course of labour, and every day hath its employment which you fore-expect, so let your thoughts know where is their proper channel, and their every day's work; and let holy prudence appoint out proportionable time and service for them. What a life will that man live, that hath no known course of labour, but only such as he is accidentally called to! His work must needs be uncertain, various, unprofitable, and uncomfortable, and next to none. And he that hath not a stated course of employment for his thoughts, will have them to do him little service. Consider first how much of the day is usually to be spent in common business; and then consider, whether it be such as taketh up your thoughts as well as your

hands, or such as leaveth your thoughts at liberty: as a lawyer, a physician, a merchant, and most tradesmen, must employ their thoughts to the well-doing of their work; and these must be the more desirous of a seasonable, vacant hour for meditation, because their thoughts must be otherwise employed all the rest of the day. But a weaver, a tailor, and some other tradesmen, and day-labourers, may do their work well, and yet have their thoughts free for better things a great part of the day; these must contrive an ordinary way of employment for their thoughts, when their work doth not require them; and they need no other time for meditation. The rest must entertain some short, occasional meditations, intermixed with their business; but they cannot then have time for more solemn meditation (which differeth from the other, as a set prayer from a short ejaculation; or a sermon from an occasional short discourse). They that have more time for their thoughts, must beforehand prudently consider, how much time it is best to spend in meditation, for the increase of knowledge, and how much for the exercise of holy affections, and on what subject, and in what order; and so to know their ordinary work.

Direct. XII. Lay yourselves under the urgency of necessity, and the power of those motives which should most effectually engage your thoughts. In the aforesaid instance, what is it that makes a wicked preacher that he can study divine things orderly from year to year, but that he is still under the power of his carnal motives, profit and honour, and some delight? And if you will put yourselves habitually and statedly also under the sense and power of your far greater motives, as always perceiving how much it doth concern you, for yourselves, and others, and the honour of God; this would be a constant poise and spring, which being duly wound up, would keep the wheels in equal motion.

Direct. XIII. Thus you must make the service of your Master, and the saving of yourselves and others, your business in the world, which you follow daily as your ordinary calling, and then it will carry on your thoughts. Whereas he that serveth God but on the by, with some occasional service, will think on him or his work but on the by, with some occasional thoughts. A close and diligent course of holy living, is the best help to keep a constant, profitable course of holy thinking.

Direct. XIV. The chief point of skill and holy wisdom, for this and other religious duties, is, to take that course which tends to make religion pleasant, and to draw your souls to delight in God, and to take heed of that which would make all grievous to you. It will be easy and sweet to think of that which you take pleasure in. But if Satan can make all irksome and unpleasant to you, your thoughts will avoid it as you do a carrion when you stop your nose and haste away. Psal. civ. 34, saith the psalmist, "My meditation of him shall be sweet; I will be glad in the Lord."

Directions about the work itself.

Direct. I. As you must never be unfurnished of holy store, so you must prudently make choice of your particular subject. As the choice of a fit text is half a good sermon; so the choice of the fittest matter for you is much of a good meditation. Which requireth some good acquaintance both with the truth, and with yourselves.

Direct. II. To this end you must know in their several degrees, what subjects are in themselves most excellent to be meditated on. As the first and highest is the most blessed God himself, and the glorious person of our Redeemer, and the New Jerusalem or heaven of glory, where he is revealed to his saints. And then, the blessed society which there enjoyeth him, and the holy vision, love, and joy, by which he is enjoyed. And next is the wonderful work of man's redemption, and the covenant of grace, and the sanctifying operations of the Holy Ghost, and all the graces that make up God's image on the soul. And then is the state and privileges of the church, which is the body of Christ, for whom all this is done and prepared. And next is the work of the gospel, by which this church is gathered, edified, and saved. And then, the matter of our own salvation, and our state of grace, and way to life. And then, the salvation of others. And then, the common, public good, in temporal respects. And then, our personal, bodily welfare. And next, the bodily welfare of our neighbours. And lastly, those things that do but remotely tend to these. This is the order of desirableness and worth, which will tell you what should have estimative precedency in your thoughts and prayers.

The order of subjects to be meditated on, as to their excellency.

Direct. III. You must also know what subject is then most seasonable for your thoughts, and refuse even an unseasonable good. For good may be used by unseasonableness to do hurt. It may be thrust in by the tempter, on purpose to divert you from some greater good, or to mar some other duty in hand; so he will oft put in some good meditation to turn you from a better, or in the midst of sermon or prayer: or if he see you out of temper to perform a duty of meditation, or that you have no leisure, without neglecting your more proper work, he will then drive you on, that by the issue he may discourage and hurt you, and make the duty unprofitable and grievous to you, and make you more averse to it afterwards. Untimely duty may be no duty, but a sin, which is covered with the material good. As the Pharisees' sabbath-rest was, when mercy called them to violate it.

Direct. IV. Examine well, and determine of the end and use of your meditations, before you set upon them, and then labour to fit them to that special end. The end is first in the intention, and from the love of it the means are chosen and used. If it be knowledge that you are to increase, it is evidence of truth, with the matter to be known, in a convincing, scientifical way, that you must meditate on. If it be divine belief that is to be increased or exercised, it is divine revelations, both matter, and evidence of credibility, which you have to meditate on. If you would excite the fear of God, you have his greatness, and terribleness, his justice, and threatenings to meditate on. If you would excite the love of God, you have his goodness, mercy, Christ, and promises to meditate on. If you would prepare for death and judgment, you have your hearts to try, your lives to repent of, your graces to discover, and revive, and exercise, and your soul's diseases to feel, and the remedies to apply: so whenever you mean to make any thing of a set meditation, determine first of the end, and by it of the means.

Direct. V. Clear up the truth of things to your minds as you can, before you take much pains to work them on your affections, lest you find after that you did but misinform yourselves, and bestow all your labour in vain, to make deluding images on your minds, and bring your affections to bow before them. As many have done by espousing errors, who have laid out their zeal upon them many years together, and made them the reason of hatred, and

contention, and bitter censurings of opposing brethren; and have made parties, and divisions, and disturbances in the church for them, and after so many years' zealous sinning, have found them to be but like Michal's image, a man of straw instead of David; and that they made all this filthy pudder but in a dream.

Direct. VI. Next labour to perceive the weight of every thing you think on, be it good or evil: and to that end be sure, that God and eternity be taken in, in every meditation, and all things judged of as they stand related to God, and to your eternal state; which only can give you the true estimate and sense of good and evil: there will still the life, and soul, and power be wanting in your most excellent meditations, further than God is in them, and they are divine. When you meditate on any Scripture truth, think of it as a beam from the Eternal Light, indited by the Holy Ghost, to lead men by obedience to felicity. Behold it with reverence, as a letter or message sent from heaven, and as a thing of grand importance to your souls. When you meditate of any grace, think on it as a part of the image of God, implanted and actuated by the Holy Ghost, to advance the soul into communion with God, and prepare it for him. When you meditate on any duty, remember who commandeth it, and whom you are chiefly to respect in your obedience; and what will be the end of obeying or disobeying. When you meditate on any sin, remember that it is the defacing or privation of God's image, and the rebel that riseth up against him in all his attributes, to depose him from the government of the soul and of the world; and foresee the end to which it tendeth. Take in God, if you would feel life and power in all that you meditate on.

Direct. VII. Let your ordinary meditations be on the great and necessary things; and think less frequently on the less necessary matters. Meditation is but a means to a further end: it is to work some good upon the soul: use therefore those subjects which are most powerful and fit to work it. Great truths will do great works upon the heart. They are usually the surest and most past controversy and doubt. There is more weight, and substance, and power in one article of the creed, or one petition of the Lord's prayer, or one commandment of the decalogue, to benefit the soul, than in abundance of the controverted opinions which men have troubled themselves and others with in all ages; as one purse of gold will buy more than a great quantity of farthings. Meditating on great and weighty truths, makes great and weighty christians. And meditating inordinately on light and controverted opinions, makes light, opinionative, contentious professors. Little things may have their time and place, but it must be but little time and the last place; except when God maketh any little thing to be the matter of our lawful calling and employment (as all the common matters of the world are little); and then they may have a larger proportion of our time, though still they must have the lowest place in our estimation and in our hearts.

Direct. VIII. Whenever you are called to meditate on any smaller truth or thing, see that you take it not as separated from the greater, but still behold it as connexed to them, and planted and growing in them, and receiving their life and beauty from them; so that you may still preserve the life and interest of the greatest matters in your hearts, and may not mortify the least, and turn it into a deceit or idol. We are to climb upwards, and not to descend downwards: and therefore we begin at the body of the tree, and so pass up to the few and greatest boughs; and thence to the smaller numerous branches, which as they are hard to be discerned, numbered, and remembered, so are they not all strong enough to bear us; but are

fitted rather to be looked on, than trodden and rested on. But if you take them not as growing from the greater boughs, but cut them off, they lose their life, and beauty, and fruitfulness. If all the controversies in the church had been managed with due honour and preservation of holiness, charity, unity, peace, and greater truths; and if all the circumstantials in religion had been ordered with a salvo, and due regard, and just subserviency to the power and spirituality of holy worship, the christian world would have had more life, and strength, and fruitfulness, and less imagery, unholy, ludicrous compliment, and hypocrisy.

Direct. IX. Let the end and order of your meditations be first for the settling of your judgments, and next for the resolving and settling of your wills, and thirdly, for the reforming and bettering of your lives; and, but in the fourth place, after all these, for the raising of your holy passions or lively feeling; which must have but its proper room and place. But indeed where some of these are done already, they may be supposed, and we may proceed to that which is yet to do. As if you know what is sin and duty, but do it not, your meditation must be, not to make you know what you knew not, but first to consider well of what you know, and set the powerful truth before you; and then labour hereby to bring your wills to a fixed resolution of obedience. But if it be a truth whose principal use is on the will and affections, (as to draw up the heart to the love of God, by the meditating on his attractive excellencies,) then the most pains must there be taken. Of which see chap. iii. direct. xi.

Direct. X. Turn your cogitations often into soliloquies; methodically and earnestly preaching to your own hearts, as you would do on that subject to others if it were to save their souls.[308] As this will keep you in order, from rambling and running out, and will also find you continual matter, (for method is a wonderful help both to invention, memory, and delight,) so it will bring things soonest to your affections: and earnest pleading of convincing reasons with our own hearts, is a powerful way to make the fire burn, and to kindle desire, fear, love, hatred, repentings, shame, sorrow, joy, resolution, or any good effect. Convictions, upbraidings, expostulations, reprehensions, and self-persuasions may be very powerful; when a dull way of bare thinking is but like a dull way of preaching, without any lively application, which little stirs the hearers. Learn purposely of the liveliest books you read, and of the best and liveliest preachers you hear, to preach to your hearts, and use it orderly, and you will find it a most powerful way of meditating.

Direct. XI. Turn your meditations often into ejaculatory prayers and addresses unto God; for that will keep you reverent, serious, and awake, and make all the more powerful, because the more divine. When you meditate on sin, turn sometimes to God, by penitent lamentation, and say, Lord, what a wretch and rebel was I to entertain such an enemy of thine in my heart! and for nothing to offend thee and violate thy laws! O pardon, O cleanse me, O strengthen me! Conquer and cast out this odious enemy of thee and me. So when you are seeking to excite or exercise any grace, send up a fervent request to God to show his love and power upon thy dead and sluggish heart, and to be the principal agent in a work which is so much his own. Prayer is a most holy duty, in which the sold hath so nearly to do with God, that if there be any holy seriousness in the heart, it will be thus excited: a dull and wandering mind will bear some reverence to God; and therefore interest him in all.

Direct. XII. Let every meditation be undertaken in a humble sense of thy own insufficiency, with a believing dependence on thy Head and Saviour, to guide and quicken thee by his Holy Spirit, and to cover the infirmities of thy holiest thoughts. Whatever good is written upon our hearts, must be "written by the Spirit of the living God:" and this "trust we must have through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God," 2 Cor. iii. 3-5. How heavily will all go on, or rather how certainly shall we labour in vain, and cast off all, if Christ cast us off, and leave us to ourselves! Think not that your life and strength are radically in yourselves: go to him by renewed acts of faith, by whom you must be quickened.

Direct. XIII. Let not your holy thoughts be so seldom as to keep you strange to the matter of your meditations, nor so short as to be gone before you have made any thing of it. Now and then a cursory thought will not acquaint the soul with God, nor bring it to a habit and temperament of holiness. Whereas that which you think on frequently and seriously, as your business and delight, will become the nutriment and nature of your souls; as the air which we daily breathe in, and the food which we daily live upon, do to our bodies. And you will find that as use will breed skill and strength, so it will cause such acquaintance and familiarity, as will very much tend to the fruit and comfort of the work. Whereas they that only cast now and then a look at God and holiness, or are seldom and short in holy thoughts, do lose so quickly the little which they get, that it makes no great alteration on them.

Direct. XIV. Yet do not overdo in point of violence or length; but carry on the work sincerely according to the abilities of your minds and bodies; lest going beyond your strength, you craze your brains, and discompose your minds, and disable yourselves to do any thing at all. Though we cannot estimatively love God too much, yet is it possible to think of him with too much passion, or too long at once; because it may be more than the spirits and brain can bear; and if once they be overstrained, if they break not, like a lute-string screwed too high, they will be like a leg that is out of joint, that can pain you, but not bear you. While the soul rideth on so lame or dull a horse as the body is, it must not go the pace which it desireth, but which the body can bear; or else it may quickly be dismounted, or like one that rideth on a tired horse. It is not the horse that goeth at first with chafing heat and violence, which will travel best; but you must put on in the pace that you are able to hold out. You little know how lamentable and distressed a case you will be in, or how great an advantage the tempter hath, if once he do but tire you by overdoing!

Direct. XV. Choose not unnecessarily or ordinarily the bitterest or most unpleasant subjects for your meditation, lest you make it grow a burden to you; but dwell most on the sweet, delightful thoughts of the infinite love of God revealed by Christ, and the eternal glory purchased by him, and the wonderful helps and mercies in the way. As it is the gospel which Christ's ministers must preach to others, so it is the gospel which in your meditations you must preach most to yourselves. It is love and pleasure which you must principally endeavour to excite: and you must do it by contemplating amiableness and felicity, the objects of love and pleasure. For the thoughts of terror, and wrath, and misery, are unfit to stir up these: though to the unconverted, dull, secure, presumptuous, or sensual sinner, such

thoughts are very necessary to awake him, and prepare him for the thoughts of love and peace. It is the principal part of this art, to keep off loathing and averseness, and to keep up readiness and delight.

Direct. XVI. When you are in company, let out the fruit of your secret meditations, in holy, edifying discourse. Gather not for yourselves only, but that you may communicate to others. The "good scribe instructed to the kingdom of God," must "bring forth out of his treasure things new and old," Matt. xiii. 52. That is good which doth good. God is communicative; and the best men are likest to him: nay, a fluent discourse sometimes is a great instructor to ourselves, and bringeth those things into our minds with clearness, which long meditation would not have done. For one thing leadeth in another; and in a warm discourse the spirits are excited, and the understanding and memory are engaged to a close attention; so that just in the speaking, we have oftentimes such a sudden appearance of some truth, which before we took no notice of, that we find it is no small addition to our knowledge, which comes in this way. As some find that vocal prayer doth more excite them, and keep the mind from wandering, than mere mental prayer doth; so free discourse is but a vocal meditation. And what man's thoughts are not more guilty of disorder, vagaries, and interruptions, than his discourse is?

Direct. XVII. Obey all that God revealeth to you in your meditations, and turn them all into faithful practice; and make not thinking the end of thinking. Else you will but do as the ungodly and disobedient in their prayers, who offer to God the "sacrifice of fools, and consider not that they do evil," Eccl. v. 1, 2. Away with the sin, and do the duty, on which you think.

Direct. XVIII. Think not that the same measure of contemplation and striving with their own affections, is necessary to all; but that an obediential, active life may be as acceptable to God, when he calleth men to it, as a more contemplative life. This leadeth me necessarily to give you some directions about the difference of these ways.

Tit. 4. *The Difference between a contemplative Life, and an obedient, active Life, with Directions concerning them.*

This task will be best performed by answering those questions which here need a solution.

What is a contemplative life.

Quest. 1. What is a contemplative life? and what is an active, obediential life?

Answ. Every active christian is bound to somewhat of contemplation; and all contemplative persons are bound to obedience to God, and to so much of action as may answer their abilities and opportunities. But yet some are much more called to the one, and some to the other; and we denominate from that which is most eminent and the chief. We call that a contemplative life, when a man's state and calling alloweth and requireth him to make the exercises of his mind on things sublime and holy, and the affecting of his heart with them to be his principal business, which taketh up the most of his time. And we call that an active, obediential life, when a man's state and calling requireth him to spend the chief part of his time in some external labour or vocation, tending to the good of ourselves and

others. As artificers, tradesmen, husbandmen, labourers, physicians, lawyers, pastors and preachers of the gospel, soldiers and magistrates, all live an active life, which should be a life of obedience to God. Though among these, some have much more time for contemplation than others. And some few there are that are exempt from both these, and are called to live a passive, obediential life; that is, such a life in which their obedient bearing of the cross, and patient suffering, and submission to the chastising or trying will of God, is the most eminent and principal service they can do him, above contemplation or action.

Quest. II. Must every man do his best to cast off all worldly and external labours, and to retire himself to a contemplative life as the most excellent?

Answ. No: no man should do so without a special necessity or call; for there are general precepts on all that are able, that we live to the benefit of others, and prefer the common good, and as we have opportunity do good to all men, and love our neighbours as ourselves, and do as we would be done by, (which will put us upon much action), and that we labour before we eat.[309] And for a man unnecessarily to cast off all the service of his life, in which he may be profitable to others, is a burying or hiding his master's talents, and a neglect of charity, and a sinning greatly against the law of love. As we have bodies, so they must have their work, as well as our souls.

Quest. III. Is a life of contemplation then lawful to any man? and to whom?

Who are called to a contemplative life.

Answ. It is lawful, and a duty, and a great mercy to some, to live almost wholly, yea altogether, in contemplation and prayer, and such holy exercises. And that in these cases following: 1. In case that age hath disabled a man to be serviceable to others by an active life: and when a man hath already spent his days and strength in doing all the good he can; and being now disabled, hath special reason to improve the rest of his (decrepid) age, in more than ordinary preparations for his death, and in holy communion with God. 2. So also when we are disabled by sickness. 3. And when imprisonment restraineth us from an active life, or profiting others. 4. And when persecution forceth christians to retire into solitudes and deserts, to reserve themselves for better times and places; or when prudence telleth them, that their prayers in solitude may do more good, than at that time their martyrdom were like to do. 5. When a student is preparing himself for the ministry, or other active life, to which a contemplative life is the way. 6. When poverty, or wars, or the rage of enemies disableth a man from all public converse, and driveth him into solitude by unavoidable necessity. 7. When the number of those that are fit for action is so sufficient, and the parts of the person are so insufficient, and so the need and use of them in an active life so small, that, all things considered, holy, impartial prudence telleth him, that the good which he could do to others, by an active life, is not like to countervail the losses which he should himself receive, and the good which his very example of a holy and heavenly life might do, and his occasional counsels, and precepts, and resolutions, to those who come to him for advice, being drawn by the estimation of his holy life: in this case, it is lawful to give up oneself to a contemplative life; for that which maketh most to his own good and to others, is past doubt lawful and a duty. "Anna departed not from the temple, but served God with fasting and prayer night and day," Luke ii. 36, 37.[310] Whether the meaning be, that she strictly kept the hours of prayer in the temple, and the fasting twice a week, or frequently, or whether she took up her habitation in the houses of some of the officers of the temple, devoting herself to the service of the temple; it is plain that either way she did something besides praying and fasting; even as the widows under the gospel who were also to "continue in prayer and supplication night and day," 1 Tim. v. 5, and yet were employed in the service of the church, in overseeing the younger, and teaching them to be sober, &c. Tit. ii. 4, which is an active life. But however Anna's practice be expounded, if this much that I have granted would please the monastics, we would not differ with them.

Quest. IV. How far are those in an active life to use contemplation?

How far contemplation is necessary.

Answ. With very great difference. 1. According to the difference of their callings in the world, and the offices in which they are ordinarily to serve God. 2. And according to the difference of their abilities and fitness for contemplation or for action. 3. According to the difference of their particular opportunities. 4. According to the difference of the necessities of others which may require their help. 5. And of their own necessities of action or contemplation. Which I shall more particularly determine in certain rules.

1. Every christian must use so much contemplation, as is necessary to the loving of God above all, and to the worshipping of him in spirit and in truth, and to a heavenly mind and conversation, and to his due preparation for death and judgment, and to the referring all his common works to the glory and pleasing of God, that "Holiness to the Lord" may be written upon all, and all that he hath may be sanctified, or devoted with himself to God.

2. The calling of a minister of the gospel, is so perfectly mixed of contemplation and action, (though action denominate it, as being the end and chief,) yet he must be excellent in both. If they be not excellent in contemplation, they will not be meet to stand so much nearer to God than the people do; and to sanctify him when they draw near him, and glorify him before all the people: nor will they be fit for the opening of the heavenly mysteries, and working that on the people's hearts which never was on their own. And if they be not excellent in an active life, they will betray the people's souls, and never go through that painful diligence, and preaching in season, and out of season, publicly, and from house to house, day and night with tears, which Paul commandeth them, Acts xx.; and Epist. Tim.

3. The work of a magistrate, a lawyer, a physician, and such like, is principally in doing good in their several callings, which must not be neglected for contemplation. Yet so, that all these, and all others, must allow God's service and holy thoughts their due place, in the beginning, and middle, and end of all their actions. As magistrates must read and meditate, day and night, in the word of God, John i. 8, 10. So the eunuch, Cornelius, &c. Acts viii. and x.

4. Some persons in the same calling, whose callings are not so urgent on them, by any necessities of themselves or others, and who may have more vacant time, must gladly take it for the good of their souls, in the use of contemplation, and other holy duties. And others that are under greater necessities, urgencies, obligations, or cannot be spared from the service of others, (as physicians, lawyers, &c.) must be less in contemplation, and prefer the greatest good.

5. Public necessities or service may with some be so great as to dispense with all secret duty both of prayer and contemplation (except short mental ejaculations) for some days together. So in wars it oft falls out that necessity forbiddeth all set or solemn holy service for many days together (even on the Lord's day). So a physician may sometimes be tied to so close attendance on his patients, as will not allow him time for a set prayer. So sometimes a preacher may be so taken up in preaching, and exhorting, and resolving people's weighty doubts, that they shall scarce have time for secret duties, for some days together (though such happy impediments are rare). In these cases to do the lesser is a sin, when the greater is neglected.

6. Servants, who are not masters of their time, must be faithful in employing it to their masters' service, and take none for holy duty from that part which they should work in; but rather from their rest so far as they are able; intermixing meditations with their labours when they can: but redeeming such time as is allowed them, the more diligently, because their opportunities are so rare and short.

7. The Lord's day, (excepting works of necessity,) and such vacancies as hinder not other work, (as when they travel on the way, or work, or wake in the night, &c.) are every man's

own time, which he is not to alienate to another's service, but to reserve and use for the service of God, and for his soul, in holy duties.

8. Some persons cannot bear much contemplation, especially melancholy and weak-headed people; and such must serve God so much the more in other duties which they are able for; and must not tire out and distract themselves, with striving to do that which they are not able to undergo. But others feel no inconvenience by it at all, as I can speak by my own experience: my weakness and decay of spirits inclining me most to a dulness of mind, I find that the most exciting serious studies and contemplations, in the greatest solitude, are so far from hurting me by any abatement of health, or hilarity, or serenity of mind, that they seem rather a help to all. Those that can thus bear long solitude and contemplation, ought to be the more exercised in it, except when greater duties must take place. But to melancholy persons it is to be avoided as a hurt.

9. To the same persons, sometimes their own necessities require contemplation most, and sometimes action; and so that which is at one time a duty, may at another time be none.

10. A mere sinful backwardness is not to be indulged. A diseased disability (such as comes from melancholy, weak-headedness, or decay of memory) must be endured, and not too much accused; when Christ excused worse in his disciples, saying, "The spirit is willing, but the flesh is weak." But a sinful backwardness in cases of absolute necessity, is not at all to be endured, but striven against with all your power, whatever it cost you: as to bring yourselves to so much serious consideration, as is necessary to your repentance and unfeigned faith, and godly conversation, this must be done whatever follow; though the devil persuade you that it will make you melancholy or mad; for without it, you are far worse than mad.

11. The most desirable life, to those that have their choice, is that which joineth together contemplation and action; so as there shall be convenient leisure for the most high and serious contemplation, and this improved to fit us for the most great and profitable action. And such is the life of a faithful minister of Christ: and therefore no sort of men on earth are more obliged to thankfulness than they.

12. Servants, and poor men, and diseased men, and others, that are called off from much contemplation, and employed in a life of obedient action, yea, or suffering, by the providence of God, and not by their own sinful choice, must understand, that their labour and patience is the way of their acceptable attendance upon God, in the expense of most part of their time. And though it is madness in those that hope God will accept of their labours, instead of true faith and repentance, and a godly life; (for these must go together, and hinder not each other;) yet, instead of such further contemplations as are not necessary to the being of a godly life, a true christian may believe that his obedient labours and sufferings shall be accepted. If you set one servant to cast up an account, and another to sweep your chimney or channels, you will not accept the former, and reject the latter, for the difference of their works; but you will rather think that he hath most merited your acceptance, who yielded without grudging to the basest service. And doubtless it is an aggravation of acceptable obedience, when we readily and willingly serve God in the lowest, meanest work. He is too fine to serve him, who saith, I will serve thee in the magistracy or ministry, but not at plough

or cart, or any such drudgery.[311] And if thou be but in God's way, he can make thy very obedience a state of greater holiness and safety, than if thou hadst spent all that time in the study of holy things, as you see many ungodly ministers do all their lifetime, and are never the better for it. It is not the quality of the work, but God's blessing, that makes it do you good. Nor is he most beloved of God, who hath rolled over the greatest number of good thoughts in his mind, or of good words in his mouth, no, nor he that hath stirred up the strongest passions hereabouts; but he that loveth God and heaven best, and hateth sin most, and whose will is most confirmed for holiness of life. He that goeth about his labour in obedience to God, may have as much comfort as another that is meditating or praying. But neither labour nor prayer is matter of comfort to an ungodly, carnal heart.

Yea, if decay of memory or natural ability take you off both action and contemplation, you may have as much acceptance, and solid comfort, in a patient bearing of the cross, and an obedient, cheerful submission to the holy will of God.

Tit. 5. *Directions to the Melancholy about their Thoughts.*

It is so easy and ordinary a thing for some weak-headed persons, to cast themselves into melancholy, by over-straining either their thoughts or their affections, and the case of such is so exceeding lamentable, that I think it requisite to give such some particular directions by themselves.[312] And the rather because I see some persons that are unacquainted with the nature of this and other diseases, exceedingly abuse the name of God, and bring the profession of religion into scorn, by imputing all the effects and speeches of such melancholy persons to some great and notable operations of the Spirit of God, and thence draw observations of the methods and workings of God upon the soul, and of the nature of the legal workings of the spirit of bondage. (As some other such have divulged the prophecies, the possessions and dispossessing of hysterical women, as I have read, especially in the writings of the friars.) I do not call those melancholy, who are rationally sorrowful for sin, and sensible of their misery, and solicitous about their recovery and salvation, though it be with as great seriousness as the faculties can bear; as long as they have sound reason, and the imagination, fantasy, or thinking faculty is not crazed or diseased: but by melancholy I mean this diseased craziness, hurt, or error of the imagination, and consequently of the understanding, which is known by these following signs (which yet are not all in every melancholy persons).[313]

1. They are commonly exceeding fearful, causelessly or beyond what there is cause for: every thing which they hear or see is ready to increase their fears, especially if fear was the first cause, as ordinarily it is. 2. Their fantasy most erreth in aggravating their sin, or dangers, or unhappiness: every ordinary infirmity they are ready to speak of with amazement, as a heinous sin; and every possible danger they take for probable, and every probable one for certain; and every little danger for a great one; and every calamity for an utter undoing. 3. They are still addicted to excess of sadness: some weeping they know not why, and some thinking it ought to be so: and if they should smile or speak merrily, their hearts smite them for it, as if they had done amiss. 4. They place most of their religion in sorrowing and

austerities to the flesh. 5. They are continual self-accusers, turning all manner of accusation against themselves, which they hear, or read, or see, or think of: quarrelling with themselves for every thing they do, as a contentious person doth with others. 6. They are still apprehending themselves forsaken of God, and are prone to despair: they are just like a man in a wilderness, forsaken of all his friends and comforts, forlorn and desolate: their continual thought is, I am undone, undone, undone! 7. They are still thinking that the day of grace is past, and that it is now too late to repent or to find mercy. If you tell them of the tenor of the gospel, and offers of free pardon to every penitent believer, they cry out still, Too late, too late, my day is past; not considering that every soul that truly repenteth in this life is certainly forgiven. 8. They are oft tempted to gather despairing thoughts from the doctrine of predestination, and to think that if God have reprobated them, or have not elected them, all that they can do, or that all the world can do, cannot save them; and next they strongly conceit that they are not elected, and so that they are past help or hope: not knowing that God electeth not any man separately or simply to be saved, but conjunctly to believe, repent, and to be saved; and so to the end and means together; and that all that will repent and choose Christ and a holy life, are elected to salvation, because they are elected to the means and condition of salvation, which, if they persevere, they shall enjoy. To repent is the best way to prove that I am elected to repent. 9. They never read or hear of any miserable instance, but they are thinking that this is their case. If they hear of Cain, of Pharaoh given up to hardness of heart, or do but read that some are vessels of wrath fitted to destruction, or that they have eyes and see not, ears and hear not, hearts and understand not, they think, This is all spoken of me; or, This is just my case. If they hear of any terrible example of God's judgments on any, they think it will be so with them. If any die suddenly, or a house be burnt, or any be distracted, or die in despair, they think it will be so with them. The reading of Spira's case causeth or increaseth melancholy in many; the ignorant author having described a plain melancholy, contracted by the trouble of sinning against conscience, as if it were a damnable despair of a sound understanding. 10. And yet they think that never any one was as they are. I have had abundance in a few weeks with me, almost just in the same case, and yet every one say that never any one was as they. 11. They are utterly unable to rejoice in any thing; they cannot apprehend, believe, or think of any thing that is comfortable to them. They read all the threatenings of the word with quick sense and application, but the promises they read over and over, without taking notice of them, as if they had not read them; or else say, They do not belong to me: the greater the mercy of God is, and the riches of grace, the more miserable am I that have no part in them. They are like a man in continual pain or sickness, that cannot rejoice, because the feeling of his pain forbiddeth him. They look on husband, wife, friends, children, house, goods, and all without any comfort; as one would do that is going to be executed for some crime. 12. Their consciences are quick in telling them of sin, and putting them upon any dejection as a duty; but they are dead to all duties that tend to consolation; as to thanksgiving for mercies, praises of God, meditating on his love, and grace, and Christ, and promises: put them never so hard on these, and they feel not their duty, nor make any conscience of it, but think it is a duty for others, but unsuitable to them. 13. They always say that they cannot believe, and therefore think they cannot be saved: because that commonly they mistake the nature of faith, and take it to be a believing that they themselves are forgiven and in favour with God, and shall be saved; and because they cannot believe this, (which their disease will not suffer them to believe,) therefore they think

that they are no believers: whereas saving faith is nothing but such a belief that the gospel is true, and Christ is the Saviour to be trusted with our souls, as causeth our wills to consent that he be ours and that we be his, and so to subscribe the covenant of grace. Yet while they thus consent, and would give a world to be sure that Christ was theirs, and to be perfectly holy, yet they think they believe not, because they believe not that he will forgive or save them. 14. They are still displeased and discontented with themselves; just as a peevish, froward person is apt to be with others: see one that is hard to be pleased, and is finding fault with every thing that he sees or hears, and offended at every one that comes in his way, and suspicious of every body that he sees whispering; and just so is a melancholy person against himself; suspecting, and displeased and finding fault with all. 15. They are much addicted to solitariness, and weary of company for the most part. 16. They are given up to fixed musings, and long, poring thoughts to little purpose: so that deep musings and thinkings are their chief employments, and much of their disease. 17. They are much averse to the labours of their callings, and given to idleness; either to lie in bed, or sit thinking unprofitably by themselves. 18. Their thoughts are most upon themselves, like the millstones that grind on themselves, when they have no grist: so one thought begets another: their thoughts are taken up about their thoughts: when they have been thinking irregularly, they think again what they have been thinking on: they meditate not much on God, (unless on his wrath,) nor heaven, nor Christ, nor the state of the church, nor any thing without them (ordinarily); but all their thoughts are contracted and turned inwards on themselves: self-troubling is the sum of their thoughts and lives. 19. Their thoughts are all perplexed like ravelled yarn or silk; or like a man in a maze, or wilderness, or that hath lost himself and his way in the night: he is poring and groping about, and can make little of any thing, but is bewildered, and moidered, and entangled the more; full of doubts and difficulties, out of which he cannot find the way. 20. He is endless in his scruples: afraid lest he sin in every word he speaketh, and in every thought, and every look, and every meal he eateth, and all the clothes he weareth: and if he think to amend them, he is still scrupling his supposed amendments: he dare neither travel, nor stay at home, neither speak, nor be silent; but he is scrupling all; as if he were wholly composed of self-perplexing scruples. 21. Hence it comes to pass that he is greatly addicted to superstition; to make many laws to himself that God never made him; and to insnare himself with needless vows, and resolutions, and hurtful austerities; "touch not, taste not, handle not;" and to place his religion much in such outward, self-imposed tasks;[314] to spend so many hours in this or that act of devotion; to wear such clothes, and forbear other that are finer; to forbear all diet that pleaseth the appetite, with much of the like. A great deal of the perfection of popish devotion proceeded from melancholy, though their government come from pride and covetousness. 22. They have lost the power of governing their thoughts by reason; so that if you convince them that they should cast out their self-perplexing, unprofitable thoughts, and turn their thoughts to other subjects, or be vacant, they are not able to obey you: they seem to be under a necessity or constraint; they cannot cast out their troublesome thoughts; they cannot turn away their minds; they cannot think of love and mercy; they can think of nothing but what they do think of, any more than a man in the tooth-ache can forbear to think of his pain. 23. They usually grow hence to a disability to any private prayer or meditation; their thoughts are presently cast all into a confusion, when they should pray or meditate; they scatter abroad a hundred ways; and they cannot keep them upon any thing: for this is the very point of their disease; a distempered, confused fantasy, with a weak

reason which cannot govern it. Sometimes terror driveth them from prayer; they dare not hope, and therefore dare not pray: and usually they dare not receive the Lord's supper; here they are fearfulest of all; and if they do receive it, they are cast down with terrors, fearing that they have taken their own damnation, by receiving unworthily. 24. Hence they grow to a great averseness to all holy duty: fear and despair make them go to prayer, hearing, reading, as a bear to the stake; and then they think they are haters of God and godliness, imputing the effects of their disease to their souls; when yet at the same time, those of them that are godly, would rather be freed from all their sins, and be perfectly holy, than have all the riches or honour in the world. 25. They are usually so taken up with busy and earnest thoughts, (which being all perplexed, do but strive with themselves, and contradict one another,) that they feel it just as if something were speaking within them, and all their own violent thoughts were the pleadings and impulse of some other; and therefore they are wont to impute all their fantasies, either to some extraordinary actings of the devil, or to some extraordinary motions of the Spirit of God: and they are used to express themselves in such words as these, It was set upon my heart, or it was said to me, that I must do thus and thus; and then it was said, I must not do this or that; and I was told I must do so or so. And they think that their own imagination is something talking in them, and saying to them all that they are thinking. 26. When melancholy groweth strong, they are almost always troubled with hideous, blasphemous temptations, against God, or Christ, or the Scripture, and against the immortality of the soul; which cometh partly from their own fears, which make them think most (against their will) of that which they are most afraid of thinking: as the spirits and blood will have recourse to the part that is hurt. The very pain of their fears doth draw their thoughts to what they fear. As he that is over-desirous to sleep, and afraid lest he shall not sleep, is sure to wake, because his fears and desires keep him waking: so do the fears and desires of the melancholy cross themselves. And withal, the malice of the devil plainly here interposeth, and taketh advantage by this disease, to tempt and trouble them, and to show his hatred to God, and Christ, and Scripture, and to them. For as he can much easier tempt a choleric person to anger, than another, and a phlegmatic, fleshly person to sloth, and a sanguine or hot-tempered person to lust, and wantonness; so also a melancholy person to thoughts of blasphemy, infidelity, and despair. And ofttimes they feel a vehement urgency, as if something within them urged them to speak such or such a blasphemous or foolish, word; and they can have no rest unless they yield in this, and other such cases, to what they are urged to. And some are ready to yield in a temptation to be quiet: and when they have done, they are tempted utterly to despair because they have committed so great a sin: and when the devil hath got this advantage of them, he is still setting it before them. 27. Hereupon they are further tempted to think they have committed the sin against the Holy Ghost; not understanding what that sin is, but fearing it is theirs, because it is a fearful sin: at least they think they shall not be forgiven; not considering that a temptation is one thing, and a sin another; and that no man hath less cause to fear being condemned for his sin, than he that is least willing of it, and most hateth it. And no man can be less willing of any sin, than these poor souls are of the hideous, blasphemous thoughts which they complain of. 28. Hereupon some of them grow to think that they are possessed of devils: and if it do but enter into their fantasy how possessed persons used to act, the very strength of imagination will make them do so too: so that I have known those that would swear, and curse, and blaspheme, and imitate an inward alien voice, thinking themselves that it was the devil in them that did all

this. But these that go so far are but few. 29. Some of them that are near distraction, verily think that they hear voices, and see lights and apparitions, that the curtains are opened on them, that something meets them, and saith this or that to them, when all is but the error of a crazed brain and sick imagination. 30. Many of them are weary of their lives, through the constant, tiring perplexities of their minds; and yet afraid of dying: some of them resolutely famish themselves: some are strongly tempted to murder themselves, and they are haunted with the temptation so restlessly, that they can go no whither but they feel as if somewhat within them put them on, and said, Do it, do it; so that many poor creatures yield, and make away with themselves. 31. Many of them are restlessly vexed with fears of want, and poverty, and misery to their families; and of imprisonment or banishment; and lest somebody will kill them; and every one that they see whisper, they think is plotting to take away their lives. 32. Some of them lay a law upon themselves that they will not speak, and so live long in resolute silence. 33. All of them are intractable, and stiff in their own conceits, and hardly persuaded out of them, be they never so irrational. 34. Few of them are the better for any reason, conviction, or counsel that is given them: if it seem to satisfy, and quiet, and rejoice them at the present, to-morrow they are as bad again: it being the nature of their disease, to think as they do think; and their thoughts are not cured while the disease is uncured. 35. Yet in all this distemper, few of them will believe that they are melancholy; but abhor to hear men tell them so, and say it is but the rational sense of their unhappiness, and the forsakings and heavy wrath of God. And therefore they are hardly persuaded to take any physic or use any means for the cure of their bodies, saying that they are well, and being confident that it is only their souls that are distressed.

This is the miserable case of these poor people, greatly to be pitied, and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such, for men of all sorts do fall into this misery; learned and unlearned, high and low, good and bad, yea, some that have lived in greatest jollity and sensuality, when God hath made them feel their folly.

The causes of it are, 1. Most commonly some worldly loss, or cross, or grief, or care, which made too deep an impression on them. 2. Sometimes excess of fear upon any common occasion of danger. 3. Sometimes over-hard and unintermitted studies, or thoughts, which screw up and rack the fantasy too much. 4. Sometimes too deep fears, or too constant, and serious, and passionate thoughts and cares about the danger of the soul. 5. The great preparatives to it, (which are indeed the principal cause,) are a weak head, and reason, joined with strong passion, which are oftest found in women, and those to whom it is natural. 6. And in some it is brought in by some heinous sin, the sight of which they cannot bear, when conscience is but once awakened.

When this disease is gone very far, directions to the persons themselves are vain, because they have not reason and free-will to practise them; but it is their friends about them that must have the directions. But because with the most of them, and at first, there is some power of reason left, I give directions for the use of such.

Direct. I. See that no error in religion be the cause of your distress: especially understand well the covenant of grace, and the riches of mercy manifested in Christ. Among others, it will be useful to you to understand these following truths.

Special truths to be known for preventing causeless troubles.

1. That our thoughts of the infinite goodness of God, should bear proportion with our thoughts concerning his infinite power and wisdom.

2. That the mercy of God hath provided for all mankind so sufficient a Saviour, that no sinner shall perish for want of a sufficient satisfaction made for his sins by Christ, nor is it made the condition of any man's salvation or pardon, that he satisfy for his own sins.

3. That Christ hath in his gospel covenant (which is an act of oblivion) made over himself with pardon and salvation, to all that will penitently and believingly accept the offer. And that none perish that hear the gospel, but the final, obstinate refusers of Christ and life.

4. That he that so far believeth the truth of the gospel, as to consent to the covenant of grace, even that God the Father be his Lord and reconciled Father, and Christ his Saviour, and the Holy Ghost his Sanctifier, hath true, saving faith, and right to the blessing of the covenant.

5. That the day of grace is so far commensurate or equal to our lifetime, that whosoever truly repenteth and consenteth to the covenant of grace, before his death, is certainly pardoned, and in a state of life: and that it is every man's duty so to do, that pardon may be theirs.

6. That Satan's temptations are none of our sins, but only our yielding to them.

7. That the effects of natural sickness or diseasedness, are not (in themselves) sins.

8. That those are the smallest sins (formally) and least like to condemn us, which we are most unwilling of, and are least in love or liking of.

9. That no sin shall condemn us which we hate more than love, and which we had rather leave and be delivered from than keep: for this is true repentance.

10. That he is truly sanctified who had rather be perfect in holiness of heart and life, in loving God, and living by faith, than to have the greatest pleasures, riches, or honours of the world; taking in the means also by which both are attained.

11. That he who hath this grace and desire may know that he is elect; and the making of our calling sure by our consenting to the holy covenant, is the making of our election sure.

12. That the same thing which is a great duty to others, may be no duty to one, who by bodily distemper (as fevers, phrensies, melancholy) is unable to perform it.

Direct. II. Take heed of worldly cares, and sorrows, and discontents. Set not so much by earthly things, as to enable them to disquiet you; but learn to cast your cares on God. You can have less peace in any affliction which cometh by such a carnal, sinful means. It is much more safe to be distracted with cares for heaven than for earth.

Direct. III. Meditation is no duty at all for a melancholy person, except some few that are able to bear a diverting meditation, which must be of something furthest from the matter which troubleth them; or except it be short meditations like ejaculatory prayers. A set and serious meditation will but confound you, and disturb you, and disable you to other duties. If a man have a broken leg, he must not go on it till it is knit, lest all the body fare the worse. It is your thinking faculty, or your imagination, which is the broken, pained part; and therefore you must not use it about the things that trouble you. Perhaps you will say, That this is to be profane, and forget God and your soul, and let the tempter have his will. But I answer, No; it is but to forbear that which you cannot do at present, that by doing other things which you can do, you may come again to do this which you now cannot do: it is but to forbear attempting that, which will but make you less able to do all other duties. And at the present, you may conduct the affairs of your soul by holy reason. I persuade you not from repenting or believing, but from set, and long, and deep meditations, which will but hurt you.

Direct. IV. Be not too long in any secret duty which you find you are not able to bear. Prayer itself, when you are unable, must be performed but as you can; short confessions and requests to God must serve instead of longer secret prayers, when you are unable to do more. If sickness may excuse a man for being short, where nature will not hold out, the case is the same here, in the sickness of the brain and spirits. God hath appointed no means to do you hurt.

Direct. V. Where you find yourselves unable for a secret duty, struggle not too hard with yourselves, but go that pace that you are able to go quietly. For as every striving doth not enable you, but vex you, and make duty wearisome to you, and disable you more, by increasing your disease: like an ox that draweth unquietly, and a horse that chafeth himself, that quickly tireth. Preserve your willingness to duty, and avoid that which makes it grievous to you. As to a sick stomach, it is not eating much, but digesting well, that tends to health; and little must be eaten when much cannot be digested; so it is here in case of your meditations and secret prayers.

Direct. VI. Be most in those duties which you are best able to bear; which, with most, is prayer, with others hearing, and good discourse. As a sick man whose stomach is against other meats, must eat of that which he can eat of. And God hath provided variety of means, that one may do the work, when the other are wanting. Do not misunderstand me; in cases of absolute necessity, I say again, you must strive to do it whatever come of it. If you are backward to believe, to repent, to love God and your neighbour, to live soberly, righteously, and godly, to pray at all; here you must strive, and not excuse it by any backwardness; for it is that which must needs be done, or you are lost. But a man that cannot read may be saved without his reading; and a man in prison or sickness may be saved without hearing the word, and without the church communion of saints: and so a man disabled by melancholy, may be saved by shorter thoughts and ejaculations, without set and long meditations and secret prayers; and other duties which he is able for will supply the want of these. Even as nature hath provided two eyes, and two ears, and two nostrils, and two reins, and lungs, that when one is stopped or faulty, the other may supply its wants for a time; so it is here.

Direct. VII. Avoid all unnecessary solitariness, and be as much as possible in honest, cheerful company. You have need of others, and are not sufficient for yourselves; and God will use and honour others, as his hands, to deliver us his blessings. Solitariness is to those that are fit for it, an excellent season for meditation and converse with God and with our hearts; but to you, it is the season of temptation and danger. If Satan tempted Christ himself, when he had him fasting and solitary in a wilderness; much more will he take this as his opportunity against you. Solitude is the season of musings and thoughtfulness, which are the things which you must fly from, if you will not be deprived of all.

Direct. VIII. When blasphemous or disturbing thoughts look in, or fruitless musings, presently meet them, and use that authority of reason which is left you, to cast them and command them out. If you have not lost it, reason and the will have a command over the thoughts as well as over the tongue, or hands, or feet. And as you would be ashamed to run up and down, or fight with your hands, and say, I cannot help it; or to let your tongue run all day, and say, I cannot stop it; so should you be ashamed to let your thoughts run at random, or on hurtful things, and say, I cannot help it. Do you do the best you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to something else? Or cannot you rouse up yourself, and shake them off? Some by casting a little cold water in their own faces, or bidding another do it, can rouse themselves from melancholy musings as from sleep. Or cannot you get out of the room, and set yourself about some business which will divert you? You might do more than you do, if you were but willing, and know how much it is your duty.

Direct. IX. When you do think of any holy things, let it be of the best things; of God, and grace, and Christ, and heaven; or of your brethren, or the church: and carry all your meditations outward; but be sure you pore not on yourselves, and spend not your thoughts upon your thoughts. As we have need to call the thoughts of careless sinners inwards, and turn them from the creature and sin, upon themselves; so we have need to call the thoughts of self-perplexing, melancholy persons outwards; for it is their disease to be still grinding upon themselves. Remember that it is a far higher, nobler, and sweeter work to think of God, and Christ, and heaven, than of such worms as we ourselves are. When we go up to God, we go to love, and light, and liberty; but when we look down into ourselves, we look into a dungeon, a prison, a wilderness, a place of darkness, horror, filthiness, misery, and confusion. Therefore, though such thoughts be needful, so far as without them our repentance and due watchfulness cannot be maintained, yet they are grievous, ignoble, yea, and barren, in comparison of our thoughts of God. When you are poring on your hearts, to search whether the love of God be there or no, it were wiser to be thinking of the infinite amiableness of God; and that will cause it, whether it were there before or not. So instead of poring on your hearts, to know whether they are set on heaven, lift up your thoughts to heaven, and think of its glory, and that will raise them thither, and give you and show you that which you were searching for. Bestow that time in planting holy desires in the garden of your hearts, which you bestow in routing and puzzling yourselves in searching whether it be there already. We are such dark, confused things, that the sight of ourselves is enough to raise a loathing and a horror in our minds, and make them melancholy; but in God and glory there is nothing to discourage our thoughts, but all to delight them, if Satan do not misrepresent him to us.

Direct. X. Overlook not the miracle of love which God hath showed us in the wonderful incarnation, office, life, death, resurrection, ascension, and reign of our Redeemer; but steep your thoughts most in these wonders of mercy, proposed by God to be the chief matter of your thoughts. You should in reason lay out many thoughts of Christ and grace, for one that you lay out on your sin and misery. God requireth you to see your sin and misery, but so much as tendeth to magnify the remedy, and cause you to accept it. Never think of sin and hell alone; but as the way to the thoughts of Christ and grace. This is the duty even of the worst. Are your sins ever before you? Why is not pardoning grace in Christ before you? Is hell open before you? Why is not the Redeemer also before you? Do you say, Because that sin and hell are yours, but Christ, and holiness, and heaven, are none of yours? I answer you, It is then because you will have it so: if you would not have it so, it is not so. God hath set life first before you, and not only death. He hath put Christ, and holiness, and heaven in his end of the balance; and the devil puts the pleasure of sin for a season in the other end. That which you choose unfeignedly is yours; for God hath given you your choice. Nothing is truer than that God hath so far made over Christ and life to all that hear the gospel, that nothing but their final obstinate refusal can condemn them:[315] Christ and life are brought to the will and choice of all, though all have not wills to accept and choose him. And if you would not have Christ, and life, and holiness, what would you rather have? and why complain you?

Direct. XI. Think and speak as much of the mercy which you have received, as of the sin you have committed; and of the mercy which is offered you, as of what you want. You dare not say that the mercy you have received, is no more worthy to be remembered and mentioned, than all your sins. Shall God do so much for you, and shall it be overlooked, extenuated, and made nothing of? as if his mercies had been a bare bone, or barren wilderness, which would yield no sustenance to your thoughts. Be not guilty of so great unthankfulness. Thoughts of love and mercy would breed love and sweetness in the soul; while thoughts of sin and wrath only breed averseness, terror, bitterness, perplexity, and drive away the heart from God.

Direct. XII. Tie yourselves daily to spend as great a part of your time in your prayers, in the confessing of mercy received, as in confessing sin committed; and in the praises of God, as in the lamenting of your own miseries. You dare not deny but this is your duty, if you understand your duty; thanksgiving and praise are greater duties than confessing sin and misery. Resolve then that they shall have the largest share of time. If you will but do this much, (which you can do if you will,) it will in time take off the bitterness of your spirits; and the very frequent mention of sweeter things, will sweeten your minds, and change their temperature and habit, as change of diet changeth the temperature of the body. I beseech you, resolve, and try this course. If you cannot mention mercy so thankfully as you would, nor mention God's excellencies so holily and praisefully as you would, yet do what you can, and mention them as you are able. You may command your time, (what shall have the greatest share in prayer,) though not your affections; you will find the benefit very great, if you will but do this.

Direct. XIII. Overvalue not the passionate part of duty, but know that judgment, will, and practice, a high esteem of God and holiness, a resolved choice, and a sincere endeavour, are the life of grace and duty, when feeling passions are but lower, uncertain things. You know not what you do, when you lay so much on the passionate part; nor when you strive so much

for deep and transporting apprehensions; these are not the great things, nor essentials of holiness. Too much of this feeling may distract you. God knoweth how much you are able to bear. Passionate feelings depend much upon nature. Some persons are more sensible than others; a little thing goeth deep with some: the wisest and weightiest persons are usually least passionate; and the weakest hardly moderate their passions. God is not an object of sense, and therefore more fit for the understanding and will, than the passions, to work upon. That is the holiest soul which is most inclined to God, and resolved for him, and conformed to his will; and not that which is affected with the deepest griefs, and fears, and joys, and other such transporting passions; though it were best, if even holy passions could be raised at the will's command, in that measure which fitteth us best for duty. But I have known many complain for want of deeper feeling, who if their feeling (as they called their passion) had been more, it might have distracted them. I had rather be that christian that loathes himself for sin, resolveth against it, and forsaketh it, though he cannot weep for it; than one of those that can weep to-day, and sin again to-morrow, and whose sinful passions are quickly stirred, as well as their better passions.

Direct. XIV. Make not too great a matter of your own thoughts; and take not too much notice of them; but if Satan cast in molesting thoughts, if you cannot cast them out, set light by them, and take less notice of them. Making a great matter of every thought that is cast into your mind, will keep those thoughts in your mind the longer. For that which we are most sensible of, we most think on; and that which we least regard, we least remember. If you would never be rid of them, the way is to be still noting them, and making too great a matter of them. These troublesome thoughts are like troublesome scolds, that if you regard them, and answer them, will never have done with you; but if you let them talk, and take no notice of them, nor make any answer to them, they will be weary and give over. The devil's design is to vex and disquiet you; and if he see you will not be vexed and disquieted, he will give over attempting it. I know you will say, Should I be so ungodly as to make light of such sinful thoughts? I answer, Make not so light of them as to be indifferent what thoughts are in your mind, nor so as to take the small sin to be none; but make so light of them as not to take them for greater nor more dangerous sins than they are; and so light of them as not to take distinct, particular notice of them, nor to disquiet yourselves about them; for if you do, you will have no room in your thoughts for Christ and heaven, and that which should take up your thoughts; but the devil will rejoice to see how he employeth you in thinking over your own thoughts, or rather his temptations; and that he can employ you all the day in hearkening to all that he will say to you, and in thinking of his motions instead of thinking on the works of God. There are none of God's servants without irregularities and sin of thoughts, which they must daily ask forgiveness of, and rejoice to think that they have a sufficient Saviour and remedy, and that sin shall but occasion the magnifying of grace; but if they should excessively observe and be troubled at every unwarrantable thought, it would be a snare to take them off almost all their greater duties. Would you like it in your servant, if he should stop in observing and troubling himself about every ordinary imperfection in his work, instead of going on to do it?

Direct. XV. Remember that it is no sin to be tempted, but only to yield to the temptation; and that Christ himself was carried about and tempted blasphemously by the devil, even to fall

down and worship him; and yet he made these temptations but an advantage to the glory of his victory. Take not the devil's sin to be yours. Are your temptations more horrid and odious than Christ's were? What if the devil had carried you to the pinnacle of the temple as he did Christ? Would you not have thought that God had forsaken you, and given you up to the power of Satan? But you will say, that you yield to the temptation, and so did not Christ. I answer, It cannot be expected that sinful man should bear a temptation as innocently as Christ did? Satan found nothing in Christ to comply with him; but in us he findeth a sinful nature! Wax will receive an impression when marble will not. But it is not every sinful taint that is a consent to the sin to which we are tempted.

Direct. XVI. Consider how far you are from loving, delighting in, or being loth to leave these sinful thoughts; and that no sin condemneth, but that which is so loved and delighted in, as that you had rather keep than leave it. Would you not fain be delivered from all these horrid thoughts and sins? Could you not be willing to live in disgrace, or want, or banishment, so you might but be free from sin? If so, why doubt you of the pardon of it? Can you have any surer sign of repentance, or that your sin is not a reigning, unpardoned sin, than that it is not loved and desired by you? The less will, the less sin, and the more will, the more sin. The covetous man loveth his money, and the fornicator loveth his lust, and the proud man loveth his honour, and the drunkard loveth his cups, and the glutton loveth to satisfy his appetite; and so love these that they will not leave them. But do you love your disturbing, confused, or blasphemous thoughts? Are you not so weary of them, as to be even weary of your lives because of them? would you not be glad and thankful never to be troubled with them more? And yet do you doubt of pardon?

Direct. XVII. Charge not your souls any deeper than there is cause with the effects of your disease. Indeed remotely a man that in distraction thinks or speaks amiss, may be said to be faulty, so far as his sin did cause his disease; but directly and of itself, the involuntary effects of sickness are no sin. Melancholy is a mere disease in the spirits and imagination, though you feel no sickness; and it is as natural for a melancholy person to be hurried and molested with doubts, and fears, and despairing thoughts, and blasphemous temptations, as it is for a man to talk idly in a fever when his understanding faileth; or to think of and desire drink, when his fever kindleth vehement thirst. And how much would you have a man in a fever accuse himself for such a thirst, or such thoughts, desire, or talk? If you had those hideous thoughts in your dreams, which you have when you are awake, would you think them unpardoned sins, or rather unavoidable infirmities? why your distemper makes them to be to you but almost as dreams.

Direct. XVIII. Be sure that you keep yourself constantly employed (as far as your strength will bear) in the diligent labours of a lawful calling; and spend none of your precious time in idleness. Idleness is the tide-time of the tempter: when you are idle, you invite the devil to come and vex you. Then you can have while to hearken to him, and think on all that he will put into your minds, and then to think over all those thoughts again! When you have nothing else to do, the devil will find you such work. Then you must sit still and muse; and your thoughts must be stirring in the mud of your own distempers, as children lie paddling in the dirt. And idleness is a sin, which God will not favour. He hath commanded you to "labour six days, and in the sweat of your brows to eat you bread; and he that will not labour is unworthy

to eat," 2 Thess. iii. Remember that time is precious, and doth haste away, and God hath given you none in vain. Therefore, as you are troubled for other sins, make conscience of this sin, and waste not one quarter of an hour's time in your idle, unprofitable musings. It is just with God to make your sin itself to be your punishment, and your own idle thoughts to chastise you daily, when you will not get up and go about your lawful business. Nor will pretences of prayer, or any devotion, excuse your idleness, for it is against the law of God. Above all that I have said to you, let me entreat you therefore to obey this one direction. I have known despairing, melancholy persons cured by setting themselves resolutely and diligently about their callings (and changing air and company, and riding abroad.) If you will sit musing in a corner, and sin against God by idleness and loss of time, and increase your own miseries withal, rather than you will rouse up yourself, and ply your business, your calamity is just. Say not, that you have little or nothing to do; for God hath made it the duty of all, be they never so rich, to labour in such employment as is suitable to their place and strength.

Direct. XIX. Do but mark well how much the devil gets by keeping you in sad, despondent thoughts; and then you may easily see that it cannot be your duty, nor best for you, which is so gainful and pleasing to the devil. By keeping you in these self-perplexing doubts and fears, he robs God of the thanks and praise which you owe him for all his mercies. These highest duties you cast aside, as if they did not belong to you. You give not God the honour of his most miraculous mercy, in our redemption; nor do you study, or relish, or admire, or magnify the riches of grace in Jesus Christ! You have poor, low thoughts of the infinite love of God, and are unfit to judge of it or perceive it, being like a choleric stomach, which puts a continual bitterness in the mouth, which hinders it from tasting any sweetness in their meat. It hereby unfitteth you for the love of God, and more inclineth you to hate him, or fly from him as an enemy, while the devil representeth him to you as one that hateth you; it loseth your time; it depriveth you of all your willingness to duty, and delight in duty, and maketh all God's service a burden and vexation to you. It is very contrary to the spirit of adoption, and to the whole frame of evangelical worship and obedience. And will you, under pretence of being more humbled, and sorrowful, and sensible, thus gratify Satan, and wrong God and yourselves.

Direct. XX. Trust not to your own judgment, in your melancholy state, either as to the condition of your souls, or the choice and conduct of your thoughts or ways; but commit yourselves to the judgment and direction of some experienced, faithful guide. You are no fit judges of your own condition, nor of the way of your duty, in this dark, distempered condition that you are in. Either your mind and imagination is well or ill: if it be well, why complain you of all those disturbances, and confusions, and disability to meditate and pray? If it be ill, why will you be so self-conceited as to think yourselves able to judge of yourselves, with such a distempered fantasy of mind? It is one of the worst things in melancholy persons, that commonly they are most wise in their own eyes, and stiff in their own conceits, when their brains are sickest, and their understanding weakest; and that they are confident, and unruly, and unpersuadable, as if they were proud of those pitiful understandings, and thought nobody knows so well as they. Oh! say they, you know not my case! Am not I liker to know your case, who have seen so many score in that case, than you are that never knew it in any but yourself? A man that stands by may better know the case of a man that is in a dream, than he can know his own. You say that others feel not what you feel! no more doth the physician

feel what a man in a fever, or falling-sickness, or distraction feeleth; and yet by the report of what you say you feel, and by what he seeth, he far better knoweth your disease, the nature and the cure of it, than you that feel it. Therefore as a wise man, when he is sick, will trust himself, under God, to the direction of his physician and the help of his friends about him, and not lie wrangling against their help and counsel, and wilfully refuse it, because they advise him contrary to his feeling; so will you do, if you are wise; trust yourself with some fit director; and despise not his judgment either about your state, or about your duty. You think you are lost, and there is no hope: hear what he saith that is now fitter to judge. Set not your weak wit too wilfully against him. Do you think he is so foolish as to mistake? should not humility make you rather think so of yourself? Be advised by him about the matter of your thoughts, the manner and length of your secret duties, and all your scruples that you need advice in. Will you answer me this one question? Do you know any body that is wiser than yourself? and fitter to judge of your condition and advise you? If you say, no; how proud are you of such a crazed wit! If you say, yea; then believe and trust that person, and resolve to follow his direction. And I would ask you, were you not once of another judgment concerning yourself? If so, then were you not as sound and able to judge, and liker to be in the right than you are now.

Direct. XXI. My last advice is, to look out for the cure of your disease, and commit yourself to the care of your physician, and obey him; and do not as most melancholy persons do, that will not believe that physic will do them good, but that it is only their soul that is afflicted; for it is the spirits, imagination, and passions, that are diseased, and so the soul is like an eye that looketh through a coloured glass, and thinks all things are of the same colour as the glass is. I have seen abundance cured by physic; and till the body be cured, the mind will hardly ever be cured, but the clearest reasons will be all in vain.

Tit. 6. *Directions for young Students, for the most profitable ordering of their studying Thoughts.*

Direct. I. Let it be your first and most serious study to make sure that you are regenerate, and sanctified by the Holy Ghost, and justified by faith in Christ, and love God above all, as your reconciled Father, and so have right to the heavenly inheritance.

For, 1. You are nearest to yourselves, and your everlasting happiness is your nearest and your highest interest: what will it profit you to know all the world, and to lose your own souls? to know as much as devils, and be for ever miserable with devils?

2. It is a most doleful employment to be all day at work in Satan's chains! to sit studying God and the holy Scriptures, while you are in the power of the devil, and have hearts that are at enmity to the holiness of that God and that Scripture which you are studying! It is a most preposterous and incongruous course of study, if you first study not your own deliverance. And if you knew your case, and saw your chains, your trembling would disturb your studies.

3. Till you are renewed you study in the dark, and without that internal sight and sense, by which the life, and spirit, and kernel of all that you study must be known. All that the

Scripture saith of the darkness of a state of sin, and of the illumination of the Spirit, and of the marvellous light of regenerate souls, and of the natural man's not receiving the things of the Spirit, and of the carnal mind that is enmity against God, and is not subject to his law, nor can be;[316] all these and such other passages are not insignificant, but most considerable truths from the Spirit of truth. You have only that light that will show you the shell, and the dead letter, but not the soul, and quickening sense, of any practical holy truth. As the eye knoweth meat which we never tasted, or as a mere grammarian, or logician, readeth a law book, or physic book, (who gather nothing out of them that will save a man's estate or life,) so will you prosecute all your studies.

4. You are like to have but ill success in your studies, when the devil is your master, who hateth both you, and the holy things which you are studying. He will blind you, and pervert you, and possess your minds with false conceits, and put diverting, sensual thoughts into you, and will keep your own souls from being ever the better for it all.

5. You will want the true end of all right studies, and set up wrong ends; and therefore whatever be the matter of your studies, you are still out of your way, and know nothing rightly, because you know it not as a means to the true end. (But of this anon.)

Direct. II. When you have first laid this foundation, and have the true principle and end of all right studies, be sure that you intend this end in all, even the everlasting sight and love of God, and the promoting his glory, and pleasing his holy will; and that you never meddle with any studies separated from this end, but as means thereto, and as animated thereby.

If every step in your journey is but loss of time and labour, which is not directed to your journey's end; and if all that you have to mind or do in the world, be only about your end or the means; and all creatures and actions can have no other moral goodness, than to be the means of God your ultimate end; then you may easily see, that whenever you leave out God as the end of any of your studies, you are but sinning, or doting; for in those studies there can be no moral good, though they may tend to your knowledge of natural good and evil. And when you think you grow wise and learned men, and can dispute and talk of many things, which make to your renown, while your "wills consent not to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness; you are proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, supposing that gain is godliness: from such turn away," 1 Tim. vi. 3-6. As there is no knowledge but from God, so it is not knowledge but dotage if it lead not unto God.

Direct. III. See therefore that you choose all your studies according to their tendency to God your end, and use them still under the notion of means, and that you estimate your knowledge by this end, and judge yourselves to know no more indeed, than you know of God and for God: and so let practical divinity be the soul of all your studies.

Therefore, when life is too short for the studies of all things which we desire to know, make sure of the chief things, and prefer those studies which make most to your end; spend not your time on things unprofitable to this end; spend not your first and chiefest time on things unnecessary to it; for the near connexion to God the end, is it that ennobleth the matter of

your studies. All true knowledge leads to God; but not all alike: the nearest to him is the best.[317]

Direct. IV. Remember that the chief part of your growth in knowledge, is not in knowing many smaller things, of no necessity; but in a growing downwards in a clearer insight into the foundation of the christian faith, and in taking better rooting than you had at your first believing; and in growing upward into a greater knowledge of God, and into a greater love of him, and heavenly-mindedness, and then in growing up to greater skill, and ability, and readiness to do him service in the world.

Know as much as you can know of the works of God, and of the languages and customs of the world; but still remember, that to know God in Christ better, is the growth which you must daily study: and when you know them most, you have still much more need to know better these great things which you know already, than to know more things which you never knew. The roots of faith may still increase, and the branches and fruits of love may be still greater and sweeter! As long as you live, you may still know better the reasons of your religion, (though not better reasons,) and you may know better how to use your knowledge. And whatever you know, let it be that you may be led up to know God more, or love him more, or serve him better.

Direct. V. With fear and detestation watch and resolve against all carnal, worldly ends; and see that your hearts be not captivated by your fleshly interest; nor grow to a high esteem of the pleasures, or profits, or honours of this world, nor to relish any fleshly accommodations, as very pleasant and desirable: but that you take up with God and the hopes of glory as your satisfying portion, and follow Christ as cross-bearers, denying yourselves, and dead to the world, and resolved and prepared to forsake all for his sake.

These are words that you can easily say yourselves; but these are things that are so hardly learned, that many of the most learned and reverend perish for want of being better acquainted with them (and I shall never take that man to be wisely learned, that hath not learned to escape damnation). Christ's cross is to be learned before your alphabet. To impose the cross is quickly learned, but to learn to bear it is the difficulty. To lay the cross on others is to be the followers of Pilate; but to bear it when it is laid on us, is to be the followers of Christ. If you grow corrupted with a love of honour, and riches, and preferment, and come to the study of divinity with a fleshly, worldly mind and end, you will but serve Satan while you seem to be seeking after God, and damn your souls among the doctrines and means of salvation, and go to God for materials to chain you faster to the devil, and steal a nail from divinity to fasten your ears unto his door. And you little know how Judas's gain will gripe and torment the awakened conscience! and how the rust will witness against you, and how it will eat your flesh as fire, James v. 3.

Direct. VI. Digest all that you know, and turn it into holy habits, and expect that success first on yourselves, which if you were to preach you would expect in others. Remembering that knowing is not the end of knowing; but it is as eating to the body, where health, and strength, and service are the end.[318]

Every truth of God is his candle which he sets up for you to work by; it is as food that is for life and action. You lose all the knowledge which ends in knowing. To fill your head and common-place book is not all that you have to do. But to fortify, and quicken, and inflame your hearts. Good habits are the best provision for a preacher. The habits of mind are better than the best library. But if the habits of heavenly love, and life in the heart, do not concur, the heart and life of a preacher and a scholar are wanting still, for all your knowledge. Study Paul's words, 1 Cor. viii. 1, "Knowledge puffeth up, but charity edifieth." If he had said that knowledge edifieth others, and charity saveth ourselves, he would have said nothing that is strange. But even as to edification charity hath the precedency.

Direct. VII. Yea, see that you excel the unlearned as much in holiness as you do in knowledge: unless you will persuade them that your knowledge is a useless, worthless thing; and unless you would be judged as unprofitable servants.

Every degree of knowledge is for a further degree of holiness: ten talents must be improved to ten more. They that know and do not, are beaten with many stripes. The devil's scholars look on the godly that are unlearned with hatred and disdain, and preach to their discouragement and disgrace, and strive to set and keep true godliness in the stocks. But Christ's ministers love holiness wherever they see it, and are ashamed to think that the unlearned should be more holy and heavenly than they; and strive to go beyond them as much in the use and ends of knowledge, as in knowledge itself; and with Austin lament, that while the unlearned take heaven by violence, the learned are thrust out into hell, as thinking it is their part to know and teach, and other men's to practise.

Direct. VIII. Cast not away a moment of your precious time in idleness, or impertinencies; but follow your work diligently, and with all your might.

I mean not that you should overdo, and overthrow your brains and bodies, nor forbear such sober exercise as is most necessary to your health; for a sick body is an ill companion for a student, and much more a crazed brain. But time-wasters are lovers of pleasure or idleness, more than of knowledge and holiness: and wisdom falleth not into idle, sluggish, dreaming souls. If you think it not worth your painfullest and closest studies, you must take up with idle ignorance, and go abroad with swelling titles and empty brains, as the deceivers and the scourgers of the church.

Direct. IX. Keep up a delight in all your studies, and carry them on not in an unwilling weariness: and, if it be not by notable error in matter or method, gratify your delight with such things as you are best pleased with, though they bring some smaller inconvenience; because else your weariness may bring much more.

I know that a delight in sin and vanity is not to be gratified; and force must be used with a backward mind in case of necessity and weight. But if it be but in the variety of subjects, and the choice of pleasing studies which are profitable, though simply some other might be fitter, something is to be yielded to delight. But especially the heart must be got to a delight in holy things: and then, time will be improved; the memory will be helped; much will be done; and you will persevere; and it will preserve the mind from temptations to needless recreations,

and from the deadly plague of youthful lusts, when your daily labour is a greater pleasure to you.

Direct. X. Get some judicious man to draw you up the titles of a threefold common-place book: one part for definitions, axioms, and necessary doctrines; another part for what is useful for ornament and oratory; and another for references as a common index to all the books of that science which you read: for memory will not serve for all.

Ordinarily students have not judgment enough to form their own common-place books till they are old in studies, and have read most of the authors which they would remember; and therefore the young must here have a judicious helper. And when they have done, injudiciousness will be apt to fill it with less necessary things, and to make an unmeet choice of matter, if they have not care and an instructor.

Direct. XI. Highly esteem a just method in divinity, and in all your studies; and labour to get an accurate scheme or skeleton, where at once you may see every part in its proper place. But remember that if it be not sound, it will be a snare; and one error in your scheme or method will be apt to introduce abundance more.[319]

It is a poor and pitiful kind of knowledge, to know many loose parcels, and broken members of truth, without knowing the whole, or the place and the relation which they have to the rest. To know letters and not syllables, or syllables and not words, or words and not sentences, or sentences and not the scope of the discourse, are all but an unprofitable knowledge. He knoweth no science rightly that hath not anatomized it, and carrieth not a true scheme or method of it in his mind. But among the many that are extant, to commend any one to you which I most esteem, or take to be without error, is more than I dare do.

Direct. XII. Still keep the primitive, fundamental verities in your mind, and see every other truth which you learn as springing out of them, and receiving their life and nourishment from them: and still keep in your minds a clear distinction between the truths of several degrees, both of necessity, and certainty, always reducing the less necessary to the more necessary, and the less certain to the more certain, and not contrarily.[320]

If God had made all points of faith, or Scripture revelation, of equal necessity, our baptism would not only have mentioned our belief in the Father, the Son, and the Holy Ghost; nor should we ever have seen the ancient creed, nor the ten commandments. And if all points were of equal evidence, and plainness, and certainty to us, we should not have some so much controverted above others: "Some things" in Scripture are "hard to be understood," but not "all things," 2 Pet. iii. 16. To pretend that any truth is more necessary than it is, doth tend to uncharitableness and contention: and to say that any is less necessary than it is, doth tend to the neglect of it, and to the danger of souls. To pretend any point to be more plain and certain than it is, doth but show our pride and ignorance. But to set up uncertain and unnecessary points, and make a religion of them, and reduce things certain or necessary to them, this is the method of turbulent heretics.

Direct. XIII. Take nothing as universally necessary in religion, which was not so taken in the days of the apostles, and primitive church; and take that for the safest way to heaven which

the apostles went who certainly are there: value the apostolical purity, simplicity, charity, and unity; and follow not them that by being wise and pious overmuch, corrupt our sacred pattern by their additions, and fill the church with uncharitableness and strife.

If it were not a thing too evident that dominion and riches go for religion with them, and gain for godliness, and honour and money instead of argument, it would be a most stupendous wonder that so many learned men should be found among christians in the world, to hinder the peace and unity of the church, as do it vehemently and implacably in the church of Rome; when so easy a thing, and so reasonable, would unite almost all the christian world, as is the requiring no more as necessary to our union, than what was made necessary in the days of the apostles, and the obtruding nothing as necessary to salvation, which the apostles and primitive church were saved without. This easy, reasonable thing, which no man hath any thing of seeming sense and weight to speak against, would end all the ruinating differences among christians.

Direct. XIV. Be desirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of; and pry not into unrevealed things; and much less make them the matter of any uncharitable strife.

Abundance of contentious volumes between the Dominicans, and Jesuits, and many others, are stuffed with bold inquiries, wranglings, or determinations of unsearchable mysteries, utterly unknown to those that voluminously debate them, and never revealed in the word or works of God. Keep off with reverence from concealed mysteries. Talk not as boldly of the divine influx, and the priority, posteriority, dependence or reason of God's decrees, as if you were talking of your common affairs. Come with great reverence when you are called of God to search into those high and holy truths, which he hath revealed. But pretend not to know that which is not to be known. For you will but discover your ignorance and arrogance, and know never the more, when you have doted about questions never so long.

Direct. XV. Avoid both extremes, of them that study no more but to know what others have written and held before them, and of them that little regarded the discoveries of others. Learn all of your teachers and authors that they can teach you; but make all your own, and see things in their proper evidence; and improve their discoveries by the utmost of your diligence; abhorring a proud desire of singularity, or to seem wiser than you are.

Most students through slothfulness look no further for knowledge than into their books; and their learning lieth but in knowing what others have written, or said, or held before them; especially where the least differing from the judgment of the party which is uppermost or in reputation, doth tend to hazard a man's honour, or preferments, there men think it dangerous to seem to know more than is commonly known; and therefore think it needless to study to know it. Men are backward to take much pains to know that which tendeth to their ruin to be known, but doth them no harm while they can but keep themselves ignorant of it: which makes the opposed truth have so few entertainers or students among the papists, or any that persecute or reproach it. And others discerning this extreme, do run into the contrary; and under pretence of the loveliness of truth, and the need of liberty of judging, do think the edifying way is first to pull down all that others have built before them, and little

regard the judgment of their predecessors, but think they must take nothing on trust from others, but begin all from the very ground themselves. And usually their pride makes them so little regard the most approved authors, that they have not patience to read them till they thoroughly understand them; but reject that which is received, before they understand it, merely because it was the received way: and while they say, that nothing must be taken upon trust, they presently take upon trust themselves that very opinion, and with it the other opinions of those novelists that teach them this. And believing what such say in disgrace of others, withal they believe what they hold in opposition to those that they have disgraced. But it is easy to see how sad a case mankind were in, if every man must be a fabricator of all his knowledge himself, and posterity should be never the better for the discoveries of their ancestors; and the greatest labours of the wisest men, and their highest attainments, must be no profit to any but themselves. Why do they use a teacher, if they must do all themselves? If they believe not their tutors, and take nothing on trust, it seems they must know every truth before they will learn it: and what difference is there between believing a tutor and an author? And is not that more credible which upon long experience is approved by many nations and ages, than that which is recommended to you but by one or few? These students should have made themselves an alphabet or grammar, and not have taken the common ones on trust. It is easier to add to other men's inventions, than to begin and carry on all ourselves. By their course of study, the world would never grow wiser; but every age and person be still beginning, and none proceed beyond their rudiments.

Direct. XVI. Be sure you make choice of meet teachers and companions for your studies and your lives; that they be such as will assist you in the holy practice of what you know, as well as in your knowledge: and shun as a plague the familiarity, 1. Of sensual, idle, brutish persons. 2. And of carnal, ambitious ones, who know no higher end than preferment and applause. 3. And of proud, heretical, contentious wits, whose wisdom and religion are nothing but censuring, reproaching, and vilifying them that are wiser and better than themselves.

Bad company is the common ruin of both: their own sensuality is easily stirred up by the temptations of the sensual; and their consciences overborne by the examples of other men's voluptuous lives. It imboldeneth them to sin, to see others sin before them; as cowards themselves are drawn on in an army to run upon the face of death, by seeing others do it, and to avoid the reproach of cowardice; and the noise of mirth and ranting language, are the drums and trumpets of the devils, by which their ears are kept from hearing the cries of wounded, dying men, the lamentations of those that have found the error of that way. And there is in corrupted nature so strong an inclination to the prosperity and vain-glory of the world, that makes them quickly take the bait, especially when the devil doth offer it them by a fit instrument, which shall not deter them, as it would do if he had offered it them himself. It is a pleasant thing to flesh and blood to be rich and great, and generally applauded; and a grievous thing to be poor, and despised, and afflicted.[321] The rawness also and unsettledness of youth, who want well furnished understandings and experience, is a great advantage to heretics and deceivers, who still sweep many such away, wherever they come and have but opportunity. Children are "easily tossed up and down, and carried to and fro with every wind of doctrine, by the cunning sleight and subtlety of them that lie in wait to deceive," Eph. iv.

14. Deceivers have their methods; and methods are the common instruments of deceit, which are not easily detected by the unexperienced. On the contrary, the benefit of wise, and staid, and sober, and peaceable, meek, humble, holy, heavenly companions, is exceeding great, especially to youth! Such will lead them in safe paths, and be still preserving them, and promoting the most necessary parts of knowledge, and quickening them to holy practice, which is the end of all.

Direct. XVII. In all your studies be jealous of both extremes; and distinctly discern which are the extremes, that you run not into one while you avoid the other. And be especially careful, that you imagine not co-ordinates or subordinates to be opposites; and throw not away every truth, which you cannot presently place rightly in the frame, and see it fall in agreeably with the rest; for a further insight into true method (attained but by very few) may reconcile you to that which now offendeth you. What God hath joined together, be sure that you never put asunder; though yet you cannot find their proper places.[322]

There is scarce any error more common among students, than supposing those truths to be inconsistent, which indeed have a necessary dependence on each other; and a casting truth away as error, because they cannot reconcile it to some other truth. And there is nothing so much causeth this, as want of a true method. But that hath no method considerable, or after much curious labour hath fallen upon a false method, or a method that in any one considerable point is out of joint, will deal thus by many certain truths: as an ignorant person that is to set all the scattered parts of a clock or watch together, if he misplace one, will be unable rightly to place all the rest; and then, when he finds that they fit not the place which he thinks they must be in, he casteth them away, and thinks they are not the right, and is searching for or maketh something else to fit that place. False method rejecteth many a truth.

And, unless it be in loving God, or other acts of the superior faculties, about their ultimate end and highest object, there is scarce any thing in mortality but hath its extremes. And where they are not discerned, they are seldom well avoided. And usually narrow-sighted persons are fearful only of one extreme, and see no danger but on one side; and therefore are easily carried, by avoiding that, into the contrary.

I think it not unprofitable to instance in several particular cautions, that you imitate not them that put asunder what God hath conjoined, and cast not away truth as oft as you are puzzled in the right placing or methodizing it.

Instance I. The first and second causes are conjoined in their operations, and therefore must not be put asunder. If the way of influx, concourse, or co-operation be dark and unsearchable to you, do not deny that it is, because you see not how it is. The honour of the first and second cause also are conjunct, according to their several interests in the effects: do not therefore imagine, that all the honour ascribed to the second cause is denied or taken away from the first; for then you understand not their order: otherwise you would see, that as the second causeth independence on the first, and insubordination to it, and hath no power but what is communicated by it, so it hath no honour but what is received from it; and that it is no less honour for the first cause to operate mediately by the second, than immediately by itself: and that there is no less of the power, wisdom, or goodness of God, in an effect produced by

means and second causes, than in that which he produceth of himself only, without them: and that it is his goodness to communicate a power of good to his creatures, and the honour of working and causing under him: but he never loseth any thing by communicating, nor hath the less himself by giving to his creatures: for if all that honour that is given to the creature were taken injuriously from God, then God would never have made the world, nor made a saint; and then the worst creatures would least dishonour God: then he would not shine by the sun, but by himself immediately: and then he would never glorify either saint or angel. But on the contrary, it is God's honour to work by adapted means; and all their honour is truly his; as all the commendation of a clock or watch is given to the workman. And though God do not all so immediately, as to use no means or second causes; yet is he never the further from the effect, but, *immediatione virtutis et suppositi*, is himself as near as if he used none.

Instance II. The special providence of God, and his being the first universal cause, are conjunct with the culpability of sinners; and no man must put these asunder. Those that cannot see just how they are conjoined, may be sure that they are conjoined. It is no dishonour to an engineer that he can make a watch which shall go longer than he is moving it with his finger. Nor is it a dishonour to our Creator, that he can make a creature which can morally determine itself to an action as commanded or forbidden, without the predetermination of his Maker, though not without his universal concourse necessary to action as action. If Adam could not do this through the natural impossibility of it, then the law was, that he should die the death if he did not overcome God, or do that which was naturally impossible; and this was the nature of his sin. Few dare say, that God cannot make a free, self-determining agent; and if he can, we shall easily prove that he hath; and the force of their opposition then is vanished.

Instance III. The omniscience of God, and his dominion, government, and decrees, are conjunct with the liberty and sin of man: yet these by many are put asunder: as if God must either be ignorant or be the author of sin! As if he made one poor, by decreeing to make another rich! As if he cannot be a perfect governor, unless he procure all his subjects perfectly to keep his laws! As if all the fault of those that break the law, were to be laid upon the maker of the law! As if all God's will *de debito* were not effective of its proper work, unless man fulfil it in the event! And as if it were possible for any creature to comprehend the way of the Creator's knowledge.

Instance IV. Many would separate nature and grace, which God the author of both conjoineth. When grace supposeth nature, and in her garden soweth all her seed, and exciteth and rectifieth all her powers; yet these men talk as if nature had been annihilated, or grace came to annihilate it, and not to cure it. As if the leprosy and disease of nature were nature itself! And as if natural good had been lost as much as moral good! As if man were not man till grace made him a man!

Instance V. Many separate the natural power of a sinner from his moral impotency, and his natural freedom of will from his moral servitude, as if they were inconsistent, when they are conjunct. As if the natural faculty might not consist with an evil disposition; or a natural

power with an habitual unwillingness to exercise it aright. And as if a sinner were not still a man.

Instance VI. Many separate general and special grace and redemption, as inconsistent, when they are conjunct; when the general is the proper way and means of accomplishing the ends of the special grace, and is still supposed. As if God could not give more to some, if he give any thing to all. Or as if he gave nothing to all, if he give more to any. As if he could not deal equally and without difference with all as a legislator, and righteously with all as a judge, unless he deal equally and without difference with all as a benefactor, in the free distribution of his gifts. As if he were obliged to make every worm and beast a man, and every man a king, and every king an angel, and every clod a star, and every star a sun!

Instance VII. Many separate the glory of God and man's salvation, God and man, in assigning the ultimate end of man! As if a moral intention might not take in both! As if it were not *finis amantis*; and the end of a lover were not union in mutual love! As if love to God may not be for ever the final act, and God himself the final object: and as if, in this magnetic closure, though both may be called the end, yet there might not in the closing parties be an infinite disproportion, and only one be *finis ultimate ultimus*.

Instance VIII. Yea, many would separate God from God, while they would separate God from heaven, and say that we must be content to be shut out of heaven for the love of God; when our heaven is the perfect love of God. And so they say in effect, that for the love of God we must be content to be shut out from the love of God.

Instance IX. Thus also the vulgar separate the mercy and the justice of God! As if God knew not better than man to whom his mercy should extend. And as if God be not merciful, if he will be a righteous governor, and unless he will suffer all the world to spit in his face and blaspheme him, and let his enemies go all unpunished.

Instance X. Thus many separate threatenings and promises, fear and love, a perfect law and a pardoning gospel. As if he that is a man, and hath both fear and love in his nature, must not make use of both for God and his salvation; and the lawgiver might not fit his laws to work on both. As if hell may not be feared, and heaven loved at once.

Instance XI. Thus hypocrites separate and conceit their seeming holiness and devotion to God from duties of justice and charity to men. As if they could serve God acceptably, and disobey him wilfully! Or as if they could love him whom they never saw, and not love his image in his works and children, whom they daily see. As if they could hate and persecute Christ in his little ones, or at least neglect him, and yet sincerely love him in himself.

Instance XII. Thus, by many, Scripture and tradition, divine faith and human faith, are commonly opposed. Because the papists have set tradition in a wrong place, many cast it away because it fits not that place: when man's tradition and ministerial revelation, is necessary to make known and bring down God's revelation to us; and a subservient tradition is no disparagement to Scripture, though a supplemental tradition be; and man must be believed as man, though not as God; and he that will not believe man as man, shall scarce know what he hath to believe from God.

Instance XIII. Thus many separate the sufficiency of the law and rule from the usefulness of an officer, minister, and judge. As if the law must be imperfect, or else need no execution, and no judge for execution. Or as if the judge's execution were a supplement or addition to the law. As if the question, Who shall be the judge? did argue the law of insufficiency; and the promulgation and execution were not supposed.

Instance XIV. Thus also many separate the necessity of a public judge, from the lawfulness and necessity of a private judgment, or discerning in all the rational subjects. As if God and man did govern only brutes; or we could obey a law, and not judge it to be a law, and to be obeyed; and not understand the sense of it, and what it doth command us. As if fools and madmen were the only subjects. As if our learning of Christ as his disciples, and meditating day and night in his law, and searching for wisdom in his word, were a disobeying him as our King. As if it were a possible thing for subjects to obey, without a private judgment of discretion. Or as if there were any repugnancy between my judging what is the king's law, and his judging whether I am punishable for disobeying it. Or as if judging ourselves, contradicted our being judged of God.

Instance XV. So, many separate between the operation of the word and Spirit, the minister and Christ. As if the Spirit did not usually work by the word; and Christ did not preach to us by his ministers and ambassadors. And as if they might despise his messengers, and not be taken for despisers of himself. Or might throw away the dish and keep the milk.

Instance XVI. Thus many separate the special love of saints from the common love of man as man. As if they could not love a saint, unless they may hate an enemy, and despise all others, and deny them the love which is answerable to their natural goodness.

Instance XVII. Thus many separate universal or catholic union and communion from particular. And some understand no communion but the universal, and some none but the particular. Some say we separate from them as to catholic communion, if we hold not local, particular communion with them; yea, if we join not with them in every mode. As if I could be personally in ten thousand thousand congregations at once, or else did separate from them all. Or, as if I separated from all mankind, if I differed from all men in my visage or complexion. Or, as if I cannot be absent from many thousand churches, and yet honour them as true churches of Christ, and hold catholic communion with them in faith, hope, and love; yea, though I durst not join with them personally in worship, for fear of some sinful condition which they impose. Or, as if I need not be a member of any ordered worshipping congregation, because I have a catholic faith and love to all the christians in the world.

Instance XVIII. Thus are the outward and inward worship separated by many, who think that all which the body performeth is against the due spirituality; or that the spirituality is but fancy, and contrary to the form or outward part. As if the heart and the knee may not fitly bow together; nor decency of order concur with Spirit and truth.

Instance XIX. Thus many separate faith and obedience; Paul's justification by faith, without the works of the law, from James's justification by works, and not by faith only, and Christ's justification by our words, Matt. xii. 47. And thus they separate free grace and justification

from any necessary condition, and from the rewardableness of obedience (which the ancients called merit): but of this at large elsewhere.

Instance XX. And many separate prudence and zeal, meekness and resolution, the wisdom of the serpent and the innocency of the dove; yielding to no sin, and yet yielding in things lawful; maintaining our christian liberty, and yet becoming all things to all men, if by any means we may save some. These instances are enough, I will add no more.

Direct. XVIII. Take heed of falling into factions and parties in religion (be the party great or small, high or low, in honour or dishonour); and take heed lest you be infected with a factious, censorious, uncharitable, hurting zeal: for these are much contrary to the interest, will, and Spirit of Christ. Therefore among all your readings, deeply suck in the doctrine of charity and peace, and read much, reconciling, moderating authors; such as Dury, Hall, Davenant, Crocius, Bergius, Martinius, Amyraldus, Dallæus, Testardus, Calixtus, Hottonus, Junius, Paræus and Burroughs their Irenicons.

The reading of such books extinguisheth the consuming flame of that infernal, envious zeal described James iii.; and kindleth charity, and meekness, and mellowness, and moderation in the heart; and cureth those bloodshotten eyes, which are unable till cured to discern the truth. It helpeth us to knowledge, and to that which is more edifying, and keepeth knowledge from puffing us up. And experience will tell you at long running, that among ancients and moderns, Greeks and Latins, papists and protestants, Lutherans and Calvinists, remonstrants and contra-remonstrants, prelatists, presbyterians, independents, &c., commonly the moderators are not only the best and most charitable, but the wisest, most judicious men.

Direct. XIX. With all your readings still join the reading of the Scriptures, and of the most holy and practical divines; not fantastical, enthusiastic counterfeits, Paracelsian divines; but those that lead you up by the solid doctrine of faith and love to true devotion, and heavenly-mindedness and conversation.

This must be your bread and drink, your daily and substantial food: without this you may soon be filled with air, that cannot nourish you, and prove in the end as sounding brass and tinkling cymbals. These will breed strength, and peace, and joy, and help you in your communion with God, and hopes of heaven, and so promote the end of all your studies. There is more life and sweetness in these, than in things that are more remote from God and heaven.

Direct. XX. Lastly, Do all as dying men: promise not yourselves long life, lest it tempt you to waste your time on things less necessary, and to loiter it away; or lest you lose the quickening benefit, which the sight of death and eternity would yield you in all your studies.

The nearer you apprehend yourselves to death and heaven, the greater help you have to be mortified and heavenly. This will make you serious, and keep up right intentions, and keep out wrong ones, and powerfully help you against temptations, that when you have studied to save others, you may not be cast-aways; nor be cheated by the devil with the shell, and leaves, and flowers, while you go without the saving fruit.

I have spoken the more on this subject of governing the thoughts, because it is so great and excellent a part of the work of man; and God doth so much regard the heart; and the Spirit of Christ and Satan so much strive for it; and grace is so much employed about it; and our happiness or misery, joy or sorrow, is greatly promoted by our thoughts. And more I would have said, but that in the third chapter, and in my "Treatise of the Divine Life," there is much said already. And for a method and directions for particular meditations, I have given it at large in the fourth part of the "Saints' Rest," from whence it may easily be taken, and applied to other subjects, as it is there to heaven. It is easy to write and read directions; but I fear lest slothfulness, through the difficulty of practice, will frustrate my directions to the most. But if any profit by them, my labour is not lost.

CHAPTER VII.

DIRECTIONS FOR THE GOVERNMENT OF THE PASSIONS.

The passions are to be considered, 1. As in themselves, and the sin of them as respecting God and ourselves only: and so I am to speak of them here. 2. As they are a wrong to others, and a breach of the commandments which require love and duty towards our neighbour: and so I shall speak of them after.

Passions are not sinful in themselves, for God hath given them to us for his service; and there is none of them but may be sanctified and used for him. But they are sinful, 1. When they are misguided and placed on wrong objects. 2. When they darken reason, and delude the mind, and keep out truth, and seduce to error. 3. When they rebel against the government of the will, and trouble it, and hinder it in its choice or prosecution of good, or urge it violently to follow their brutish inclination. 4. When they are unseasonable. 5. Or immoderate and excessive in degree. 6. Or of too long continuance. 7. And when they tend to evil effects, as to unseemly speeches or actions, or to wrong another.

Passions are holy when they are devoted to God, and exercised upon him or for him. They are good when, 1. They have right objects; 2. And are guided by reason; 3. And are obedient to the well-guided will; 4. And quicken and awake the reason and the will to do their duty; 5. And tend to good effects, exciting all the other powers to their office; 6. And exceed not in degree, so as to disturb the brain or body.

Tit. 1. *Directions against all sinful passions in general.*

Direct. 1. Trust not to any present actual resistance, without any due, habitual mortification of passions, and fortification of the soul against them. Look most to the holy constitution of

your mind and life, and then sinful passions will fall off, like scabs from a healthful body when the blood is purified.

No wonder if an unholy soul be a slave to passion, when the body is inclined to it: for such a one is under the power of selfishness, carnality, and worldliness; and from under the government of Christ and his Spirit; and wanteth that life of grace by which he should cure and subdue the corruptions of nature. The way for such a one to master passion, is not to strive by natural, selfish principles and reasons, which are partial, poor, and weak; but to look first to the main, and to seek with speed and earnestness for a new and sanctified heart, and get God's image, and his Spirit, and renewing, quickening grace: this is the only effectual conqueror of nature. A dull and gentle disposition may seem without this to conquer that which never much assaulted it: (the trial of such persons being some other way); but none conquereth Satan indeed but the Spirit of Christ. And if you should be free from passion, and not be free from an unholy, carnal, worldly heart, you must perish at last, if you seemed the calmest persons upon earth. Begin therefore at the foundation, and see that the body of sin be mortified, and that the whole tree be rooted up which beareth these evil, bitter fruits; and that the holy, victorious new nature be within you; and then you will resist sin with light and life, which others still resist but as in their sleep.

Direct. II. More particularly, let your souls be still possessed with the fear of God, and live as in his family, under his eye and government, that his authority may be more powerful than temptations, and your holy converse with him may make him still more regarded by you than men or any creatures. And then this sun will put out the lesser lights, and the thunder of his voice will drown the whisperers that would provoke you, and the humming of those wasps which make you so impatient. God would make the creature nothing, and then it would do nothing to disturb you, or carry you into sin.

Direct. III. Dwell in the delightful love of God, and in the sweet contemplation of his love in Christ, and roll over his tender mercies in your thoughts, and let your conversation be with the holy ones in heaven, and your work be thanksgivings and praise to God: and this will habituate your souls to such a sweetness, and mellowness, and stability, as will resist sinful passion even as heat resisteth cold.

Direct. IV. Keep your consciences continually tender, and then they will check the first appearance of sinful passions, and will smart more with the sin than your passionate natures do with the provocation. A seared conscience, and a hardened, senseless heart, are to every sin, as a man that is fast asleep is to thieves; they may come in and do what they will, so they do not waken him. But a tender conscience is always awake.

Direct. V. Labour after wisdom, strength of reason, and a solid judgment; for passion is cherished by folly. Children are easily overthrown, and leaves are easily shaken with every little wind; when men keep their way, and rocks and mountains are not shaken. Women and children, and old, and weak, and sick people are usually most passionate. If a wise man should have a passionate nature, he hath that which can do much to control it: when folly is a weather-cock at the wind's command.

Direct. VI. See that the will be confirmed and resolute, and then it will soon command down passion. Men can do much against passion if they will. Nature hath set the will in the throne of the soul; it is the sinful connivance and negligence of the will, which is the guilty cause of all the rebellion; as the connivance of the commanders is the common cause of mutinies in an army.[323] The will either consenteth, or is remiss in its office, and in forbidding and repressing the rage of passion. When I say, you can do it if you will, you think this is not true, because you are willing, and yet passion yieldeth not to your will's command; but I mean not that every kind of willingness will serve; it is not a sluggish wish that will do it; but if the will were resolute without any compliance, or connivance, or negligence in its proper office, no sinful passion could remain; for it is no further sin, than it is voluntary, either by the will's compliance, or omission and neglect. Therefore let most of your labour be to waken and confirm the will; and then it will command down passion.

Direct. VII. Labour after holy fortitude, courage, and magnanimity. Great minds are above all troubles, desires, or commotions about little things. A poor, base, low, and childish mind, is never quiet longer than it is rocked asleep or flattered.

Direct. VIII. Especially see that you want not self-denial, and that worldliness and fleshly-mindedness be thoroughly mortified; for sinful passion is the very breath and pulse of a selfish, fleshly, worldly mind. It is not more natural for dogs to fight about a bone, than for such to snarl and quarrel, or be in some distempered passion, about their selfish, carnal interest. Covetousness will not let the mind be quiet. It is as natural for a selfish man to be under the power of sinful passions, as for a man to shake that hath an ague, or to fear that is melancholy. Fleshly men have a canine appetite and feverish thirst continually upon them, after some flesh-pleasing toy or other.

Direct. IX. Keep a court of justice in your souls, and call yourselves daily to account, and let no passion escape without such a censure as is due. If reason and conscience thus exercise and maintain their authority, and passion be every day soundly rebuked, it will wither like a plant that is cropped as fast as it springeth.

Direct. X. Deliberate and foresee the end; examine whether passion tend to that which will be approvable when it is past. Looking to the end doth shame all sinful passions: they are blind, and moved only by things present; they cannot endure the sight of the time to come, nor to be examined whither they go, or where is their home.

Direct. XI. Keep a continual apprehension of the danger and odiousness of sinful passions, by knowing how full they are of the spawn of many other sins. See the evil of them in the effects. Mark what passion doth in others and yourselves; what abundance of evil thoughts, and words, and deeds do come from sinful passions!

Direct. XII. Observe the immediate troublesome effects, and the disorders of your soul, and so turn the fruit of passions against themselves. Mark how they discompose you, and disturb your reason, and make your minds like muddied waters, and breed a diseased unquietness in you, unfitting you for your works, and breaking your peace; so that you can neither know, nor use, nor enjoy yourselves.

Direct. XIII. Let death look your passions frequently in the face. It hath a mortifying virtue; and as it showeth us the vanity of the creature, so it taketh down those passions, which creature interest and deceit have caused. It exciteth reason, and restoreth it to its dominion, and silenceth the rebellion of the senses. A man that is to die to-morrow, and knoweth it, would easilier repel to-day a temptation to lust, or covetousness, or drunkenness, or revenge, than at another time he could have done. One look into eternity will powerfully rebuke all carnal passions.

Direct. XIV. Remember still that God is present. Will you behave yourselves passionately before him, when the presence of your prince would calm you? Shall God and his holy angels see thee like a bedlam lay by thy reason and misbehave thyself?

Direct. XV. Have still some pertinent scripture ready to rebuke thy passions; that thou mayst say as Christ to Satan, "Thus it is written." Speak to it in the name and word of God; though the bare words will not charm these evil spirits, yet the authority will curb them. For this "word is quick and powerful, a discerner of the thoughts," Heb. iv. 12. "Mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ," 2 Cor. x. 4, 5.

Direct. XVI. Set Christ continually before you as your pattern, who calleth you to learn of him to be meek and lowly, Matt. xi. 29: who desired not the wealth or glory of the world; who loved his own that were in the world, but loved not the things of the world; who never was lifted up, or sinfully cast down; who never despised or envied man, nor ever feared man; who never was over merry or over sad; who being reviled, reviled not again; but was dumb as a lamb before the shearers.[324]

Direct. XVII. Keep as far from all occasions of your passions as other duties will allow you; and contrive your affairs and occasions into as great an opposition as may be to the temptation. Run not into temptation, if you would be delivered from evil. Much might be done by a willing, prudent man, by the very ordering of his affairs. God and Satan work by means; let the means then be regarded.

Direct. XVIII. Have a due care of your bodies, that no distemper be cherished in them which causeth the distemper of the soul. Passions have a very dependence on the temperament of the body; and much of the cure of them lieth (when it is possible) in the body's emendation.

Direct. XIX. Turn all your passions into the right channel, and make them all holy, using them for God upon the greatest thing. This is the true cure; the bare restraint of them is but a palliate cure, like the easing of pain by a dose of opium. Cure the fear of man by the fear of God; and the love of the creature, by the love of God; and the cares for the body, by caring for the soul; and earthly, fleshly desires and delights, by spiritual desires and delights; and worldly sorrow, by profitable, godly sorrow.

Direct. XX. Control the effects, and frustrate your passions of what they would have; and that will ere long destroy the cause. Cross yourselves of the things which carnal love and desire

would have; forbear the things which carnal mirth or anger would provoke you to, and the fire will go out for want of fuel. (Of which more in the particulars.)

Tit. 2. *Directions against sinful Love of Creatures.*

Love is the master passion of the soul, because it hath the chiefest object, even goodness which is the object of the will; and simple love is nothing but complacency, which is nothing but the simple volition of good; and it is a passionate volition or complacency which we call the passion of love.[325] When this is good and when it is sinful I showed before; but yet because the one half of the cure here lieth in the conviction, and it is so hard a thing to make any lover perceive a sinfulness in his love, I shall first help you in the trial of your love, to show the sinfulness of it; when I have first named the objects of it.

Any creature which seemeth good to us, may possibly be the object of sinful love; as honour, greatness, authority, praises, money, houses, lands, cattle, meat, drink, sleep, apparel, sports, friends, relations, and life itself. As for lustful love, I shall speak of it anon.

Helps for discovering of sinful Love.

Direct. I. Make God's interest and his word the standard to judge of all affections by. That which is against the love of God, and would abate or hinder it, yea, which doth not directly or indirectly tend to further it, is certainly a sinful love; and so is all that is against his word. For the love of God is our final act upon our ultimate end, and therefore all that tends not to it, is a sin against our very end, and so against our nature and the use of our faculties.

Direct. II. Therefore whatever creature is loved ultimately for itself, and not for a higher end, even for God, his service, his honour, his relation to it, or his excellency appearing in it, is sinfully loved. For it is made our god when it is loved ultimately for itself.

Direct. III. Suspect all love to creatures which is very strong and violent, and easily kindled, and hardly moderated or quieted. Though you might think it is for some spiritual end or excellency, that you love any person or any thing, yet suspect it if it be so easy and strong; because that which is truly and purely spiritual is against corrupted nature, and comes from grace which is but weak: we find no such easiness to love God, and Scripture, and prayer, and holiness; nor are our affections so violent to these. It is well if all the fuel and blowing we can use will keep them alive. It is two to one that the flesh and the devil have put in some of their fuel or gunpowder, if it be fierce.

Direct. IV. Suspect all that love which selfishness and fleshly interest have a hand in. Is it some bodily pleasure and delight that you love so much? Or is it a good book or other help for your soul? We are so much apter to exceed and sin in carnal, fleshly-mindedness, than in loving what is good for our souls, that there we should be much more suspicious. If it be violent and for the body, it is ten to one there is sin in it.

Direct. V. Suspect all that love to creatures which your reason can give no good account of, nor show you a justifiable cause. If you love one place or person much more than others, and know not why, but love them because you cannot choose, this is much to be suspected: though God may sometimes kindle a secret love between friends, from an unexpressible unity or similitude of minds, beyond what reason will undertake to justify, yet this is rare, and commonly fancy, or folly, or carnality is the cause: however, it is more to be suspected and tried, than rational love.

Direct. VI. Suspect all that fervent love to any creature which is hasty before sufficient trial; for commonly both persons and things have the best side outward, and seem better at the first appearance than they prove. Not but that a moderate love may be taken up upon the first appearance of any excellency, especially spiritual; but so as to allow for a possibility of being deceived, and finding more faultiness upon a fuller trial than we at first perceive. Have you dwelt in the house with the persons whom you so much admire? and have you tried them in their conversations? and seen them tried by crosses, losses, injuries, adversity, prosperity, or the offers of preferment or plenty in the world? you would little think what lurketh undiscovered in the hearts of many, that have excellent parts, till trial manifest it!

Direct. VII. Try your affections in prayer before God, whether they be such as you dare boldly pray God either to increase or continue and bless; and whether they be such as conscience hath no quarrel against. If they endure not this trial, be the more suspicious, and search more narrowly: the name and presence of God in prayer, doth much dispel the frauds of carnal reasonings. Yet persons who by melancholy are cast into diseased fears and scrupulosities, are uncapable of this way of trial.

Direct. VIII. Consult with wise, impartial persons; and open your case to them without deceit, before affections have gone so far as to blind you, or leave you uncapable of help. In this case, if in any case, the judgment of a stander-by that is faithful and impartial is usually to be preferred before your own. For we are too near ourselves; and judgment will be bribed and biassed even in the best and wisest persons.

Direct. IX. Yet cast not away all because you discover much excess or carnality in your affections; for frequently there is mixture both in the cause of love, and in the love itself of good and evil. And when you have but taken out all that was selfish, and carnal, and erroneous in the cause, the carnal, violent love will cease; but not all love: for still there will and must remain the moderate, rational, and holy love, which is proportioned to the creature's worth and merit, and is terminated ultimately on God: the separation being made, this part must be preserved.

Direct. X. Mere natural appetite in itself is neither morally good nor evil; but as it is well placed and ordered it is good, and as unruled or ill-ruled it is evil.

Helps to mortify sinful Love.

Direct. I. The greatest of all means to cast out all sinful love, is to keep the soul in the love of God, Jude 21, wholly taken up in admiring him, serving him, praising him, and rejoicing in him: of which see chap. iii. direct. xi. We see that they that are taken up in the love and service of one person, are not apt to be taken much with any other.[326] But it is not only by diversion, nor only by prepossessing and employing all our love, that the love of God doth cure sinful love; but besides these there is also a majesty in his objective presence which aweth the soul, and commandeth all things else to keep their distance; and there is an unspeakable splendour and excellency in him, which obscureth and annihilateth all things else (though they are more near, and clearly seen and known). And there is a celestial kind of sweetness in his love, which puts the soul that hath tasted it out of relish with transitory, inferior good. As he that hath conversed with wise and learned men, will no more admire the wit of fools. And as he that hath been employed in the government of a kingdom or the sublimest studies, will be no more in love with children's games, and paddling in the dirt.

Direct. II. The next help is to see that the creature deceived you not; and therefore that you be not rash and hasty; but stay while you come nearer it, and see it unclothed of borrowed or affected ornaments: and see it not only in the dress in which it appeareth abroad, which often covereth great deformities, but in its homely habit and night attire. Bring it to the light; and, if it may be, also see it when it hath endured the fire, which hath taken off the paint and removed the dress.[327] Most of your inordinate love to creatures is by mistake and rashness. The devil tricks them up and paints them, that you may fall in love with them; or else he showeth you only the outside of some common good, and hideth the emptiness or rottenness within. Come nearer therefore, and stay longer, and prevent your shame and disappointments. Is it not a shame to see you dote on that place, or office, or thing this year, which you are weary of before the next? Or to see two persons impatiently fond of each other till they are married, and then to live in strife as weary of each other? How few persons or things have been too violently loved, that were but sufficiently first tried!

Direct. III. The next great help is to destroy self-love (as carnal and inordinate); for this is the parent, life, and root of all other sinful love whatever. Why doth the worldling over-love his wealth, and the proud man his greatness and repute, and the sensualist his pleasures, but because they first over-love that flesh and self which all these are but the provision for. Why doth a dividing sectary overvalue and over-love all the party or sect that are of his own opinion, but because he first over-valueth and over-loveth himself?[328] Why do you love those above their worth who think highly of you, and are on your side, and use to praise you behind your back, or that do you a good turn, but because you first over-love yourselves? Why doth lustful love inflame you, or the love of meat, and drink, and sport, and bravery, carry you into such a gulf of sin, but that first you over-love your fleshly pleasure? What insnareth you in fondness to any person, but that you think they love you, or are suitable to your carnal end. See therefore that you mortify the flesh.

Direct. IV. Still remember how jealous God is of your love, and how much he is wronged when any creature encroacheth upon his right. 1. You are his own by creation; and did he give you love to lay out on others, and deny it to himself? 2. He daily and hourly maintaineth you; he giveth you every breath, and bit, and mercy that you live upon; and will you love the creature with his part of your love? 3. How dearly hath he bought your love in your redemption! 4. He

hath adopted you, and brought you into the nearest relation to him, that you may love him. 5. He hath pardoned all your sins, and saved you from hell, (if you are his own,) that you may love him. 6. He hath promised you eternal glory with himself that you may love him. 7. His excellency best deserveth your love. 8. His creatures have nothing but from him, and were purposely sent to bespeak your love for him rather than for themselves. And yet after all this shall they encroach upon his part? If you say, it is not God's part that you give them, but their own; I tell you, all that love which you give the creature above its due, you take from God. But if it be such a love to the creature as exceedeth not its worth, and is intended ultimately for God, and maketh you not love him the less but the more, it is not it that I am speaking against, or persuading you to mortify.

Direct. V. Look on the worst of the creature with the best, and foresee what it will be when it withereth, and what it will appear to you at the last. I have applied this against worldliness before, chap. iv. part vi. and I shall afterwards apply it to the lustful love. Bring your beloved creature to the grave, and see it as it will appear at last, and much of the folly of your love will vanish.

Direct. VI. Understand well the most that it will do for you, and how short a time you must enjoy it, and flatter not yourselves with the hopes of a longer possession than you have reason to expect. If men considered for how short a time they must possess what they dote upon, it would somewhat cool their fond affections.

Direct. VII. Remember that too much love hath the present trouble of too much care, and the future trouble of too much grief, when you come to part with what you love. Nothing more createth care and grief to us, than inordinate love. You foreknow that you must part with it; and will you now be so glued to it that then it may tear your flesh and heart. Remember you caused all that yourselves.

Direct. VIII. Remember that you provoke God to deprive you of what you over-love, or to suffer it to grow unlovely to you. Many a man's horse that he over-loved hath broke his neck: and many a man's child that he over-loved hath died quickly, or lived to be his scourge and sorrow: and many a husband or wife that was over-loved, has been quickly snatched away, or proved a thorn, or a continual grief and misery.

Direct. IX. If there be no other means left, prudently and moderately imbitter to thyself the creature which thou art fond of: which may be done many ways, according to the nature of it. By the seldomer or more abstemious use of it: or by using it more to benefit than delight; or by mixing some mortifying, humbling exercises; or mixing some self-denying acts, and minding more the good of others, &c.

Direct. X. In the practice of all directions of this nature, there must abundance of difference be made between a carnal, voluptuous heart, that is hardly taken off from sensual love, and a mortified, melancholy, or over-scrupulous person, who is running into the contrary extreme, and is afraid of every bit they eat, or of all they possess, or wear, or use, and sometimes of their very children and relations, and ready to overrun their mercies, or neglect

their duties, suspecting that all is too much loved. And it is a very hard thing for us so to write or preach to one party, but the other will misapply it to themselves, and make an ill use of it. All that we can write or say is too little to mortify the fleshly man's affections: and yet speak as cautelously as we can, the troubled soul will turn it into gall, to the increase of his trouble: and what we speak to his peace and settlement, though it prove too little and uneffectual, yet will be effectual to harden the misapplying sensualist in the sinful affections and liberty which he useth. Therefore it is best in such cases to have still a wise, experienced, faithful guide, to help you in the application in cases of difficulty and weight.

Tit. 3. *Directions against sinful Desires and Discontent.*

I shall say but little here of this subject, because I have already treated so largely of it, in my book of "Self-denial," and in that of "Crucifying the World;" and here before in chap. iv. part. vi. and vii. against worldliness and flesh-pleasing, and here against sinful love, which is the cause.[329]

How sinful desires may be known, you may gather from the discoveries of sinful love: as, 1. When you desire that which is forbidden you. 2. Or that which will do you no good, upon a misconceit that it is better or more needful than it is. 3. Or when you desire it too eagerly, and must needs have it, or else you will be impatient or discontented, and cannot quietly be ruled and disposed of by God, but are murmuring at his providence and your lot. 4. Or when you desire it too hastily, and cannot stay God's time. 5. Or else too greedily as to the measure, being not content with God's allowance, but must needs have more than he thinks fit for you. 6. Or specially when your desires are perverse, preferring lesser things before greater; desiring bodily and transitory things more than the mercies for your souls which will be everlasting. 7. When you desire any thing ultimately and merely for the flesh, without referring it to God, it is a sin. Even your daily bread, and all your comforts, must be desired but as provender for your horse, that he may the better go his journey, even as provision for your bodies, to fit them to the better and more cheerful service of your souls and God. 8. Much more when your desires are for wicked ends, (as to serve your lust, or pride, or covetousness, or revenge,) they are wicked desires. 9. And when they are injurious to others.

Direct. I. Be well acquainted with your own condition, and consider what it is that you have most need of; and then you will find that you have so much grace and mercy to desire for your souls, without which you are lost for ever, and that you have a Christ to desire, and an endless life with God to desire, that it will quench all your thirst after the things below.[330] This, if any thing, will make you wiser, when you see you have greater things to mind. A man that is in present danger of his life, will not be solicitous for pins or fool-gawds: and the hopes of a lordship or a kingdom will cure the desire of little things: a man that needeth a physician for the dropsy or consumption, will scarce long for children's balls or tops. And methinks a man that is going to heaven or hell, should have somewhat greater than worldly things to long for. Oh what a vain and doting thing is a carnal mind; that hath pardon, and grace, and Christ, and heaven, and God, to think of, and that with speed before it be too late; and can forget them all, or not regard them, and eagerly long for some little inconsiderable trifle; as

if they said, I must needs taste of such a dish before I die; I must needs have such a house, or a child, or friend, before I go to another world! O study what need thy distressed soul hath of a Christ, and of peace with God, and preparation for eternity, and what need thy darkened mind hath of more knowledge, and thy dead and carnal heart of more life, and tenderness, and love to God, and communion with him; feel these as thou hast cause, and the eagerness of thy carnal desires will be gone.

Direct. II. Remember how much your carnal desires do aggravate the weakness of your spiritual desires, and make the sin more odious and unexcusable. Are you so eager for a husband, a wife, a child, for wealth, for preferment, or such things, while you are so cold and indifferent in your desires after God, and grace, and glory? Your desires after these are not so earnest! They make you not so importunate and restless; they take not up your thoughts both day and night; they set you not so much on contrivances and endeavours: you can live as quietly without more grace, or assurance of salvation, or communion with God, as if you were indifferent in the business; but you must needs have that which you desire in the world, or there is no quiet with you. Do you consider what a horrible contempt of God, and grace, and heaven, is manifested by this? Either you are regenerate or unregenerate. If you are regenerate, all your instructions, and all your experience of the worth of spiritual things, and the vanity of things temporal, do make it a heinous sin in you to be now so eager for those things which you have so often called vanity, while you are so cold towards God, whose goodness you have had so great experience of. Do you know no better yet the difference between the creature and the Creator? Do you yet no better understand your necessities and interest, and what it is that you live upon, and must trust to for your everlasting blessedness and content? If you are unregenerate, (as all are that love any thing better than God,) what a madness is it for one that is condemned in law to endless torments, and shall be quickly there, if he be not regenerate and justified by Christ, to be thirsting so eagerly for this or that thing, or person, upon earth, when he should presently bestir him with all his might to save his soul from endless misery! How incongruous are these desires to the good and bad!

Direct. III. Let every sinful desire humble you, for the worldliness and fleshliness which it discovereth to be yet unmortified in you; and turn your desires to the mortifying of that flesh and concupiscence which is the cause. If you did not yet love the world, and the things that are in the world, you would not be so eager for them. If you were not too carnal, and did not mind too much the things of the flesh, you would not be so earnest for them as you are. It should be a grievous thing to your hearts to consider what worldliness and fleshliness this showeth to be yet there. That you should set so much by the creature, as to be unable to bear the want of it; is this renouncing the world and flesh? The thing you need is not that which you much desire; but a better heart, to know the vanity of the creature, to be dead to the world, and to be able to bear the want or loss of any thing in it; and a fuller mortification of the flesh: mortifying and not satisfying it, is your work.

Direct. IV. Ask your hearts seriously whether God in Christ be enough for them, or not? If they say, no, they renounce him and all their hope of heaven; for no man takes God for his God that takes him not for his portion, and as enough for him: if they say, yea, then you have enough to stop the mouth of your fleshly desires, while your hearts confess that they have enough in God. Should that soul that hath a filial interest in God, and an inheritance in eternal

life, be eager for any conveniences and contentments to the flesh? If God be not enough for you, you will never have enough. Turn to him more, and know him better, if you would have a satisfied mind.

Direct. V. Remember that every sinful desire is a rebelling of your wills against the will of God; and that it is his will that must govern and dispose of all, and your wills must be conformed to his; yea, that you must take pleasure and rest in the will of God. Reason the case with your hearts, and say, Who is it that is the governor of the world? and who is to rule me and dispose of my affairs? Is it I or God? Whose will is it that must lead, and whose must follow? Whose will is better guided, God's or mine? Either it is his will that I shall have what I desire, or not; if it be, I need not be so eager, for I shall have it in his time and way; if it be not his will, is it fit for me to murmur and strive against him? Remember that your discontents and carnal desires are so many accusations brought in against God; as if you said, Thou hast not dealt well or wisely, or mercifully by me; I must have it better: I will not stand to thy will and government; I must have it as I will, and have the disposal of myself.

Direct. VI. Observe how your eager desires are condemned by yourselves in your daily prayers, or else they make your prayers themselves condemnable. If you pray that the will of God may be done, why do your wills rebel against it, and your desires contradict your prayers? And if you ask no more than your daily bread, why thirst you after more? But if you pray as you desire, Lord, let my will be done, and my selfish, carnal desire be fulfilled, for I must needs have this or that; then what an abominable prayer is this! Desire as you must pray.

Direct. VII. Remember what covenant you have made with God; that you renounced the world and the flesh, and took him for your Lord, and King, and Father, and yielded up yourselves as his own, as his subject, and as his child, to be disposed of, ruled, and provided for by him; and this covenant is essential not only to your christianity, but to your taking him for your God. And do you repent of it? or will you break it, and forfeit all the benefits of the covenant? If you will needs have the disposal of yourselves, you discharge God of his covenant and fatherly care for you; and then what will become of you, if he so forsake you?

Direct. VIII. Bethink you how unmeet you are to be the choosers of your own condition. You foresee not what that person, or thing, or place will prove to you, which you so eagerly desire: for aught you know it may be your undoing, or the greatest misery that ever befell you. Many a one hath cried with Rachel, "Give me children or else I die," Gen. xxx. 1, that have died by the wickedness and unkindness of their children. Many a one hath been violent in their desires of a husband or a wife, that afterwards have broken their hearts, or proved a greater affliction to them than any enemy they had in the world. Many a one hath been eager for riches, and prosperity, and preferment, that hath been insnared by them, to the damnation of his soul. Many a one hath been earnest for some office, dignity, or place of trust, which hath made it a great increaser of his sin and misery. And it is flesh and self that is the eager desirer of things that are against the will of God, and nothing is so blind and partial as self and flesh. You think not your child a competent judge of what is best for him, and make not his desires, but your own understanding, the guide and rule of your dealings with him, or disposals of him. And are you fitter choosers for yourselves in comparison of God, than your

child is in comparison of you? Either you take God for your Father, or you do not. If you do not, call him not Father, and hope not for mercy and salvation from him: if you do, is he not wise and good enough to dispose of you, and to determine what is best for you, and to choose for you?

Direct. IX. Remember that it is one of the greatest plagues on this side hell, to be given up to our own desires, and that by your eagerness and discontents you provoke God thus to give you up. "So I gave them up to their own heart's lust, and they walked in their own counsels: Oh that my people had hearkened to me!" &c. Psal. lxxxi. 12. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts," &c. Rom. i. 24, 26. "For this cause God gave them up to vile affections," ver. 28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient," 2 Thess. ii. 10-12. God may give you that which you so eagerly desire, as he gave "Israel a king, even in his anger," Hos. xiii. 10, 11. Or as he gave the Israelites "their own desire, even flesh which he rained upon them as dust, and feathered fowls as the sand of the sea; they were not estranged from their lust: but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them," Psal. lxxviii. 27, 29-31. "They lusted exceedingly in the wilderness, and tempted God in the desert, and he gave them their request, but sent leanness into their souls," Psal. cvi. 14, 15. God may say, Follow your own lust, and if you are so eager, take that which you desire; take that person, that thing, that dignity which you are so earnest for; but take my curse and vengeance with it: never let it do you good, but be a snare and torment to you. "Let a fire come out of the bramble and devour you," Judg. ix. 15.

Direct. X. Take heed lest concupiscence and partiality entice you to justify your sinful desires and take them to be lawful. For if you do so, you will not repent of them, you will not confess them to God, nor beg pardon of them, nor beg help against them, nor use the means to extinguish them; but will cherish them, and be angry with all that are against them, and love those tempters best that encourage them: and how dangerous a case is this! And yet nothing is more ordinary among sinners, than to be blinded by their own affections, and think that they have sufficient reason to desire that which they do desire. And affection maketh them very witty and resolute to deceive themselves. It setteth them on studying all that can be said to defend their enemy, and put a deceitful gloss upon their cause. Try your desires well (as I before directed you). Q. 1. Is the thing that you desire a thing that God hath bid you desire, or promised in his word to give you, (as grace, Christ, and heaven)? If it be so, then desire it, and spare not; but if not so, Q. 2. Why then are you so eager for it when you should at most have but a submissive, conditional desire after it? Q. 3. Nay, is it not something which you are forbidden to desire? If so, dare you excuse it?

Direct. XI. Remember that concupiscence or sinful desire is the beginning of all sin of commission, and leadeth directly to the act. Theft, adultery, murder, fraud, contention, and all such mischiefs, begin in inordinate desires. For "every one is tempted, when he is drawn away of his own lust and enticed: then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death," James i. 14, 15. By "lust" is meant, any fleshly desire or will; therefore when the apostle forbiddeth gluttony and drunkenness, chambering

and wantonness, strife and envying, he strikes at the root of all in this one word, "make no provision for the flesh to satisfy its lusts," (or wills,) Rom. xiii. 13, 14.

Direct. XII. Pull off the deceiving vizor, and see that which you so eagerly desire, as it is. What will it be to you at the last? It is now in its spring or summer; but see it in its fall and winter? It is now in its youth; but see it withered to skin and bone in its decrepid age. It is now in its clean and curious ornaments; but see it in its uncleanness and in its homely dress: cure your deceit, and your desire is cured.

Direct. XIII. Promise not yourselves long life, but live as dying men, with your grave and winding-sheet always in your eye; and it will cure your thirst after the creature when you are sensible how short a time you must enjoy it, and especially how near you are unto eternity. This is the apostle's method, 1 Cor. vii. 29-31, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world, as not abusing it (or as if they used it not): for the fashion of this world passeth away." So you will desire as if you desired not, when you perceive well how quickly the thing desired will pass away.

Direct. XIV. In all your desires, remember the account as well as the thing desired. Think not only what it is now at hand, but what account you must make to God of it; "for to whom men give or commit much, of them they require the more," Luke xii. 48. Will you thirst after more power, more honour, more wealth, when you remember that you have the more to give account of? Matt. xxv. Have you not enough to reckon for already, unless you had hearts to use it better?

Direct. XV. Keep yourselves to the holy use of all your mercies, and let not the flesh devour them, nor any inordinate appetite fare ever the better for them when you have them, and this will powerfully extinguish the inordinate desire itself. We are in little danger of being over eager after things spiritual and holy, for the honour of God; resolve therefore that all you have shall be thus sanctified to God, and used for him, and not at all to satisfy any inordinate desire of the flesh, and then the flesh will cease its suit, when it finds it fares never the better for it. You are able to do much in this way if you will. If you cannot presently suppress the desire, you may presently resolve to deny the flesh the thing desired, (as David would not drink the water though he longed for it, 2 Sam. xxiii. 15, 17,) and you may presently deny it the more of that you have. If you cannot forbear your thirst, you can forbear to drink; if you cannot forbear to be hungry, you can forbear to eat whatever is forbidden or unfit: if Eve must needs have an appetite to the forbidden fruit, yet she might have commanded her hands and teeth, and not have eaten it. If you cannot otherwise cool your desire of curious apparel, wear that which is somewhat homelier than else you would have worn, on purpose to rebuke and control that desire: if you cannot otherwise quench your covetous desires, give so much the more to the poor to cross that desire. You cannot say that the outward act is out of your power, if you be but willing.

Direct. XVI. When your desires are over eager, bethink you of the mercies which you have received already and do possess. Hath God done so much for you, and are you still calling for

more, even of that which is unnecessary, when you should be giving thanks for what you have? This unthankful greediness is an odious sin. Think what you have already for soul and body, estate and friends; and will not all this quiet you, (even this with Christ and heaven,) unless you have the other lust or fancy satisfied, and unless God humour you in your sick desires?

Direct. XVII. Understand how little it will satisfy you, if God should give you all that you earnestly desire. When you have it, it will not quiet you, nor answer your expectations. You think it will make you happy, and be exceeding sweet to you; but it deceiveth you, and you promise yourselves you know not what, and therefore desire you know not what. It would be to you but like a dreaming feast, which would leave you hungry in the morning, Isa. xxix. 8.

Direct. XVIII. Remember still that the greatest hurt that the creature can do thee, is in being over-loved and desired, and it is never so dangerous to thee as when it seemeth most desirable. If you remembered this aright, you would be cast into the greatest fear and caution, when any thing below is presented very pleasing and desirable to you.

Direct. XIX. Consider that your desires do but make those wants a burden and misery to you which otherwise would be none. Thirst makes the want of drink a torment, which to another is no pain or trouble at all. The lustful wanton is ready to die for love of the desired mate which nobody else cares for, nor is ever the worse for being without. A proud ambitious Haman thinks himself undone if he be not honoured, and is vexed if he be but cast down into the mean condition of a farmer; when many thousand honest, contented men live merrily and quietly in as low a condition. It is men's own desires, and not their real wants, which do torment them.

Direct. XX. Remember that when you have done all, if God love you he will be the chooser, and will not grant your sick desires, but will correct you for them till they are cured. If your child cry for a knife, or for unwholesome meat, or any thing that would hurt him, you will quiet him with the rod if he give not over. And it is a sign some rod of God is near you, when you are sick for this, or that, or the other thing, and will not be quiet and content unless your fancy and concupiscence be humoured.

Tit. 4. *Directions against Sinful Mirth and Pleasure.*

Mirth is sinful, 1. When men rejoice in that which is evil; as in the hurt of others, or in men's sin, or in the sufferings of God's servants, or the afflictions of the church, or the success or prosperity of the enemies of Christ, or of any evil cause: this is one of the greatest sins in the world, and one of the greatest signs of wickedness, when wickedness is it that they rejoice in.[331] 2. When it is unseasonable, or in an unmeet subject: as to be merry in the time and place of mourning; to feast when we should fast; or for an unsanctified, miserable soul to be taken up with mirth, that is in the power of sin and Satan and near to hell. 3. Mirth is sinful when it tendeth to the committing of sin, or is managed by sin: as to make merry with lies and fables, and tempting, unnecessary, time-wasting dances, plays, or recreations; or with

the slander or abuse of others; or with drunkenness, gluttony, or excess. 4. Mirth is sinful when it is a hinderance to our duty and unfitteth the soul for the exercise of that grace which is most suitable to its estate: as when it hindereth a sinner's conviction and humiliation, and resisteth the Spirit of God, and bawleth down the calls of grace, and the voice of conscience, that they cannot be heard: and when it banisheth all sober consideration about the matters that we should most regard, and will not give men leave to think with fixedness and sobriety, upon God and upon themselves, their sin and danger, upon death and judgment and the life to come: when it makes the soul more unfit to take reproof, to profit by a sermon, to call upon God. This drunken mirth which shuts out reason, and silenceth conscience, and laughs at God, and jesteth at damnation, and doth but intoxicate the brain, and make men mad in the matters where they should most show their wisdom, I say, this mirth is the devil's sport, and the sinner's misery, and the wise man's pity: of which Solomon speaketh, Eccl. ii. 2, "I said of laughter, It is mad: and of mirth, What doth it?" Prov. xxvi. 18, 19, "As a mad-man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport?" Prov. x. 23, "It is as sport to a fool to do mischief." 5. But mirth is most horridly odious when it is blasphemous and profane: when incarnate devils do make themselves merry with jesting and mocking at Scripture, or at the judgments of God, or the duties of religion; or in horrid oaths and cursed speeches against the servants of the Lord.

Direct. I. First see that thou be a person fit for mirth,[332] and that thou be not a miserable slave of Satan, in an unregenerate, unholy, unjustified state! Thou wouldst scarce think the innocent games or sports were becoming a malefactor that must die to-morrow. An unregenerate, unholy person, is sure whenever he dieth such to be damned; if he believe not this, he must deny God or the gospel to be true. And he is not sure to live an hour. And he is sure that he shall die ere long. And now, if you have not fooled away your reason, tell me whether your reason can justify the mirth of such a man? Dost thou ask, what harm is it to be merry? None at all for one that hath cause to be merry, and rejoiceth in the Lord. But for a man to be merry in the way to hell, and that so near it; for a man to be merry before his soul be sanctified, and his sin be pardoned, or before he seeketh it with all his heart, this is harm; if folly and unbelief, and contempt of God and his dreadful justice, be any harm. O hearken to the calls of God; abhor thy sins, and set thy heart on heaven and holiness, and then God and conscience will allow thee to be merry. Get a renewed heart and life, and get the pardon of thy sins, and a title to heaven, and a readiness to die, and then there is reason and wisdom in thy mirth.[333] Then thy mirth will be honourable and warrantable; better than the lame man's that was healed, Acts iii. 8, that went with Peter and John into the temple, "walking, and leaping, and praising God." But it is a most pitiful sight to see an ungodly, unregenerate sinner, to laugh, and sport, and play, and live merrily, as if he knew not what evil is near to him! It would draw tears from the eyes of a believer that knoweth him, and thinketh where he is like to dwell for ever. I remember the credible narrative of one that lived not far from me, that in his profaneness was wont to wish that he might see the devil; who at last appeared to him in his terror; and sometime he smiled on him; and the man was wont to say, that he never seemed so ugly and terrible as when he smiled (and the man was affrighted by it into a reformed life). So though a servant of the devil be never comely, yet he never seemeth so ghastly as when he is most merry in his misery.

Direct. II. Yet do not destroy nature by overmuch heaviness, under pretence that thou hast no right to be merry. For, 1. The very discovery of thy misery puts thee into the fairer hopes of mercy. 2. And many of God's children live long without assurance of their justification, and yet should not therefore cast away all joy. 3. And so much ease and quiet of mind must be kept up by the unsanctified themselves, as is necessary to preserve their natures, that they may have time continued, and may wait on God till they obtain his grace. Above all men, they have reason to value their lives, lest they die and be lost, before they be recovered. And therefore, as they must not famish themselves by forbearing meat or drink, so their sorrows must not be such as may destroy their bodies (of which more anon).

Direct. III. See that you first settle the peace of your souls upon solid grounds, and get such evidences of your special interest in Christ and heaven, as will rationally warrant you to rejoice; and then make it the business of your lives to rejoice and delight yourselves in God, and take this as the principal part of grace and godliness, and not as a small or indifferent thing; and so let all lawful, natural mirth be taken in, as animated and sanctified by this holy delight and joy; and know that this natural, sanctified mirth is not only lawful, but a duty exceeding congruous and comely for a thankful believer in his way to everlasting joy.

The true method of rejoicing.

This is the true method of rejoicing. Though, as I said, so much quietness may be kept up by the unregenerate, as is needful to keep up life and health, and the gospel where it cometh is tidings of great joy to those that hear it; yet no man can live a truly comfortable, merry life, but in this method; but all his mirth, beside that which either supporteth nature, or meeteth mercy in his returning to God, will be justly chargeable with madness; and maketh him a more pitiful sight.[334]

The first thing therefore to be done, is to lay the groundwork of true mirth. And this is done by unfeigned repenting, and turning to God by faith in Christ, and becoming new creatures, a sanctified, peculiar people, and being justified and adopted to be the children of God; and then by discerning (upon sober trial) the evidences and witness of all this in ourselves, that we may know that we have passed from death to life.

And though there are several degrees both of grace and of the discerning of it, some having but little holiness, and some but little discerning of it in themselves, yet the least may afford much comfort to the soul upon justifiable grounds, though not so much as the greater degrees of grace, and clearer discerning of it, may do.

The foundation being thus laid, it must be our next endeavour to build upon it a settled peace of conscience, and quietness of soul; for till we can attain to joy, it is a great mercy to have peace, and to be free from the accusations, fears, and griefs which belong to the unjustified; and peace must be the temper more ordinary than much joy, to be expected in this our frail condition.

Thirdly, Peace being thus settled, we must endeavour to rise up daily into joy, as our great duty and our great felicity on earth; it being frequently and earnestly commanded in the Scriptures, that we "rejoice in the Lord always," and "shout for joy, all that are upright in heart," Psal. xxxiii. 1; Phil. iii. 1; iv. 4; Deut. xii. 12, 18; xxvii. 7. Thus he that "proveth his own work," may have "rejoicing in himself," Gal. vi. 4, "even in the testimony of his conscience," of his own "simplicity and godly sincerity," 2 Cor. i. 12. And this all believers should maintain and actuate in themselves.

Fourthly, With this rejoicing in God, our lawful, natural mirth must be taken in, as subordinate or sanctified; that is, we must further our holy joy by natural mirth and cheerfulness, and by the comforts of our bodies in God's lower mercies, promote the service and the comforts of our souls. And this is the right place for this mirth to come in, and this is the true method of rejoicing.

Direct. IV. Mark well the usefulness and tendency of all thy mirth: and if it be useful to fit thee for thy duty, and intended by thee to that end, (though you alway observe not that intention at the time,) and if it tend to do thee good, or help thee to do good, without a greater hurt or danger, then cherish and promote it; but if it tend to carry thee away from God to any creature, and to unfit thy soul for the duties of thy place, and to carry thee into sin, then avoid it as thy hurt: still remembering that the necessary support of nature must not be avoided by good or bad. A christian that hath any acquaintance with himself, and with the work of holy watchfulness, may discern what his mirth is by the tendency and effects, and know whether it doth him good or harm.

Direct. V. Take heed that the flesh defile not your mirth, by dropping in any obscene or ribald talk, or by stirring up fleshly lust and sin. Which it will quickly do, if not well watched; and holy mirth and cheerfulness is very apt to degenerate on a sudden into sinful mirth.

Direct. VI. Consider what your mirth is like to prove to others as well as to yourselves. If it be like to stir up sin in others, or to be offensive to them, you must the more avoid it in their presence, or manage it with the greater caution: if it be needful to cheer up the drooping minds of those you converse with, or to remove their prejudice against a holy life, you must the more give place to it: for it is good or bad as it tendeth unto good or bad.

Direct. VII. Never leave out reason or godliness from any of your mirth. Abhor that mirth that maketh a man a fool, or playeth the fool: and take heed of that ungodliness which maketh a man merriest when he is furthest from God, like the horse or ox that leapeth and playeth for gladness when he is unyoked or loosed from his labour. Something of God and heaven should appear or be dropped into all our mirth, to sweeten and to sanctify it.

Direct. VIII. Watch your tongues in all your mirth; for they are very apt to take liberty then to sin. Mirth is to the tongue as holidays and play-days to idle scholars; who are glad of them as a time in which they think they have liberty to game, and fight, and do amiss.

Direct. IX. If a word break forth from yourselves or companions to the wrong of others in your mirth, as of backbiting, evil-speaking, jeering, scorning, defaming, (yea, though it be your enemy,) rebuke it, and cast it out, as dirt or dung that falleth into your dish or cup.

Direct. X. If profaneness intrude, and any make merry with jesting at Scripture, religion, or the slanders or scorns of godly persons, with a tendency to make religion odious or contemptible; if they are such as you may speak to, reprove them with reverend seriousness to their terror: if they are not, then show your abhorrence of it by turning your backs and quitting the place and company of such devilish enemies of God. Be not silent or seemingly-consenting witnesses of such odious mirth against your Maker.

Direct. XI. If the mirth of others in your company grow insipid, frothy, foolish, wanton, impious, or otherwise corrupt, drop in some holy salt to season it; and something that is serious and divine to awe it and repress it. As to remember them of God's presence, or to recite such a text as Eph. v. 3, 4, "But fornication and all uncleanness or covetousness, let it not be once named amongst you as becometh saints; neither filthiness, nor foolish talking, nor jesting; which are not convenient: but rather giving of thanks."

Considerations to repress excessive mirth.

Direct. XII. If mirth grow immoderate and exceed in measure, and carry you away from God and duty by the very carnal pleasure of it, have always at hand these following considerations to repress it. 1. Remember that God is present; and levity is not comely in his sight. 2. Remember that death and judgment are at hand, when all this levity will be turned into seriousness. 3. Remember that your souls are yet under a great deal of sin, and wants, and danger, and you have a great deal of serious work to do. 4. Look on Jesus Christ, and remember what an example he gave you upon earth; whether he laughed, and played, and jested, and taught you immoderate or carnal mirth; and whether you live like the disciples of a crucified Christ. 5. Think on the ordinary way to heaven, described in Scripture; which is through many tribulations, afflictions, fastings, temptations, humiliations, sufferings, and mortifications; and think whether a wanton, jesting, playful life be like to this. 6. Think of the course of the ancient and excellent christians, who went to heaven through labour, and watchings, and fasting, and poverty, and cruel persecutions, and not through carnal mirth and sport. 7. Think of the many calamitous objects of sorrow that are now abroad in the world! of the millions of heathens and Mahometans, and other strangers or enemies to Christ! of the obstinate Jews; of the dark corrupted lamentable state of the Greek, Armenian, Ethiopian and Roman churches, where religion is so woefully obscured and dishonoured by ignorance, error, superstition, and profaneness: of the papal tyranny and usurpation; and of the divided state of all the churches, and the profaneness, and persecution, and uncharitableness, and contentions, and mutual reproaches and revilings, which make havoc for the devil among the members of Christ.

Tit. 5. *Directions against sinful Hopes.*

Hope is nothing but a desirous expectation; therefore the directions given before, against sinful love and desire, may suffice also against sinful hopes, save only for the expecting part. Hope is sinful, 1. When it is placed ultimately upon a forbidden object: as to hope for some evil to yourselves which you mistakingly think is good. To hope for felicity in the creature, or to hope for more from it than it can afford you. To hope for the hurt of other men; for the ruin of your enemies; for the hinderance of the gospel, and injury to the church of Christ.[335] 2. When you hope for a good thing by evil means: as to hope to please God, or to come to heaven by persecuting his servants, or by ignorance, or superstition, or schism, or heresy, or any sin. 3. To hope ungroundedly for that from God which he never promised. 4. To hope deceitfully for that from God which he hath declared he will never give. All these are sinful hopes. But it is not these last that I shall here say much to, because I have said so much already of them in many other writings.

Direct. I. Hope for nothing from God against faith or without faith; that is, for nothing which he hath said he will not give, nor for any thing which he hath not promised to give, or given you some reason to expect. To hope for that which God hath told us he will not give, or that which is against the holiness and justice of God to give, this is but to hope that God will prove a liar, or unholy, or unjust, which are wicked and blaspheming hopes. Such are the hopes which abundance of ignorant and ungodly persons have; who hope to be saved without

regeneration, and without true holiness of heart or life; and hope to be saved in their wilful impenitence and beloved sins: who hope that God forgiveth them those sins, which they hate not, nor will be persuaded to forsake: and hope that the saying over some words of prayer, or doing something which they call a good work, shall save them, though they have not the Spirit of Christ: or that hope to be saved, though they are unsanctified, because they are not so bad as some others, and live not in any notorious, disgraceful sin: all these believe the devil who tells them that an unholy person may be saved, and believe that the gospel is false which saith, "without holiness none shall see the Lord," Heb. xii. 14; and they hope that God will prove unholy, unjust, and false to save them, and yet this they call a hoping in God. Hope for that which God hath promised, and spare not; but not for that which he hath said he will not do, yea, protested cannot be, John iii. 3, 5.

Direct. II. When thou hopest for any evil to others, or thyself, remember what a monstrous thing it is to make evil the object of thy hope, and how those hopes are but thy hastening unto chosen misery, and contradict themselves. For thou hopest for it as good; and to be greedy for evil on supposition that it is good, doth show thy folly that wilt try no better the objects of thy hopes: like a sick man that longs and hopeth for that which if he take it will be his death. Thus sinners hope for the poisoned bait.

Direct. III. Understand how much of the root of worldliness consisteth in your worldly hopes. Poor worldlings have little in possession to delight in; but they keep up a hope of more within them. Many a covetous or ambitious wretch, that never reacheth that which he desireth, yet liveth upon the hopes of it: and hope is it that setteth and keepeth men at work in the service of the world, the flesh, and the devil; as divine hope doth set and keep men at work for heaven, for their souls, and for Jesus Christ. And many a hypocrite that loseth much upon the account of his religion, yet showeth his rottenness by keeping up his worldly hopes, and going no further than will stand with those.

Direct. IV. Hath not the world deceived all that have hoped in it unto this day? Consider what is become of them and of their hopes; what hath it done for them, and where hath it left them: and wilt thou place thy hopes in that which hath deceived so many generations of men already?

Direct. V. Remember that thy worldly hopes are a sin so fully condemned by natural demonstration, that thou art utterly left without excuse. Thou art certain beforehand that thou must die; thou knowest how vain the world will be then to thee, and how little it can do for thee; and yet art thou hoping for more of the world!

Direct. VI. Consider that the world declareth its vanity in the very hopes of worldlings. In that it is still drawing them by hopes, and never giveth them satisfaction and content. Almost all the life of a worldling's pleasure is in his hopes. The very thing which he hopeth for, doth not prove so sweet to him in the possession, as it was in his hopes. A hoping and still hoping for that which they never shall attain, is the worldling's life.

Direct. VII. O turn your souls to those blessed hopes of life eternal, which are sent you from heaven by Jesus Christ, and set before you in the holy Scriptures, and proclaimed to you by the messengers of grace. Doth God offer you sure, well-grounded hopes of living for ever in

his joy and glory? And do you neglect them, and lie hoping for that felicity in the world which cannot be attained, and which will give no content when you have attained it? This is more foolish than to toil and impoverish yourselves in hope to find the philosopher's stone, and refuse a kingdom freely offered.

Tit. 6. *Directions against sinful Hatred, Aversation, or Backwardness towards God.*[336]

The hatred to God and backwardness to his service, which is the chief part of this sin, is to be cured according to the directions in the first chapter, as a state of wickedness is: and more I shall say anon, about the worship of God; and chap. iii. direct. xi. containeth the cure also. Only here I shall add a few directions to a God-hating generation.

Direct. I. The first thing you have to do, is to discover this to be your sin. For you are confident that you love God above all, while you hate him above all, even above the devil. You will confess, that this is horrid wickedness, where it is found, and well deserveth damnation: take heed lest thy own confession judge thee. Remember then that it is not the bare name that we now speak of: I know that God's name is most honoured, and the devil's name is most hated. Nor is it every thing in God that is hated: none hateth his mercifulness and goodness as such. Nor is it every thing in the devil that is loved: none loveth his hatred to man, nor his cruelty in tormenting men. But the holiness of God, which is it that man must receive the image of, and be conformed to, is hated by the unholy; and the devil's unholiness, and friendship to men's sin and sensuality, is loved by the sensual and unholy. And this hatred of God (and love of the devil) one would think you might easily perceive:

1. In that you had rather God were not so just and holy; you had rather he had never commanded you to be holy, but left you to live as your flesh would have you: you had rather God were indifferent as to your sins, and would give you leave to follow your lusts. Such a God you would have: and a God that will damn you unless you be holy, and hate your sins and forsake them, you like not, you cannot abide, but indeed do hate him.

2. Therefore you will not believe that God is such a holy, sin-hating God: because you would not have him so, you will not believe he is so; and so hate his nature, while you believe that you love him; and love but an idol of your unholy fantasies.[337] Psal. 1. 21, 22, "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

3. You love not the holiness of the word of God, which beareth his image. You love not these strict and holy passages in it, John iii. 3, 5; Luke xiv. 26, 33; Matt. xviii. 3; Rom. viii. 13; Col. iii. 1-4; 2 Cor. v. 17, with abundance more. You had rather have had a Scripture that would have left you your ambition, covetousness, lust, and appetite to their liberties; and that had said nothing for the absolute necessity of holiness, nor had condemned the ungodly.

4. You love not the holiest ministers or servants of Christ, that most powerfully preach his holy word, or that most carefully, seriously, and zealously obey it; your hearts rise against them, when they bring in the light, which showeth that your deeds and you are evil, John iii.

19, 20. They are an eyesore to you: your hearts rise not so much against whoremongers, swearers, liars, drunkards, atheists, or infidels, as against them. What sort of persons on the face of the earth, are so hated by the ungodly in all nations, and of all degrees, and used by them so cruelly, and pursued by them so implacably, as the holiest servants of the Lord are?

5. You love not to call upon God in serious, fervent, spiritual prayer, praises, and thanksgiving: you are quickly weary of it; you had rather be at a play, or gaming, or a feast: your hearts rise against holy worship as a tedious, irksome thing.

6. You love not holy, edifying discourse of God, and of heavenly things: your hearts rise against it, and you hate and scorn it, as if all serious talk of God were but hypocrisy, and God were to be banished out of our discourse.

7. You cannot abide the serious, frequent thoughts of God in secret; but had rather stuff your minds with thoughts of your horses, or hawks, or bravery, or honour, or preferments, or sports, or entertainments, or business and labours in the world; so that one hour of a thousand or ten thousand was never spent in serious, delightful thoughts of God, his holy truths, or works, or kingdom.

8. You love not the blessed day of judgment, when Christ will come with his holy angels to judge the world, to justify his accused and abused servants, to be "glorified in his saints, and admired in all them that do believe," 2 Thess. i. 8-11. And can you be so blind after all this, as not to see that you are haters of God?

Direct. II. Know God better, and thou canst not hate him; especially know the beauty and glorious excellency of that holiness and justice which thou hatest. Should the sun be darkened or disgraced, because sore eyes cannot endure its light? Must kings and judges be all corrupt, or change their laws, and turn all men loose to do what they list, because malefactors and licentious men would have it so?

Direct. III. Know God and holiness as they are to thee thyself; and then thou wilt know them not only to be best for thee, as the sun is to the world, and as life and health are to thy body, but to be thy only good and happiness; and then thou canst not choose but love them. Thy prejudice and false conceits of God and holiness cause thy hatred.

Direct. IV. Cast away thy cursed unbelief. If thou believe not what the Scripture saith of God and man, and of the soul's immortality, and the life to come, thou wilt then hate all that is holy as a deceit, and needless troubler of the world. But if once thou believe well the word of God, and the life everlasting, thou wilt have another heart.

Direct. V. Away with thy beastly, blinding sensuality. While thou art a slave to thy flesh, and lusts, and appetite, and its interest reigneth in thee, thou canst not choose but hate that holiness which is against it, and hate that God that forbiddeth it, and tells thee that he will judge thee and damn thee for it if thou forsake it not: this is the true cause of the hatred of God and godliness in the world. God's laws condemn the very life and pleasure of the fleshly man. Godliness is unreconcilable to concupiscence and the carnal interest. Lay by thy fleshly mind and interest, or, as sure as thou art a man, thou wilt be judged and damned as an enemy to God. Dost thou not feel that this is the cause of thy enmity, that God putteth thee on

unpleasing (holy) courses, and will not let thee please thy flesh, but affrighteth thee with the threatenings of hell?[338] Rom. viii. 6-8, "For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be: so then they that are in the flesh cannot please God." Ver. 13, "If ye live after the flesh ye shall die." "It is hard for thee to kick against the pricks," Acts ix. 5. "Woe to him that striveth with his Maker," Isa. xlv. 9. Read Luke xix. 27.

Direct. VI. Draw near and accustom thy soul to serious thoughts of God; for it is strangeness that maketh thee the more averse to him. We have less pleasure in the company of strangers than of familiar acquaintance. Reconciliation must be made by coming nearer, and not by keeping at a distance still.

Direct. VII. Study well the wonderful love and mercy which he hath manifested to thy soul in the redemption wrought by Jesus Christ, in the covenant of grace, in all the patience he hath exercised towards thee, and all his offers of mercy and salvation, entreating thee to turn and live. Canst thou remember what God hath done for thee all thy life, and how patiently and mercifully he hath dealt with thee, and yet canst thou hate him, or thy heart be against him?

Direct. VIII. Judge not of God or holiness by the faults of any men that have seemed holy. No more than you will censure the sun, because thieves rob by the light of it; or because some men are purblind. God hateth sin in them and you, wherever he findeth it. Judge of God and holiness by his proper nature and true effects, and by the holy Scripture, and not by the crimes of sinners which he condemneth, who, if they had been more holy, had less offended.

Direct. IX. Come among the godly, and try a holy life awhile, and judge not of it or them that use it by the reports of the devil and wicked men. Malice will speak ill of God himself, and of his holiest servants. Can worse be said, than was said of Christ himself, and his apostles? The devil was not ashamed to belie Job to God's own face, and tell God that he was such a one, as that a little trial to his flesh would turn him from his godliness. But those that come near and try the ways and servants of God, do find that the devil did belie them.

Direct. X. Remember thy near approaching end, and how dreadful it will be to be found and judged among the malignant enemies of holiness. "And if the righteous be scarcely saved, where then shall the ungodly and the sinner appear?" 1 Pet. iv. 18. Then what wouldst thou give to be one of those holy ones that now thou hatest? and to be judged as those that lived in that holiness which thy malignant heart could not abide? Then thou wilt wish that thou hadst lived and died as the righteous, that thy latter end might have been like his.

Tit. 7. *Directions against sinful Wrath or Anger.*

As anger is against the love of our neighbour, I shall speak of it afterwards: as it is against the soul itself, I shall speak of it in this place. Anger is the rising up of the heart in passionate displacency against an apprehended evil, which would cross or hinder us of some desired good. It is given us by God for good, to stir us up to a vigorous resistance of those things, which, within us or without us, do oppose his glory or our salvation, or our own or our neighbour's real good.

Anger is good when it is thus used to its appointed end, in a right manner and measure: but it is sinful, 1. When it riseth up against God or any good, as if it were evil to us: as wicked men are angry at those that would convert and save them, and that tell them of their sins, and that hinder them from their desires.[339] 2. When it disturbeth reason, and hindereth our judging of things aright. 3. When it casteth us into any unseemly carriage, or causeth or disposeth to any sinful words or actions: when it inclineth us to wrong another by word or deed, and to do as we would not be done by. 4. When it is mistaken, and without just cause. 5. When it is greater in measure than the cause alloweth. 6. When it unfitteth us for our duty to God or man. 7. When it tendeth to the abatement of love and brotherly kindness, and the hindering of any good which we should do for others: much more when it breedeth malice, and revenge, and contentions, and unpeaceableness in societies, oppression of inferiors, or dishonouring of superiors.[340] 8. When it stayeth too long, and ceaseth not when its lawful work is done. 9. When it is selfish and carnal, stirred up upon the account of some carnal interest, and used but as a means to a selfish, carnal, sinful end: as to be angry with men only for crossing your pride, or profit, or sports, or any other fleshly will. In all these it is sinful.

Directions Meditative against sinful Anger.

Direct. I. Remember that immoderate anger is an injury to humanity, and a rebel against the government of reason. It is without reason and against reason; whereas in man all passions should be obedient to reason. It is the misery of madness, and the crime of drunkenness, to be the suppressing and dethroning of our reason; and sinful anger is a short madness or drunkenness. Remember that thou art a man, and scorn to subject thyself to a bestial fury.

Direct. II. It is also against the government of God: for God governeth the rational powers first, and the inferior by them. If you destroy the king's officers and judges, you oppose the government of the king. Is a man in passion fit to obey the commands of God, that hath silenced his reason?

Direct. III. Sinful passion is a pain and malady of the mind. And will you love or cherish your disease or pain? Do you not feel yourselves in pain and diseased while it is upon you? I do not think you would take all the world to live continually in that case yourselves. If you should be still so, what were you good for, or what could you enjoy, or what comfort would your lives be to you? Why, if a long pain be so bad, a short one is not lovely. Keep not wilfully so troublesome a malady in your mind.

Direct. IV. Observe also what an enemy it is to the body itself. It inflameth the blood, and stirreth up diseases, and breedeth such a bitter displeasedness in the mind, as tends to consume the strength of nature, and hath cast many into acute, and many into chronical sicknesses, which have proved their death. And how uncomfortable a kind of death is this!

Direct. V. Observe how unlovely and unpleasing it rendereth you to beholders; deforming the countenance, and taking away the amiable sweetness of it, which appeareth in a calm and loving temper. If you should be always so, would any body love you? Or would they not go out of your way, (if not lay hands on you,) as they do by any thing that is wild or mad? You

would scarce desire to have your picture drawn in your fury, till the frowning wrinkles and inflamed blood are returned to their places, and have left your visage to its natural comeliness. Love not that which maketh you so unlovely to all others.

Direct. VI. You should love it the worse because it is a hurting passion, and an enemy to love and to another's good. You are never angry but it inclineth you to hurt those that angered you, if not all others that stand in your way: it putteth hurting thoughts into your mind, and hurting words into your mouths, and inclineth you to strike or do some mischief: and no men love a hurtful creature. Avoid therefore so mischievous a passion.

Direct. VII. Nay, mark the tendency of it, and you will find that if it should not be stopped it would tend to the very ruin of your brother, and end in his blood and your own damnation. How many thousands hath anger murdered or undone! It hath caused wars, and filled the world with blood and cruelty! And should your hearts give such a fury entertainment?

Direct. VIII. Consider how much other sin immoderate anger doth incline men to.[341] It is the great crime of drunkenness, that a man having not the government of himself, is made liable by it to any wickedness: and so it is with immoderate anger. How many oaths and curses doth it cause every day! How many rash and sinful actions! What villany hath not anger done! It hath slandered, railed, reproached, falsely accused, and injured many a thousand. It hath murdered and ruined families, cities, and states. It hath made parents kill their children, and children dishonour their parents. It hath made kings oppress and murder their subjects, and subjects rebel and murder kings. What a world of sin is committed by sinful anger throughout all the world! How endless would it be to give you instances! David himself was once drawn by it to purpose the murdering of all the family of Nabal. Its effects should make it odious to us.

Direct. IX. And it is much the worse in that it suffereth not a man to sin alone, but stirreth up others to do the like. Wrath kindleth wrath, as fire kindleth fire. It is two to one but when you are angry you will make others angry, or discontented, or troubled by your words or deeds. And you have not the power of moderating them in it, when you have done. You know not what sin it may draw them to. It is the devil's bellows to kindle men's corruptions; and sets hearts, and families, and kingdoms in a flame.

Direct. X. Observe how unfit it maketh you for any holy duty; for prayer, or meditation, or any communion with God. And that should be very unwelcome to a gracious soul, which maketh it unfit to speak to God, or to be employed in his worship. If you should go to prayer or other worship, in your bedlam passion, may not God say, as the king of Gath did of David, "Have I need of mad-men?" Yea, it unfitteth all the family, or church, or society where it cometh, for the worship of God. Is the family fit for prayer, when wrath hath muddied and disturbed their minds? Yea, it divideth christians and churches, and causeth "confusion and every evil work," James iii. 15, 16.

Direct. XI. It is a great dishonour to the grace of God, that a servant of his should show the world that grace is of no more force and efficacy, that it cannot rule a raging passion, nor so much as keep a christian sober: that it possesseth the soul with no more patience, nor fear of

God, nor government over itself. O wrong not God thus by the dishonouring of his grace and Spirit.

Direct. XII. It is a sin against conscience, still repented of and disowned by almost all when they come to themselves again, and a mere preparation for after sorrow. That therefore which we foreknow we must repent of afterwards, should be prevented and avoided by men that choose not shame and sorrow.

Object. I. But (you will say) I am of a hasty, choleric nature, and cannot help it.

Answ. That may strongly dispose you to anger, but cannot necessitate you to any thing that is sinful: reason and will may yet command and master passion, if they do their office. And when you know your disease and danger, you must watch the more.

Object. II. But the provocation was so great, it would have angered any one; who could choose?

Answ. It is your weakness that makes you think that any thing can be great enough to discharge a man's reason, and allow him to break the laws of God. That would have been small or nothing to a prepared mind, which you call so great. You should rather say, God's majesty and dreadfulness are so great, that I durst not offend him for any provocation. Hath not God given you greater cause to obey, than man can give you to sin?

Object. III. But it is so sudden that I have no time of deliberation to prevent it.

Answ. Have you not reason still about you? And should it not be as ready to rule, as passion to rebel? Stop passion at first, and take time of deliberation.

Object. IV. But it is but short, and I am sorry for it when I have done.

Answ. But if it be evil, the shortest is a sin, and to be avoided: and when you know beforehand that you must be sorry after, why will you breed your own sorrow?

Object. V. But there are none that will not be angry sometimes; no, not the best of you all.

Answ. The sin is never the better because many commit it. And yet, if you live not where grace is a stranger, you may see that there are many that will not be angry easily, frequently, furiously, nor misbehave themselves in their anger, by railing, or cursing, or swearing, or ill language, or doing wrong to any.

Object. VI. Doth not the apostle say, "Be angry and sin not: let not the sun go down upon your wrath," Eph. iv. 26. My wrath is down before the sun; therefore I sin not.

Answ. The apostle never said that anger is never sinful, but when it lasteth after sun-setting. But entertain no sinful anger at all; but if you do, yet quickly quench it, and continue not in it. Be not angry without or beyond cause: and when you are, yet sin not by uncharitableness, or any evil words or deeds, in your anger; nor continue under the justest displeasure, but hasten to be reconciled and to forgive.

These reasons improved may rule your anger.

Directions practical against sinful Anger.

Direct. I. The principal help against sinful anger is, in the right habituating of the soul, that you live as under the government of God, with the sense of his authority still upon your hearts, and in the sense of that mercy that hath forgiven you, and forbeareth you, and under the power of his healing and assisting grace, and in the life of charity to God and man. Such a heart is continually fortified, and carrieth its preservatives within itself, as a wrathful man carrieth his incentives still within him: there is the main cause of wrath or meekness.

Direct. II. Be sure that you keep a humbled soul, that over-valueth not itself; for humility is patient and aggravateth not injuries: but a proud man takes all things as heinous or intolerable that are said or done against him. He that thinks meanly of himself, thinks meanly of all that is said or done against himself. But he that magnifieth himself, doth magnify his provocations. Pride is a most impatient sin: there is no pleasing a proud person, without a great deal of wit, and care, and diligence. You must come about them as you do about straw or gunpowder with a candle. Prov. xiii. 10, "Only by pride cometh contention." Prov. xxviii. 25, "He that is of a proud heart stirreth up strife." Prov. xxi. 24, "Proud and haughty scorner is his name, who dealeth in proud wrath." Psal. xxxi. 18, "Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous." Humility, and meekness, and patience live and die together.

Direct. III. Take heed of a worldly, covetous mind; for that setteth so much by earthly things, that every loss, or cross, or injury will be able to disquiet him, and inflame his passion. Neither neighbour, nor child, nor servant can please a covetous man; every little trespass, or crossing his commodity, toucheth him to the quick, and maketh him impatient.

Direct. IV. Stop your passion in the beginning, before it go too far. It is easiest moderated at first. Watch against the first stirrings of your wrath, and presently command it down: reason and will can do much if you will but use them according to their power. A spark is sooner quenched than a flame; and this serpent is easiliest crushed in the spawn.

Direct. V. Command your tongue, and hand, and countenance, if you cannot presently quiet or command your passion. And so you will avoid the greatest of the sin, and the passion itself will quickly be stifled for want of vent. You cannot say that it is not in your power to hold your tongue or hands if you will. Do not only avoid that swearing and cursing which are the marks of the profane, but avoid many words till you are fitter to use them, and avoid expostulations, and contending, and bitter, opprobrious, cutting speeches, which tend to stir up the wrath of others. And use a mild and gentle speech, which savoureth of love, and tendeth to assuage the heat that is kindled. Prov. xv. 1, "A soft answer turneth away wrath: but grievous words stir up anger." And that which mollifieth and appeaseth another, will much conduce to the appeasing of yourselves.

Direct. VI. At least command yourself into quietness till reason be heard speak, and while you deliberate. Be not so hasty as not to think what you say or do. A little delay will abate the fury, and give reason time to do its office. Prov. xxv. 15, "By long forbearing is a prince persuaded, and a soft answer breaketh the bone." Patience will lenify another's wrath; and

if you use it but so long, as a little to stay yourselves, till reason be awake, it will lenify your own. And he is a fury, and not a man, that cannot stop while he considereth.

Direct. VII. If you cannot easilier quiet or restrain yourselves, go away from the place and company. And then you will not be heated by contending words, nor exasperate others by your contending. When you are alone the fire will assuage. Prov. xiv. 7, "Go away from the presence of a foolish man when thou perceivest not in him the lips of knowledge." You will not stand still and stir in a wasp's nest when you have enraged them.

Direct. VIII. Yea, ordinarily avoid much talk, or disputes, or business with angry men, as far as you can without avoiding your duty: and avoid all other occasions and temptations to the sin. A man that is in danger of a fever, must avoid that which kindleth it. Come not among the infected, if you fear the plague; stand not in the sun, if you are too hot already. Keep as far as you can from that which most provoketh you.[342]

Direct. IX. Meditate not on injuries or provoking things when you are alone; suffer not your thoughts to feed upon them. Else you will be devils to yourselves, and tempt yourselves when you have none else to tempt you; and will make your solitude as provoking as if you were in company; and you will be angering yourselves by your own imaginations.

Direct. X. Keep upon your minds the lively thoughts of the exemplary meekness and patience of Jesus Christ; who calleth you to learn of him to be "meek and lowly," Matt. xi. 29. "Who being reviled, reviled not again, when he suffered he threatened not; leaving us an example that we should follow his steps," 1 Pet. ii. 21, 23. Who hath pronounced a special "blessing" on the "meek," that "they shall inherit the earth," Matt. v. 5.

Direct. XI. Live as in God's presence; and when your passions grow bold repress them with the reverend name of God, and bid them remember that God and his holy angels see you.

Direct. XII. Look on others in their passion, and see how unlovely they make themselves, with frowning countenances, and flaming eyes, and threatening, devouring looks, and hurtful inclinations; and think with yourselves, whether these are your most desirable patterns.

Direct. XIII. Without any delay confess the sin to those that stand by (if easier means will not repress it); and presently take the shame to yourselves, and shame the sin and honour God. This means is in your power if you will; and it will be an excellent, effectual means. Say to those that you are angry with, I find a sinful anger kindling in me, and I begin to forget God's presence and my duty, and am tempted to speak provoking words to you, which I know God hath forbidden me to do. Such a present opening of your temptation will break the force of it; and such a speedy confession will stop the fire that it go no further; for it will be an engagement upon you in point of honour, even the reputation of your wit and honesty, which will both suffer by it, if you go on in the sin just when you have thus opened it by confession. I know there is prudence to be used in this, that you do it not so as may make you ridiculous, or harden others in their sinful provocations. But with prudence and due caution it is an excellent remedy, which you can use if you are not unwilling.

Direct. XIV. If you have let your passion break out to the offence or wrong of any, by word or deed, freely and speedily confess it to them, and ask them forgiveness, and warn them to take

heed of the like sin by your example. This will do much to clear your consciences, to preserve your brother, to cure the hurt, and to engage you against the sin hereafter: if you are so proud that you will not do this, say no more you cannot help it, but that you will not. A good heart will not think this too dear a remedy against any sin.

Direct. XV. Go presently (in the manner that the place alloweth you) to prayer to God for pardon and grace against the sin. Sin will not endure prayer and God's presence. Tell him how apt your peevish hearts are to be kindled into sinful wrath, and entreat him to help you by his sufficient grace, and engage Christ in the cause, who is your Head and Advocate; and then your souls will grow obedient and calm. Even as Paul, 2 Cor. xii. 7-9, when he had the prick in the flesh, prayed thrice, (as Christ did in his agony,) so you must pray, and pray again and again, till you find God's grace sufficient for you.

Direct. XVI. Covenant with some faithful friend that is with you to watch over you and rebuke your passions as soon as they begin to appear; and promise them to take it thankfully and in good part; and perform that promise, that you discourage them not. Either you are so far weary of your sin and willing to be rid of it, as to be willing to do what you can against it, or you are not: if you are, you can do this much if you please: if you are not, pretend not to repent, and to be willing to be delivered from your sin upon any lawful terms, when it is not so. Remember still, the mischievous effects of it do make it to be no contemptible sin. Eccl. vii. 9, "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." Prov. xvi. 32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. xv. 18, "A wrathful man stirreth up strife, but he that is slow to anger appeaseth strife." Prov. xix. 11, "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression."

Tit. 8. *Directions against sinful Fear.*

The chief of my advice concerning this sin, I have given you before, chap. iii. direct. xii. Yet somewhat I shall here add. Fear is a necessary passion in man, which is planted in nature for the restraining of us from sin, and driving us on to duty, and preventing misery. It is either God, or devils, or men, or inferior creatures, or ourselves, that we fear. God must be feared as he is God; as he is great, and holy, and just, and true; as our Lord, and King, and Judge, and Father; and the fear of him is the beginning of wisdom. Devils must be feared only as subordinate to God, as the executioners of his wrath; and so must men, and beasts, and fire, and water, and other creatures be feared, and no otherwise. We must so discern and fear a danger as to avoid it. Ourselves we are less apt to fear, because we know that we love ourselves. But there is no creature that we have so much cause to fear, as our folly, weakness, and wilfulness in sin.

Fear is sinful, 1. When it proceedeth from unbelief, or a distrust of God. 2. When it ascribeth more to the creature than is its due: as when we fear devils or men, as great, or bad, or as our enemies, without due respect to their dependence upon the will of God: when we fear a chained creature, as if he were unchained. 3. When we fear God upon mistake or error, or fear that in him which is not in him, or is not to be feared. As when we fear lest he will break

his promise; lest he will condemn the keepers of his covenant; lest he will not forgive the penitent that hate their sin; lest he will despise the contrite; lest he will not hear the prayers of the humble, faithful soul; lest he will fail them, and forsake them; lest he will not cause all things to work together for their good; lest he will forsake his church; lest Christ will not come again; lest our bodies shall not be raised; lest there be no life of glory for the just, or no immortality of souls: all such fears as these are sinful. 4. When our fear is so immoderate in degree, as to distract us, or hinder us from faith and prayer, and make us melancholy: or when it hindereth love, and praise, and thanks, and necessary joy; and tendeth not to drive us to God, and to the use of means to avoid the danger, but to drive us from God, and kill our hope, and make us sit down in despair.

Directions against sinful Fear of God.

Direct. I. Know God in his goodness, mercifulness, and truth, and it will banish sinful fears of him: for they proceed from the ignorance or unbelief of some of these; or not considering and applying them to the cause that is before you. Psal. ix. 10, "They that know thy name, will put their trust in thee."

Direct. II. Know God in Jesus Christ the Mediator, and come to him by him. And then you may have "access with boldness and confidence," Eph. iii. 12. We have "boldness to enter into the holiest by his blood, by the new and living way which he hath consecrated us, through the veil, that is to say, for his flesh. And having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith," Heb. x. 19-22. The sight of Christ by faith should banish immoderate fear. Matt. xiv. 27, "Be of good cheer, it is I, be not afraid."

Direct. III. Understand the tenor of the gospel, and the freeness of the covenant of grace, and then you will there find abundant encouragement against the matter of inordinate fears.

Direct. IV. Employ yourselves as much as possible in love and praise: for love expelleth tormenting fear; there is no fear in love, 1 John iv. 18.

Direct. V. Remember God's particular mercies to yourselves: for those will persuade you that he will use you kindly, when you find that he hath done so already. As when Manoah said, "We shall surely die because we have seen God;" his wife answered, "If the Lord were pleased to kill us, he would not have received an offering at our hands, neither would he have showed us all these things," Judg. xiii. 22, 23.

Direct. VI. Labour to clear up your title to the promises and special interest in Christ. Otherwise the doubts of that will be still feeding and justifying your fears.

Direct. VII. Consider what a horrible injury it is to God, to think of him as you do of the devil, as an enemy to humble, willing souls, and a destroyer of them, and an adversary to them that diligently seek him; of whom he is a lover and rewarder, Heb. xi. 6. And so to think of God as evil, and fear him upon such misapprehensions.

Direct. VIII. Observe the sinfulness of your fear in the effects; how it driveth you from God, and hindereth faith, and love, and thankfulness, and discourageth you from prayer, and sacraments, and all duty. And therefore it must needs be pleasing to the devil, and displeasing to God, and no way to be pleaded for or justified.

Direct. IX. Mark how you contradict the endeavours of God, in his word, and by his ministers. Do you find God driving any from him, and frighting away souls that would fain be his? Or doth he not prepare the way himself, and reconcile the world to himself in Christ, and then send his ambassadors in his name and stead to beseech them to be reconciled unto God, and to tell them that all things are ready, and compel them to come in.[343]

Direct. X. Consider how thou wrongest others, and keepest them from coming home to God. When they see thee terrified in a way of piety, they will fly from it as if some enemies or robbers were in the way. If you tread fearfully, others will fear there is some quicksand. If you tremble when you enter the ship with Christ, others will think he is an unfaithful pilot, or that it is a leaking vessel. Your fear discourageth them.

Direct. XI. Remember how remediless, as to comfort, you leave yourselves, while you inordinately fear him, who alone must comfort you against all your other fears. If you fear your remedy, what shall cure the fear of your disease? If you fear your meat, what shall cure your fear of hunger? If you fear him that is most good and faithful, and the friend of every upright soul, what shall ease you of your fear of the wicked and the enemies of holy souls? If you fear your Father, who shall comfort you against your foes? You cast away all peace, when you make God your terror.

Direct. XII. Yet take heed lest under this pretence you cast away the necessary fear of God; even such as belongeth to men in your condition, to drive them out of their sin and security unto Christ, and such as the truth of his threatenings require. For a senseless presumption and contempt of God, are a sin of a far greater danger.

Directions against sinful Fear of the Devil.

Direct. I. Remember that the devil is chained up, and wholly at the will and beck of God. He could not touch Job, nor an ox, nor an ass of his, till he had permission from God, Job i. He cannot appear to thee nor hurt thee unless God give him leave.

Direct. II. Labour therefore to make sure of the love of God, and then thou art safe; then thou hast God, his love and promise, always to set against the devil.

Direct. III. Remember that Christ hath conquered the devil in his temptations, on the cross, by his resurrection and ascension. He "destroyed through death him that had the power of death, even the devil, that he might deliver them who through fear of death were all their lifetime subject to bondage," Heb. ii. 14, 15. The prince of this world is conquered and cast out by him, and wilt thou fear a conquered foe?

Direct. IV. Remember that thou art already delivered from his power and dominion, if thou be renewed by the Spirit of God. And therefore let his own be afraid of him, that are under his power, and not the free-men and redeemed ones of Christ. God hath delivered thee in the day that he converted thee, from a thousandfold greater calamity than the seeing of the devil would be; and having been saved from his greatest malice, you should not over-fear the less.

Direct. V. Remember what an injury it is to God, and to Christ that conquered him, to fear the devil, while God is your protector (any otherwise than as the instrument of God's displeasure): it seemeth as much as to say, I fear lest the devil be too hard for God; or lest God cannot deliver me from him.

Direct. VI. Remember how you honour the devil by fearing him, and pleasure him by thus honouring him. And will you not abhor to honour and please such an enemy of God and you? This is it that he would have; to be feared instead of God: he glorieth in it as part of his dominion: as tyrants rejoice to see men fear them, as those that can destroy them when they will, so the devil triumpheth in your fears as his honour. When God reprehendeth the idolatry of the Israelites, it is as they feared their idols of wood and stone. To fear them, showed that they took them for their gods, 2 Kings xvii. 38, 39; Dan. vi. 26.

Direct. VII. Consider that it is a folly to be inordinately fearful of that which never did befall thee, and never befalleth one of many hundred thousand men: I mean any terrible appearance of the devil. Thou never sawest him; nor hearest credibly of but very few in an age that see him (besides witches). This fear therefore is irrational, the danger being utterly improbable.

Direct. VIII. Consider that if the devil should appear to thee, yea, and carry thee to the top of a mountain, or the pinnacle of the temple, and talk to thee with blasphemous temptations, it would be no other than what thy Lord himself submitted to; who was still the dearly beloved of the Father, Matt. iv. One sin is more terrible than this.

Direct. IX. Remember that if God should permit him to appear to thee, it might turn to thy very great advantage; by killing all thy unbelief, or doubts, of angels, and spirits, and the unseen world. It would sensibly prove to thee that there is indeed an unhappy race of spirits, who envy man and seek his ruin; and so would more convince thee of the evil of sin, the danger of souls, the need of godliness, and the truth of christianity. And it is like this is one cause why the devil no more appeareth in the world, not only because it is contrary to the ordinary government of God, who will have us live by faith and not by sight; but also because the devil knoweth how much it would do to destroy his kingdom, by destroying infidelity, atheism, and security, and awakening men to faith, and fear, and godliness. The fowler or the angler must not come in sight, lest he spoil his game by frighting it away.

Direct. X. If it be the spiritual temptations and molestations only of Satan which you fear, remember that you have more cause to fear yourselves, for he can but tempt you; and if you do not more against yourselves, than all the devils in hell can do, you will never perish. And if you are willing to accept and yield to Christ, you need not inordinately fear either Satan or yourselves. For it is in the name and strength of Christ, and under his conduct and protection, that you are to begin and finish your warfare. And the Spirit that is in us, is greater and

stronger than the spirit that is in the world, and that molesteth us, 1 John iv. 4. And the "Father that giveth us to Christ is greater than all, and none can pluck us out of his hands," John x. 29. And the "God of peace will tread down Satan under our feet," Rom. xvi. 20. If it were in his power he would molest us daily, and we had never escaped so far as we have done: our daily experience telleth us that we have a Protector.

Directions against the sinful Fear of Men, and sufferings by them.

Direct. I. Bottom thy soul and hopes on Christ, and lay up thy treasure in heaven; be not a worldling that liveth in hope of happiness in the creature; and then thou art so far above the fear of men, as knowing that thy treasure is above their reach, and thy foundation and fortress safe from their assaults.[344] It is a base, hypocritical, worldly heart that maketh you immoderately afraid of men! Are you afraid lest they should storm and plunder heaven? or lest they cast you into hell? or lest they turn God against you? or lest they bribe or overawe your Judge? No, no! these are none of your fears! No; you are not so much as afraid lest they hinder one of your prayers from prevailing with God; nor lest their prison walls and chains should keep out God and his Spirit from you, and force you from your communion with him! You are not afraid lest they forcibly rob you of one degree of grace, or heavenly-mindedness, or hopes of the life to come! (If it be lest they hinder you from these by tempting or affrighting you into sin, (which is all the hurt they can do your souls,) then you are the more engaged to cast away the fears of their hurting your bodies, because that is their very temptation to hurt your souls.) No; it is their hurting of your flesh, the diminishing your estates, the depriving you of your liberty or worldly accommodations, or of your lives, which is the thing you fear. And doth not this show how much your hearts are yet on earth? and how much unmortified worldliness and fleshliness is still within you? and how much yet your hearts are false to God and heaven? Oh how the discovery should humble you! to find that you are yet no more dead to the things of the world, and that the cross of Christ hath yet no more crucified it to you! to find that yet the fleshly interest is so powerful in you, and the interest of Christ and heaven is so low! that God seemeth not enough for you, and that you cannot take heaven alone for your portion, but are so much afraid of losing earth! O presently search into the bottom of this corruption in your hearts, and lament your worldliness and hypocrisy, and work it out, and set your hearts and hopes above, and be content with God and heaven alone, and then this inordinate fear of man will have nothing left to work upon.

Direct. II. Set God against man, and his wisdom against their policy, and his love and mercy against their malice and cruelty, and his power against their impotency, and his truth, and omniscience, and righteousness against their slanders and lies, and his promises against their threatenings; and then if yet thou art inordinately afraid of man, thou must confess that in that measure thou believest not in God. If God be not wise enough, and good enough, and just enough, and powerful enough to save thee, so far as it is best for thee to be saved, then he is not God: away with atheism, and then fear not man.

Direct. III. Remember what man is that thou art afraid of. He is a bubble raised by Providence, to toss about the world, and for God to honour himself by or upon. He is the mere product of

his Maker's will: his breath is in his nostrils! he is hastening to his dust, and in that day his worldly hopes and thoughts do perish with him. He is a worm that God can in one moment tread into the earth and hell. He is a dream, a shadow, a dry leaf or a little chaff, that is blown awhile about the world.[345] He is just ready, in the height of his pride and fury, to drop into the grave; and that same man, or all those men, whom now thou fearest, shall one of these days most certainly lie rotting in the dust, and be hid in darkness, lest their ugly sight and stink be an annoyance to the living. Where now are all the proud ones that made such a bustle in the world but awhile ago? In one age they look big, and boast of their power, and rebel, and usurp authority, and are mad to be great and rulers in the world, or persecute the ministers and people of the Lord; and in the next (or in the same) they are viler than the dirt; their carcasses are buried, or their bones scattered abroad, and made the horror and wonder of beholders. And is this a creature to be feared above God, or against God? See Isa. li. 7, "Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation." Isa. ii. 22, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" Psal. cxlvi. 3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help: his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." When Herod was magnified as a god, he could not save himself from being devoured alive by worms. When Pharaoh was in his pride and glory, he could not save his people from frogs, and flies, and lice. Saith God to Sennacherib, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn,—and hath shaken her head at thee: whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice and lifted thine eyes on high?" Oh what a worm is man that you are so afraid of!

Direct. IV. Remember that men as well as devils are chained, and dependent upon God, and have no power but what he giveth them, and can do nothing but by his permission. And if God will have it done, thou hast his promise that it shall work unto thy good, Rom. viii. 28. And are you afraid lest God should do you good by them? If you see the knife or lancet in an enemy's hand only, you might fear it; but if you see it in the surgeon's or in a father's hand, though nature will a little shrink, yet reason will forbid you to make any great matter of it, or inordinately to fear. What if God will permit Joseph's brethren to bind him, and sell him to the Amalekites; and his master's wife to cause him to be imprisoned? Is he not to be trusted in all this, that he will turn it to his good? What if he will permit Shimei to curse David; or the king to cast Daniel into the lions' den; or the three confessors into the furnace of fire? Do you believe that your Father's will is the disposer of all? and yet are you afraid of man? Our Lord told Pilate when he boasted of his power to take away his life or save it, "Thou couldst have no power at all against me, except it were given thee from above," John xix. 11.[346]

Obj. We fear them only as God's instruments. *Answered.*

I know you will say that it is only as God's instruments that you fear them, and that if you were certain of his favour, and were not first afraid of his wrath, you should not fear the wrath of men. *Answ.* By this you may see then what it is to be disobedient, and to cherish your fears of God's displeasure, and to hinder your own assurance of his love,

when this must be the cause of, or the pretence for, so many other sins. But if really you fear them but as the instruments of God's displeasure; 1. Why then did you no more fear his displeasure before, when the danger from men did not appear? you know God never wanteth instruments to execute his wrath or will. 2. And why fear you not the sin which doth displease him more than the instruments, when they could do you no hurt were it not for sin? 3. And why do you not more fear them as tempters than as afflicters? and consequently why fear you not their flatteries, and enticements, and preferments, and your prosperity, more than adversity, when prosperity more draweth you away to sin? 4. And why fear you not hell more than any thing that man can do against you, when God threateneth hell more than human penalties? 5. And why do you not apply yourselves to God chiefly for deliverance, but study how to pacify man? why do you with more fear, and care, and diligence, and compliance, apply yourselves to those that you are afraid of, if you fear God more than them? Repent and make your peace with God through Christ, and then be quiet, if it be God that you are afraid of: your business then is not first with the creature, but with God. 6. And if you fear them only as God's instruments, why doth not your fear make you the more cautiously to fly from further guilt, but rather make you to think of stretching your consciences as far as ever you dare, and venturing as far as you dare upon God's displeasure, to escape man's? Are these signs that you fear them only as the instruments of God's displeasure? or do you see how deceitful a thing your heart is? Indeed man is to be feared in a full subordination to God, 1. As his officers, commanding us to obey him; 2. As his executioners, punishing us for disobeying him; 3. But not as Satan's instruments, (by God's permission,) afflicting us for obeying him, or without desert. Rom. xiii. 3, 4, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil." Would you have the fuller exposition of this? It is in 1 Pet. iii. 10-15, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing." See also 1 Peter iv. 13-15.[347]

Direct. V. Either you fear suffering from men as guilty or as innocent; for evil-doing, or for well-doing, or for nothing. If as guilty and for evil-doing, turn your fears the right way, and fear God, and his wrath for sin, and his threatenings of more than men can inflict; and acknowledge the goodness of justice both from God and man: but if it be as innocent or for well-doing, remember that Christ commandeth you exceedingly to rejoice; and remember that martyrs have the most glorious crown: and will you be excessively afraid of your highest honour, and gain, and joy? Believe well what Christ hath said, and you cannot be much afraid

of suffering for him. Matt. v. 10-12, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."[348] And will you fear the way of blessedness and exceeding joy? Matt. x. 17-19, "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them—But take no thought," &c. You are allowed to beware of them, but not to be over-fearful or thoughtful of the matter. Ver. 22, 23, "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, fly to another."—Fly, but fear them not, with any immoderate fear: ver. 39, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Luke xviii. 29, 30, "Verily I say unto you, there is no man hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Can you believe all this, and yet be so afraid of your own felicity? Oh what a deal of secret unbelief is detected by our immoderate fears! 1 Pet. iv. 12-16, 19, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil-doer—Yet if any man suffer as a christian, let him glorify God on that behalf—Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." There is scarce any point that God hath been pleased to be more full in, in the holy Scriptures, than the encouraging of his suffering servants against the fears of men; acquainting them that their sufferings are the matter of their profit and exceeding joy; and therefore not of too great fear.

Direct. VI. Experience telleth us that men have never so much joy on earth as in suffering for the cause of Christ; nor so much honour as by being dishonoured by men for him. How joyfully did the ancient christians go to martyrdom! many of them lamented that they could not attain it: and what comfort have Christ's confessors found, above what they could ever attain before![349] and how honourable now are the names and memorials of those martyrs, who died then under the slanders, scorn, and cruelty of men! Even the papists that bloodily make more, do yet honour the names of the ancient martyrs with keeping holidays for them, and magnifying their shrines and relics; for God will have it so, for the honour of his holy sufferers, that even that same generation that persecute the living saints, shall honour the dead, and they that murder those they find alive, shall honour those whom their forefathers murdered: Matt. xxiii. 29-31, "Woe unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous: and say, if we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets." Comfort and honour attend the pain and shame of the cross. Acts v. 41, "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts xvi. 25, "Paul and Silas sang praises to God at midnight in

the prison and stocks," when their backs were sore with stripes. It is written of some of the christians that were imprisoned by Julian, that they would not forbear in the emperor's hearing as he passed by, to sing, "Let God arise, and his enemies shall be scattered."

Direct. VII. Love better the holy image of God upon your souls, and then you will be glad of the great helps to holiness which sufferings do afford. Who findeth not that adversity is more safe and profitable to the soul than prosperity? especially that adversity which Christ is engaged to bless to his servants, as being undergone for him? Rom. x. 3-5, "We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." God "chasteneth us for our profit that we may be partakers of his holiness: now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby," Heb. xii. 10, 11. Moses "esteemed the very reproach of Christ greater riches than the treasures of Egypt: and therefore rather chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," Heb. xi. 25, 26. It is but "now for a season, and if need be, that we are in heaviness through manifold temptations, that the trial of our faith being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory at the appearing of Jesus Christ," 1 Pet. i. 6, 7. Who is it that knoweth himself, that feeleth not a need of some afflictions? to awake us from our drowsiness, and quicken us from our dullness, and refine us from our dross, and wean us from the world, and help us to mortify the flesh, and save us from the deceits of sin?

Direct. VIII. Remember that sufferings are the ordinary way to heaven. Love heaven better, and your sufferings will seem lighter, and your fear of them will be less.[350] Christ hath resolved on it, that "if any one come to him, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be his disciple: and whoever doth not bear his cross and follow him, cannot be his disciple: and whoever he be of you that forsaketh not all that he hath, he cannot be his disciple," Luke xiv. 26, 27, 33. "In the world we shall have tribulation, but peace in him," John xvi. 33. "Through much tribulation we must enter into the kingdom of God," Acts xiv. 22. "If so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us," Rom. viii. 17, 18. "Therefore we both labour and suffer reproach, because we trust in the living God," 1 Tim. iv. 10. In preaching the gospel, Paul saith, he "suffered as an evil-doer even unto bonds, but the word of God is not bound," 2 Tim. ii. 9. "I suffer these things," saith he, "nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day," 2 Tim. i. 12. "Yea, and all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. iii. 12. Our patience in sufferings is the joy of our friends, and therefore they are not too much to be feared. 2 Thess. i. 4, 5, "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."[351] Therefore take the conclusion of all from God, Rev. ii. 10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown

of life." Phil. i. 28-30, "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God: for to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And shall we fear so great a gift?

Direct. IX. Remember how small and short the suffering will be, and how great and long the glorious reward. It is but a little while, and the pain and shame will all be past; but the glory will be never past: what the worse now is Stephen for his stones, or John Baptist for being beheaded, or Paul for his bonds and afflictions, which did every where abide him, or any holy martyr for the torment and death which they underwent? Oh how the case is altered with them, now God hath wiped away all tears from their eyes! Are we so tender that we cannot endure the grief that is but for a night, when we know that joy will come in the morning? Psal. xxx. 5. "For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.[352] For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv. 16-18. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him," Heb. x. 35-38.

Direct. X. When you are delivered from the power of the devil himself, what cause have you to fear his instruments? Can they do more than he? If Goliath the champion and the general be overcome, the common soldiers are not like to overcome us.

Direct. XI. Are you better than your Lord? look to him, and be confirmed. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household," Matt. x. 24. "Let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds," Heb. xii. 1-3.

Direct. XII. Be of good cheer: our Lord hath overcome the world, John xvi. 33. And shall we fear inordinately a conquered world? Yea, he overcame it by suffering, to show us that by suffering we shall overcome it. He triumphed over principalities and powers (greater than mortals) "on the cross," Col. ii. 15. And therefore "all power in heaven and earth is given to him," Matt. xxviii. 19, and he is "Lord both of the dead and living," Rom. xiv. 9, and "is made Head over all things to the church," Eph. i. 21, 22. And so, though "for his sake we be killed all the day long, and counted as sheep to the slaughter, yet in all these things we are more than conquerors, through him that loved us;" that is, we have a nobler victory than if we conquered them by the sword.

Direct. XIII. Think how little your suffering is in comparison of what your sin deserved, and your Lord hath freely saved you from. Should a man grudge at the opening of a vein for his health, who deserved to have lost his life? Can you remember hell which was your due, and yet make a great matter of any thing that man can do against you?

Direct. XIV. Remember that to sin through fear of suffering, is to leap into hell to escape a little pain on earth. Are you afraid of man? Be more afraid of God. Is not God more terrible? "It is a fearful thing to fall into his hands: for he is a consuming fire."[353] O hear your Lord. "And I say to you, my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom you shall fear: fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him," Luke xiii. 4, 5. If their fire be hot, remember that hell is hotter: and that God is the best friend, and the dreadfullest enemy.

Direct. XV. Remember that you shall suffer (and it is like as much) even here from God, if you escape by sin your suffering from men. If you sin to escape death, you shall die when you have done; and oh! how quickly! And how much more joyful it is to die in Christ, than a little after unwillingly to part with that life, which you denied to part with for your Lord! and what galls will you feel in your guilty conscience both in life and at your death! So that even in this life, your fear would drive you into greater misery.

Direct. XVI. Think of the dangerous effects of your immoderate fear. It is the way with Peter to deny your Lord: yea, the way to apostasy, or any wickedness which men shall drive you to by terrors. If you were where the Turk is now tyrannizing among christians, if you overcome not your fear, he might overcome your fidelity,[354] and make you turn from Jesus Christ: and that is the sin which the apostle so dreadfully describeth, Heb. x. 26, 27, 29, "If we sin wilfully, (that is, wilfully renounce our Lord,) after the acknowledgment of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fire which shall devour the adversary." Oh how many have been drawn by the fear of men, to wound their consciences, neglect their duties, comply with sin, forsake the truth, dishonour God, and undo their souls. And often in this life they do as poor Spira did, who, by sinning through the fear of man, did cast himself into melancholy and self-murdering despair. Your fear is a more dangerous enemy to you than those that you fear are. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour, but every man's judgment cometh of the Lord," Prov. xxix. 25, 26. Fear is given to preserve you: use it not to destroy you.

Direct. XVII. Believe and remember God's special providence, extending to every hair of your head, and also the guard of angels which he hath set over you. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: but the very hairs of your head are numbered: fear ye not therefore, ye are of more value than many sparrows," Matt. x. 29, 30. Oh that this were well believed and considered! Psal. xxxiv. 7, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Direct. XVIII. Think what a vile dishonour it is to God to have his creature, even breathing dirt, to be feared more than him! As if he were less powerful to do good or hurt to you than

man, and were not able or willing to secure you, so far as to see that no man shall ever be a loser by him, or any thing which he suffereth for his cause![355] Isa. lvii. 11, "And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart. Have I not held my peace even of old, and thou fearest me not?" How did Daniel and the three confessors honour God, but by fearing him more than the king and the flaming furnace: saying, "We are not careful to answer thee in this matter: if it be so, the God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king: but if not, be it known unto thee, O king, that we will not serve thy gods," &c. Dan. iii. 16-18. Daniel would not cease praying thrice a day openly in his house, for fear of the king, or of the lions. "Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him that is invisible," Heb. xi. 27. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me," Heb. xiii. 6.[356]

Direct. XIX. Remember the dangers which you have been saved from already; especially from sin and hell. And is an uncircumcised Philistine more invincible than the lion and the bear?

Direct. XX. Remember the great approaching day of judgment, where great and small will be equal before God; and where God will right all that were wronged by men, and be the full and final avenger of his children! He hath promised, though "he bear long, to avenge them speedily," Luke xviii. 7, 8. Can you believe that day, and yet not think that it is soon enough to justify you fully and finally, and to make you reparations of all your wrongs? Cannot you stay till Christ come to judge the quick and the dead? You will then be loth to be found with those that, as Saul, made haste to sacrifice, because he could not stay till Samuel came; whose souls "drew back, because they could not live by faith." Matt. x. 26, "Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known." 2 Thess. ii. 6-10, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance, &c. When he shall come to be glorified in his saints, and admired in all them that believe."

Direct. XXI. Remember that the fearful and unbelieving shall be shut out of heaven, Rev. xxi. 8; that is, those that fear men more than God, and cannot trust him with their lives and all, but will rather venture upon his wrath by sin, than on the wrath of man.

Direct. XXII. Turn your fear of the instruments of the devil into pity and compassion to men in such lamentable misery; and pray for them as Christ and Stephen did: foresee now the misery that is near them. When you begin to be afraid of them, suppose that just now were the day of judgment, and you saw how they will then tremble at the bar of God (as conscience sometimes makes some of them do, at the hearing or remembering of it; as Felix before Paul): see them as ready to be sentenced to the fire prepared for the devil and his angels, as Matt. xxv. Can you fear him that is near such endless misery, whom you should condole and pity (as the ancient martyrs used to do)? 1 Pet. iv. 17, "What shall the end" of the persecutors "be, and where shall the ungodly sinners appear, if judgment begin at the house of God, and the righteous be saved with so much ado?"

About the fear of death, I have written largely already in my "Treatise of Self-denial," and in the "Saints' Rest," and in "The Last Enemy Death," &c. and in "The Believer's Last Work." Therefore, I shall here pass it by.[357]

Tit. 9. *Directions against sinful Grief and Trouble.*

Sorrow is planted in nature to make man a subject capable of government, by making him capable of punishment, that he might be kept from sin by the fear or sense of that which nature hath made its punishment: and that the beginnings of pain might help to prevent the sin that would bring more; and might drive the wounded soul to its remedy; or by sympathy might condole the misery of others.

Sorrow or grief, in itself considered, is neither morally good nor evil; but it is a natural passion; and evil, that is, hurtful, to him that hath it; but good, that is, an apt, conducible means to the universal or higher ends of government to which the Creator and Universal King hath planted it in man: the same may be said of all capacity of pain and natural misery.

Mere sorrow, in itself considered, is a thing that God commandeth not, nor taketh pleasure in. Sorrow for our natural or penal hurt, is in itself no duty, but a necessary thing. God doth not command it, but threatens it; therefore there is no moral good in it. God will not command or entreat men to feel when they are hurt, or mourn under their torment; but will make them do it whether they will or no: therefore humble souls must take heed of thinking they merit or please God merely by sorrowing for their sufferings. But yet sorrow for misery may accidentally become a duty and a moral good. 1. *Ratione principii*, by respect to the principle it proceedeth from. As when it is, (1.) The belief of God's threatenings which causeth the sorrow. (2.) When it cometh from a love to God. 2. *Ratione materiæ*, for the matter's sake, when it is the absence of God, and his favour, and his Spirit, and image, which is the misery that we lament (which therefore savoureth of some love to God); and not mere fleshly, sensitive suffering. 3. *Ratione finis*, in respect of the end; when we sorrow with intent to drive our hearts to Christ our Saviour, and to value mercy and grace, and to recover us to God. 4. *Ratione effecti*, in respect of the effect, when these forementioned ends become the fruits of it.[358]

Sorrow for sin is a duty and moral good. 1. Formally in itself considered: for to be sorrowful for offending God, and violating his law, essentially containeth a will to please God and obey his law. 2. It must be also made good, by a good principle; that is, by faith and love. 3. By a right end; that it be to carry us from the sin to God. 4. And by a right guide and matter; that it be sin indeed, and not a mistaken, seeming sin, that is it we sorrow for. But sorrow for sin (materially) may be made sinful, 1. By an ill end and formal reason; when we mourn not for sin as sin, but as one sin hindereth another, or as it marred some ill design. 2. And by the effect; when it doth but sink men in despair, or torment them, and not at all separate them from the sin. 3. When it cometh not at all from any love to God, or care to please him, but only an unwillingness to be damned, and so it is lamented only as a means of damnation; which, though it be a sorrow, positively neither good nor evil, yet it is evil privatively.

But it is the passion of grief as in its excess that I am now to speak against. And it is in excess, 1. When we grieve for that which we ought not at all to grieve for; that is, either for some good, or for a thing indifferent that is neither good nor bad; both which come from the error of the mind. 2. When we grieve too much for that which we may grieve for lawfully in some measure; that is, for our own afflictions or penal suffering. 3. When we grieve too much for that which we are bound to grieve for in some measure: as (1.) For our sin. (2.) For our loss of the favour of God, or of his grace and Spirit. (3.) For other men's sin and suffering. (4.) For the sufferings of the church, and calamities of the world. (5.) For God's dishonour.[359]

Though it is not easy to have too much sorrow for sin, considering it estimatively; that is, we can hardly take sin for a worse evil than it is, and accordingly grieve for it; yet it is oft too easy to have too much sorrow for sin, or any other evil intensively as to the greatness of the passion. And thus sorrow for sin is too great, 1. When it distracteth the mind, and overturneth reason, and it is made unfit for the ends of sorrow. 2. When it so cloudeth and clotheth the soul in grief, that it maketh us unfit to see and consider of the promise, to relish mercy, or believe it; to acknowledge benefits, or own grace received, or be thankful for it; to feel the love of God, or love him for it, to praise him, or to mind him, or to call upon him; when it driveth the soul from God, and weakeneth it to duty, and teacheth it to deny mercy, and sinketh it towards despair; all this is too much and sinful sorrow: and so is all that doth the soul more hurt than good; for sorrow is not good of itself, but as it doth good, or showeth good.

Direct. I. Keep your hearts as true and close to God as possible, and make sure of his love, that you may know you have not an unregenerate, miserable soul to mourn for, and then all other grief is the more curable and more tolerable. Be once able to say that God is on your side, that Christ, and the Spirit, and heaven are yours, and then you have the greatest cordial against excessive grief that this world affords. If you say, How should this be done? I answer, that it is opened in its proper place. No marvel if sorrow overwhelm that soul, that is in the chains of sin, under the curse of God, as soon as awakened conscience comes to feel it. And it is most miserable when it hath the smallest sorrow; there being some hope that sorrow may drive it home to Christ. Therefore if thou have been a secure, unhumbled, carnal wretch, and God be now beginning to humble thee, by showing thee thy sin and misery, take heed, as thou lovest thy soul, that thou drive not away necessary, healing sorrow and repentance, under pretence of driving away melancholy or over-much sorrow; thy smart tendeth to thy hopes of cure.

Direct. II. Renew not the wounds of conscience by renewed, wilful, gross sin. For sin will bring sorrow, especially if thou have any life of grace to feel it: even as falls, and breaking the bones, bring pain. Obey carefully if thou wouldst have peace.

Direct. III. Be well acquainted with the general grounds of hope in the mercy of God, the office and death of Christ, and the free, universal offer of pardon, grace, and life in the new covenant. Abundance of grief doth dwell in many humbled souls, through the ignorance of these general grounds of comfort; which would vanish away if these were known.

Direct. IV. Know well the true nature and use of godly sorrow; how it is but a means to higher grace, and a thing which may exceed, and not a thing that we should stop in, or think we can never have too much of it. Desire it but in its place, and to its proper ends.

Direct. V. Know well the nature and excellency of those higher graces which sorrow tendeth to; even love, and thankfulness, and delight in God, and fruitful obedience. And then you will be carried after these, and will learn to hate the sorrow that hindereth them, and to cherish that sorrow which leadeth you up to them, and to value it but as a means to them.

Direct. VI. Manage all your affairs, especially those of your souls, with prudent foresight; and look not only on things as they appear at hand.[360] Judge not by sense, but by reason; for sense cannot foresee, but pleaseth itself at present with that which must be bitterness in the end. Thus, carnal delight is the common way to overwhelming sorrow. He that would not have the pain and sickness of a surfeit to-morrow, must not please his appetite against reason to-day. Poison will gripe and kill never the less for tasting sweet. You must foreknow how that which you take will work, and what will be the effects of it, and not only how it tasteth, if you would escape the pain. The drunkard thinketh not of his vomiting, and poverty, or shame, or sickness, and therefore causeth them. There is no sorrow so intolerable as that of a guilty soul, that is passing in terror to the bar of God, and thence to everlasting pain. Foresee this sorrow in your most pleasant sin; and remember that when you are tempted to sin, you are tempted to sorrow; and then you may prevent it. And in all your particular actions use a foreseeing judgment, and ask what is like to be the end, before you enter on the beginning. Most of our sorrows come for want of this, and express themselves by, Had I known, or had I thought of this, I had prevented it. Do nothing which you may foresee must be repented of; for repentance is sorrowful; and the weightier the case the deeper the sorrow. How easy and comfortable a life and death might men attain, if they would not buy a little forbidden, poisonous pleasure, with the price of future pain and sorrows! And if they did not foolishly and over-tenderly refuse those holy, necessary, medicinal sorrows, by which their greater, overwhelming, and undoing sorrows should have been prevented!

Direct. VII. Look always on your remedy when you look on your misery; and when you find any dangerous sin or sign in you, presently consider what is your duty in order to your recovery and escape. It is an ordinary thing with peevish, distempered natures, when they are reproved for any sin, to resist the reproof by excuses as long as they can; and when they can resist no longer, then they fall into despairing lamentations, if they are so bad, what then shall they do! and in the mean time never set themselves against the sin, and cast it off and return to their obedience, that their comforts may return: they will do any thing rather than amend. The reason why God convinceth them of sin is that they may forsake it, and they are sooner brought to any thing than to this: convince them of their pride, or malice, or worldliness, or disobedience, or slothfulness, or passion, and they will sooner sink in sorrow and despair than they will set upon a resolved reformation. This is it indeed which the devil desireth; he can allow you grief and desperation, but not to amend. But is this best for you? Or is it pleasing to God? Deny not your sin, but see withal that there is enough in Christ for your pardon and deliverance. He hath appointed you means for your present recovery, and he is ready to help you. Ask what is your duty for your cure, and set upon it without delay.

Direct. VIII. Remember your causes of joy as well as your cause of sorrow, that each may have their due, and your joy and sorrow may both be suited to their causes: to which end you must labour for the exactest acquaintance with your own condition, that possibly you can attain to.[361] If you are yet ungodly, your sorrow must be greater than your joy, or else it will be irrational joy, and pernicious to your souls, and increase your after-sorrow. And you must not overlook so much cause of comfort as is afforded you in God's patience, and the offers of a Saviour, and of pardon, and grace, and life in him. If you are truly godly, you must so mourn for sin, and weakness, and wants, and crosses, and afflictions of yourselves and others, as never to forget the invaluable mercies which you have already received, your part in Christ and life eternal, your beginnings of grace, and your reconciliation with God, which allow and command you greatly to rejoice: and remember that no humiliations will excuse you from the observation and acknowledgment of all these mercies.

Direct. IX. Read over all the commands of Scripture that make it your duty to rejoice in the Lord, and exceedingly to rejoice; and make as much conscience of them as of other commands of God. The same God commandeth you to rejoice, who commandeth you to hear, and pray, and repent. See Psal. xxxiii. 1; Phil. iii. 1; iv. 4; Rom. v. 2; Phil. iii. 3; 1 Thess. v. 16; 1 Pet. i. 6-8; iv. 13; Heb. iii. 6; 2 Cor. vi. 10; Rom. xii. 12; Psal. xxxii. 11; cxxxii. 9, 16; Rom. xiv. 17; Psal. v. 11.

Direct. X. Befriend not your own excessive sorrows, by thinking them to be your duty, nor suspect lawful mirth and joy as if it were a sin, or a thing unbecoming you. For if you take your sin for your duty, and plead for it, and your duty for your sin, and plead against it, you are far from the way of amendment and recovery. And yet it is common with an afflicted, weak, impatient soul, to fall into liking (though not in love) with their inordinate sorrows, and to justify them, and think that it is their duty still to mourn. If these sorrows were of God, we should be more backward to them: and if our comfort were not more pleasing to God, our natures would not be so backward to them as they are.

Direct. XI. Love no creature too much, and let it not grow too sweet and pleasant to you: else you are preparing for sorrow from the creature. Love it less, and you shall sorrow less. All your grief for crosses and losses, in goods, estate, in children and friends, in reputation, liberty, health, and life, doth come from your over-loving them. Value them but as they deserve, and you may easily bear the loss of them. He that maketh them his idol or felicity, will grieve for the want of them, or the loss of them, as a man undone that cannot live without them. But he that hath placed his happiness and hopes in God, and valueth the world no further than it tendeth to his ultimate end, will no further grieve for the want of it, than as he misseth it to that end. 1 Tim. vi. 10, "The love of money and coveting after it, doth pierce men through with many sorrows." Mark what you find your heart too much set upon and pleased in, or hoping after, and take it off quickly if you love your peace.

Direct. XII. Learn to be pleased and satisfied in the will of God. Trust your heavenly Father who knoweth what you need. It is some rebellion or crossness of our wills to the will of God, which causeth our inordinate griefs and trouble. Because we cannot bring our wills to his will, nor make our reason stoop unto his wisdom, nor think well of his providence, unless he will suit it to our conceits, and interests, and lusts, therefore so far as we are carnal we are

ordinarily displeased and grieved at his ways. If we might have had our own wills about our estates, or names, or children, or friends, or health, or life, we should not have been troubled (at the present). But because it is not our way, but God's way, that is taken, nor our will, but God's will, that is done, therefore we are grieved and discontent, as if his way and will were worse than ours, and God had wanted his foolish children to be his counsellors, or they could have chosen better for themselves!

Direct. XIII. Afflict yourselves no further than God or man afflict you; but remember, if you think that you have too much already against your wills, how foolish and self-contradicting it is to lay a great deal more wilfully upon yourselves.[362] Is it slanders or reproach that men afflict you with? Let it be so; that toucheth not the heart. Is it poverty, crosses, or losses, that God afflicteth you with? Let it be so; that toucheth not the heart neither. Is it loss of children and friends; or is it pain and sickness? I confess these are sore; but yet they do not touch the heart. If they come thither it is your doing; and (though thither they should come moderately) if they are immoderate, it is your own sinful doing. It is you that grieve, and make the heart ache; God and man did but make the flesh ache. If others hurt your bodies, will you therefore vex your minds? Will you pierce through your hearts, because they touch your name or goods? If so, remember which part of your sorrow is of their making, and which is of your own: and can you for shame go beg of God or man to ease the grief which you yourselves are causing, and wilfully continue it while you pray against it? And why lament you that which you cause and choose? It is a shame to be wilfully your own tormentors.

Direct. XIV. Abhor all that tendeth to take down the power and government of reason (that is, all feebleness and cowardice of mind, and a melancholy, a peevish, passionate disposition): and labour to keep up the authority of reason, and to keep all your passions subject to your wills; which must be done by christian faith and fortitude. If you come once to that childish or distracted pass, as to grieve and say, I cannot help it; I know it is sinful and immoderate, but I cannot choose; if you say true, you are out of the reach of counsel, advice, or comfort. You are not to be preached to, nor talked to, nor to be written for: we do not write directions to teach men how to touch the stars, or explain the asperities or inequalities of the moon, or the opacous parts of Saturn, or to govern the orbs, or rule the chariot of the sun. If it be become a natural impossibility to you, doctrine can give you no remedy; but if the impossibility be but moral, in the weakness of reason, and want of consideration, it may by doctrine, consideration, and resolution be overcome. You can do more if you will than you think you can.[363] How came you to lose the command of your passions? Did not God make you a rational creature, that hath an understanding and will to rule all passions? How come you to have lost the ruling power of reason and will? You would take it for a disparagement to be told that you have lost the use of your reason; and is it not a principal use of it to rule the passions, and all other inferior, subject powers? You say you cannot choose but grieve! But if one could give you that creature which you want or desire, then you could choose: you could rejoice, if one could restore you that child, that friend, that estate which you have lost. But God, and Christ, and heaven, it seems, are not enough to cure you: if you must have but them you cannot choose but grieve! And what hearts have you then that are thus affected? Should not those hearts be rather grieved for? God will sometime make you see, that you had more power than you used.

Direct. XV. Observe the mischiefs of excessive sorrow, that you may feel what reason you have to avoid it. While you know not what hurt is in it, you will be the more remiss in your resisting it: I shall briefly name you some of its unhappy fruits.

The ill effects of sinful grief.

1. It is a continual pain and sickness of the mind. (This you know by feeling.) 2. It is a destroyer of bodily health and life. For "worldly sorrow worketh death," 2 Cor. vii. 10. Prov. xvii. 22, "A merry heart doth good like a medicine: but a broken spirit drieth the bones." 3. It putteth the soul out of relish with its mercies, and so causeth us to undervalue them, and consequently to be unthankful for them, and not to improve them. 4. It destroyeth the sense of the love of God, and lamentably undisposeth the soul to love him: and therefore should be abhorred by us were it but for that one effect. 5. It destroyeth the joy in the Holy Ghost, and unfitteth us to obey that command of God, Rejoice continually. 6. It contradicteth a heavenly mind and conversation, and hindereth us from all foretastes of the everlasting joys.[364] 7. It undisposeth us to the excellent work of praise: who can ascend in the praises of God, while grief doth oppress and captivate the soul? 8. It destroyeth the sweetness of all God's ordinances, hearing, reading, prayer, sacraments; we may force ourselves to use them, but shall have no delight in them. 9. It hindereth the exercise of faith, and raiseth distrust, and sinful doubts and fears, within us. 10. It causeth sinful discontents and murmurings at God and man. 11. It maketh us impatient, peevish, froward, angry, and hard to be pleased. 12. It weakeneth the soul to all that is good, and destroyeth its fortitude and strength: for it is the "joy of the Lord that is our strength," Neh. viii. 10, 13. It hindereth us in the duties of our callings: who can do them as they should be done, under the clog of a disquiet mind? 14. It maketh us a grief and burden to our friends, and robs them of the comfort which they should have in and by us. 15. It maketh us unprofitable to others, and hindereth us from doing the good we might; when we should be instructing, exhorting, and praying for poor sinners, or minding the church of God, we are all taken up at home, about our own afflictions. 16. It maketh us a stumblingblock and scandal to the ungodly, and hindereth their conversion, while the devil setteth us before the church doors, to keep away the ungodly from a holy life, as men set scarecrows in their fields and gardens, to frighten away the birds. 17. It dishonoureth religion, by making men believe that it is a melancholy, vexatious, self-tormenting life. 18. It obscureth the glory of the gospel, and crosseth the work of Christ, his Spirit, and ministers, who all come upon a message of great joy to all nations; and proclaim glad tidings to the worst of sinners; much more to the sons of God, and heirs of life. 19. It misrepresenteth God himself, as if we would persuade men, that he is a hard and cruel master, that none can please, though they do all through a Mediator upon a covenant of grace; and that it is worse with us since we served him than before; and that he delighteth in our grief and misery, and is against our peace and joy; and as if there were no joy nor pleasure in his service. Such hideous doctrine do our lives preach of God, when those that profess to fear and seek him, do live in such immoderate grief and trouble. 20. And it too much pleaseth the devil, who is glad to torment us here, if he may not do it in hell; and especially do make ourselves the executioners upon ourselves, when he is restrained; when he can boast and say, Though I may not vex thee, I will persuade thee to vex thyself. These are the fruits of sinful sorrows.

Direct. XVI. Govern your thoughts, and suffer them not to muse and feed on those objects which cause your grief. No wonder if your sore be always smarting, when you are always rubbing on it in your thoughts. Of this I spake more fully even now.

Tit. 10. *Directions against sinful Despair (and Doubting).*

Despair is the contrary to hope.[365] There is a despair that is a duty, and a despair that is a sin, and a despair that is indifferent, as being but of natural and not of moral kind. Despair is a duty, when it is contrary to the sinful hope before described; that is, 1. When we despair of any thing which God hath told us shall never come to pass: for we are bound to believe his word: as that all the world should be saved or converted, or that our bodies should not die and perish, and many such like. 2. It is a duty to despair of ever attaining a good end by means, or upon terms, which God hath told us it shall never be attained by: and so it is a great duty for an unregenerate person to despair of ever being saved without regeneration, conversion, and holiness; and to despair of ever being pardoned or saved, if he live after the flesh and have not the Spirit of Christ, and repent not unfeignedly of his sin, and be not a new creature, and crucify not the flesh with its affections and lusts.[366] Such a despair is one of the first things necessary to the conversion of a sinner, because the false hopes of being pardoned and saved without regeneration, is the present hinderance to be removed.

Despair is a sin, when it is contrary to any hope which God commandeth us (so it be not only a negative despair, or bare not hoping, which in sleep and other times may be innocent, but a positive despair, which concludeth against hope). As, 1. Particular despair of the benefit of some particular promise; as if Israel had despaired of deliverance from Egypt, or Abraham of a son. 2. General despair of the fulfilling of some general promise; as if we despaired of the resurrection, or the kingdom of Christ in glory. 3. When by misapplication we despair of that pardon and salvation to ourselves, which yet we believe shall be to others.

Yea, despair is sinful sometimes when it is not contrary to any promise or commanded hope: for if God have not revealed his will one way or other, it is no duty to expect the thing, and yet it is a sin to conclude positively that it will not be: for then we shall say more than we know, or than God hath revealed. If hope be taken for the comfort that ariseth in us from the apprehension of a mere possibility, then indeed it is a duty to hope for that good which is possible only; but if hope be taken for a confident expectation, then both such hope, and also the contrary despair, would be a sin. We may (so) *non-sperare* but not *desperare*. Possibles must be taken but for possibles, yet still for such.

He that despaireth but of some common mercy which he should not despair of, *ratione materiæ* committeth a sin of the smaller sort: he that despaireth of a great mercy to others, (though not promised,) committeth a greater sin *ratione materiæ*; as if you despair of the conversion of a bad child, or of the continuance of the gospel to the kingdom, &c. But he that despaireth of his own pardon and salvation, sinneth more perilously *ratione materiæ*.

The despairing of pardon and salvation upon a despair of the truth of the gospel, or sufficiency of Christ, is damnable, and a certain mark of a wretched infidel, if it be

predominant.[367] But to believe all the gospel to be true, and desire Christ and life as best, and yet to despair upon too bad thoughts of one's self, or through some other mistake, this is a sin of infirmity, consistent with grace (unless the despair be so total and prevalent, as to make the sinner settledly cast off a godly life, and give up himself to a life of wickedness). The Scripture speaketh little of this humble sort of despair, and no where threateneth it as it doth infidelity.

The commonest despair (like Spira's) which cometh immediately from invincible predominant melancholy (though occasioned first by sin) is no otherwise sinful or dangerous, than the despair or raving of a mad-man, or one in a doting fever, is. It is the too humble despair, through personal misapplication, and particular mistakes, that I shall speak of in this place.

Direct. I. Take heed of being ignorant of, or misunderstanding, the three great general grounds of faith and hope; that is, 1. The infinite goodness of God, and his unmeasurable love and mercy. 2. The relation of Christ's office to all, and the sufficiency of his ransom and sacrifice for all. 3. The universality of the promise, or the act of oblivion, or deed of gift of free pardon and salvation to all on condition of penitent belief and acceptance, which is procured and given by Christ, and contained in the gospel. If you mistake so about any one of these as not to believe or understand them, or if you do not well consider and improve them, no wonder if you be left under continual doubtings and liable to despair.

Direct. II. Understand well the true nature of the condition of this universal promise; how much it consisteth in the will or acceptance of Christ and life as offered by the gospel; or in our hearty consent to the baptismal covenant, that God be our God and Father, our Saviour and Sanctifier: and that in God's account the will is the man, and he is a true believer, and hath part in Christ, that is truly willing of him to the ends of his office: and that he hath right to all the benefits of the covenant of grace, who doth heartily consent to it.[368] This is true faith; this is the condition of pardon; and on these terms Christ and life are given. This is the infallible evidence of a state of grace. If you know not this, but look after something else as necessary which is separable from this, no wonder you are perplexed, and inclined to despair.

Direct. III. Understand the extent of this pardoning covenant as to the sins which it pardoneth: that it containeth the forgiveness of all sin without exception, to them that perform the condition of it (that is, to consenters). So that directly no sin is excepted but the non-performance of the condition; but consequently, all sin is excepted and none at all forgiven by it, to them that do not perform the condition. Every conditional grant doth expressly except the non-performance of the condition by the making of it to be the condition. He that saith, All sin is forgiven to them that believe and repent, and no other, doth plainly import, that not believing and not repenting are not forgiven, while they continue; nor any other sin to such. But to penitent believers or consenters, all sin is pardoned. Which made the ancients say, that all sin is washed away in baptism, supposing the person baptized to be a meet subject, and to have the condition of the covenant which is by baptism sealed and delivered to him.

Direct. IV. Misunderstand not the excepted sin against the Holy Ghost; which is no other, than an aggravated non-performance and refusal of the condition of the covenant; viz. when infidels are so obstinate in their infidelity, that they will rather impute the miracles of the Holy Ghost to the devil, than they will be convinced by them that Christ is the true Messias or Saviour.[369] This is the true nature of the sin against the Holy Ghost, of which I have written the third part of my "Treatise of Infidelity." So that no one hath the sin against the Holy Ghost that confesseth that Jesus is the Christ and Saviour; or that confesseth that the miracles done by Christ, and his apostles, were done by the Holy Ghost; or that confesseth the gospel is true; or that doth not justify his sin and infidelity. He must be a professed infidel against confessed miracles that commits this sin. And yet many despair because they fear they have committed this sin, that never understood what it is, nor have any reason but bare fear, and some blasphemous temptations which they abhor, to make them imagine that this sin is theirs. But the truth is, in their fearing condition, if any other sin had been as terribly spoken of, they would have thought it was theirs.

Direct. V. Understand the time to which the condition of the gospel doth extend, namely, to the end of our life on earth: the day of his grace hath no shorter end. For the gospel saith not, He that believeth this year or the next shall be saved; but absolutely, without limitation to any time short of death, He that believeth shall be saved. So that to doubt whether true repentance and faith will be accepted at any time before death, is but to be ignorant of the gospel, or to doubt whether it be true. And therefore for a despairing soul to say, If I did repent, it is too late, because the day of grace is past, is but to contradict the gospel covenant itself, or to say he knows not what. God never refused a soul that truly repented and believed before death.

Object. I. But (they will say) do not some divines say that some men's day of grace is sooner past, and God hath forsaken them, and it is too late, because they came not in time.

When the day of grace is past.

Answ. They that understand what they say, must say but this: that this word, "the day of grace," hath divers senses. 1. Properly by the day of grace is meant, the time in which, according to the tenor of the gospel, God will pardon and accept those that repent; and in this sense the time of life is the time of grace; whenever a sinner repenteth and is converted, he is pardoned. 2. Sometimes by the day of grace is meant, the time in which the means of grace is continued to a nation or a person. And thus it is true, that the day of grace is quicklier past with some countries than others: that is, God sometimes taketh away the preachers of his gospel from a people that reject them, and so by preaching offereth them his grace no more. But in this sense a man may easily know whether his day of grace be past or no; that is, whether Bibles, and books, and christians, and preachers be all gone, or not. (And yet if they were, he that receiveth Christ before they are gone is safe.) No man in his wits can think this day of grace is past with him while Christ is offered him, or while there is a Bible, or preacher, or christians about him. 3. Sometimes by the day of grace is meant, the certain time which we are sure of as our own. And so it is only the present minute that is the time of grace; that is, we cannot beforehand be sure of another minute; but yet the next minute when it is come is as much the time of grace as the former was. 4. Sometimes by the day of grace is meant, the time in which God actually worketh and giveth grace; and that is no more than the day of our

conversion. And in this sense, to have the day of grace past is a happiness and comfort; that is, that the day is past in which we were converted. 5. And sometimes by the day of grace is meant, that day in which God moveth the hearts of the impenitent more strongly towards conversion than formerly he did. And this is it that divines mean when they talk of the day of grace being past with men before their death; that is, though such have never a day of effectual grace, yet their motions were stronger towards it, than hereafter they shall be, and they were fairer for conversion, than after when they are gone further from it. This is true, and this is all: and what is this to a soul that is willing to come in, and ignorantly questioneth whether he shall be accepted, because the day of grace is past?

Object. II. But Christ saith, "If thou hadst known in this thy day—" Luke xix. 42.

Answ. That was the day of the offers of grace by preaching: we grant that nations have but their day of enjoying the gospel, which they may shorten by sinning it away.

Object. III. But it is said of Esau, that "afterward when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with tears," Heb. xii. 17. It seems then that repentance in this life may be too late.

Answ. It is true that Esau's time for the blessing was past as soon as Isaac had given it to Jacob.[370] When he had sold his birthright it was too late to recall it, for the right was made over to his brother; and it was not repentance, and cries, and tears, that could recall the right he had sold, nor recall the words that Isaac had spoken: but this doth not prove that our day of grace doth not continue till death, or that any man repenting before his death shall be rejected as Esau's repentance was: the apostle neither saith nor meaneth any such thing. The sense of his words are only this much: Take heed lest there be any so profane among you, as to set so light by the blessings of the gospel, even Christ and life eternal, as to part with them for a base lust or transitory thing, as Esau, that set more by a morsel of meat than by his birthright: for let them be sure that the time will come, (even the time mentioned by Christ, Matt. xxv. 10, 11, when the door is shut and the Lord is come,) when they will dearly repent it; and then, as it was with Esau when the blessing was gone, so it will be with them when their blessing is gone, repentance, and cries, and tears will be too late: for the gospel hath its justice and terrors as well as the law. This is all in the text, but there is no intimation that our day of grace is as short as Esau's hope of the blessing was.

Object. IV. Saul had but his time, which when he lost he was forsaken of God.

Answ. Saul's sin provoked God to reject him from being king of Israel, and to appoint another in his stead; but if Saul had repented he had been saved after that, though not restored to the crown: and it is true, that as God withdrew from him the spirit of government, so many before death, by the greatness of their sins, cause God to forsake them so far as to withhold those motions, and convictions, and fears, and disquietments, in sin, which sometimes they had, and to give them over to a "reprobate mind," to commit "all uncleanness with greediness," and glory in it as being "past feeling," Rom. i. 28; Eph. iv. 18, 19. If it be thus with you, you would be no better, you would not be recovered, you think sin is best for you, and hate all that would reform you.

Object. V. It is said, 2 Cor. vi. 2, "Behold, now is the accepted time, behold, now is the day of salvation." And Heb. iii. 7, 12, 13, "To-day if ye will hear his voice, harden not your hearts——lest any of you be hardened by the deceitfulness of sin."

Answ. This saith no more than that the present time is the best, yea, the only certain time; and we are not sure that the day of salvation will continue any longer, because death may cut us off: but if it do not, yet sin is a hardening thing, and the longer we sin the more it hardeneth! yea, God may withhold the motions of his Spirit, and leave us to ourselves, to the hardness of our hearts: and thus he doth by thousands of wicked persons, who are left in impenitency and hatred of the truth: but most certainly if those men repented they might be saved, and the very reason why they have not Christ and life is still because they will not consent.

Direct. VI. Understand by what help and strength it is that the obedience to the gospel must be performed: not merely by your own strength, but by the help of grace, and strength of Christ: if he have but made you willing, he will help you to perform the rest. You are not by this covenant to be a saviour and sanctifier to yourselves; but to consent that Christ be your Saviour, and the Holy Spirit your Sanctifier. You might else despair indeed if you were left to that which you are utterly unable to do. Though you must "work out your own salvation with fear and trembling, it is he that worketh in you to will and to do of his good pleasure," Phil. ii. 13.

Direct. VII. Understand well the difference between mortal sins and infirmities, that you may not think that every sin is a sign of death or gracelessness; but may know the difference between those sins which should make you think yourselves unjustified, and those sins which only call for particular humiliation, being such as the justified themselves commit. Though in the popish sense we take no sin to be venial, that is, which in itself is properly no sin, nor deserveth death according to the law of works; yet the distinction between mortal and venial sin, is of very great necessity: that is, between sins which prove a man in a state of death, or unjustified, and sins which consist with a state of grace and justification; between sins which the gospel pardoneth not, and those which it pardoneth, that is, all that stand with true repentance.[371] There are some sins which every one that repenteth of them, doth so forsake as to cease committing them; and there are some lesser sins, which they that repent of them do hate indeed, but yet frequently renew, as our defective degrees in the exercise of repentance itself, faith, love, trust, fear, obedience; our vain thoughts and words; some sinful passions, omissions of many duties of thought, affection, word, or deed towards God or man; some minutes of time overslip us; prayer and other duties have a sinful coldness or remissness in them, and such like. Many such sins are fitly called infirmities and venial, because they consist with life and are forgiven: it is of great use to the peace of our consciences to discern the difference between these two, for one sort require a conversion to another state, and the other require but a particular repentance, and where they are unknown, are forgiven without particular repentance, because our general repentance is virtually, though not actually, particular as to them. One sort are cause of judging ourselves ungodly; and the other sort are only cause of filial humiliation. Any one may see the great need of discerning the difference; but yet it is a matter of very great judgment doctrinally to distinguish them, much more actually to discern them in every instance in yourselves. The

way is to know first, what is the condition of the new covenant, and of absolute necessity to salvation or justification; and then every sin that is inconsistent with that condition is mortal, and the rest that are consistent and do consist with it are venial, or but infirmities. As venial signifieth only that sort of sin which is pardonable, and may consist with true grace, so a venial sin may be in an unsanctified person materially, where it is not pardoned; that is, *e. g.* his wandering thought or passion, is a sin of that sort that in the godly is consistent with true grace: but as venial signifieth a sin that is pardoned, or pardonable, without a regeneration, or conversion into a state of life from a state of death, so venial sin is in no unregenerate, unjustified person, but is only the infirmities of the saints; and thus I here speak of it. In a word, that sin which actually consisteth with habitual repentance, and with the hatred of it, so far that you had rather be free from it than commit or keep it, and which consisteth with an unfeigned consent to the covenant, that God be your Father, Saviour, and Sanctifier, and with the love of God above all, is but an infirmity or venial sin. But to know from the nature of the sin, which those are, requireth a volume by itself to direct you only.

Direct. VIII. Understand how necessary a faithful minister of Christ is, in such cases of danger and difficulty, to be a guide to your consciences; and open your case truly to them, and place so much confidence in their judgment of your state as their office, and abilities, and faithfulness do require, and set not up your timorous, darkened, perplexed judgments above theirs, in cases where they are fitter to judge. Such a guide is necessary, both as appointed by Christ who is the author of his office, and in regard of the greatness, and danger, and difficulty of your case. Do you not feel that you are insufficient for yourselves, and that you have need of help? sure a soul that is tempted to despair may easily feel it. You are very proud, or blindly self-conceited, if you do not. And you may easily know that Christ that appointed them their office, requireth that they be both used and trusted in their office, as far as reason will allow. And where there is no office, yet ability and faithfulness deserve and require credit of themselves. Why else do you trust physicians and lawyers, and all artificers, in their several professions and arts, as far as they are reputed able and faithful? I know no man is to be believed as infallible as God is: but man is to be believed as man; and if you will use and trust your spiritual guide but so far as you use and trust your physician or lawyer, you will find the great benefit, if you choose aright.

Direct. IX. Remember when you have sinned, how sure, and sufficient, and ready a remedy you have before you, in Jesus Christ and the covenant of grace; and that it is God's design in the way of redemption, not to save any man as innocent, that none may glory, but to save men that were first in sin and misery, and fetch them as from the gates of hell, that love and mercy may be magnified on every one that is saved, and grace may abound more by the occasion of sin's abounding, Rom. v. 15, 20. Not that any should "continue in sin because grace hath abounded: God forbid," Rom. vi. 1. But that we may magnify that grace and mercy which hath abounded above our sins; and turn the remembrance of our greatest sins to the admiration of that great and wonderful mercy. To magnify mercy when we see the greatness of our sin, and to love much because much is forgiven,[372] this is to please God, and answer the very design and end of our redemption: but to magnify sin, and extenuate mercy, and to say, My sin is greater than can be forgiven, this is to please the devil, and to cross God's design in the work of our redemption. Is your disease so great that no other can cure it? It is the

fitter for Christ to honour his office upon, and God to honour his love and mercy on. Do but "come to him that you may have life,"[373] and you shall find that no greatness of sin past, will cause him to refuse you; nor any infirmities which you are willing to be rid of, shall cause him to disown you, or cast you out. The prodigal is not so much as upbraided with his sins, but finds himself, before he is aware, in his father's arms, clothed with the best robes, the ring and shoes, and joyfully entertained with a feast.[374] Remember that there is enough in Christ and the promise, to pardon and heal all sins which thou art willing to forsake.

Direct. X. Take heed of being so blind or proud in thy humility, as to think that thou canst be more willing to be a servant of Christ, than he is to be thy Saviour, or more willing to have grace, than God is to give it thee, or more willing to come home to Christ, than he is to receive and welcome thee. Either thou art willing or unwilling to have Christ and grace, to be sanctified and freed from sin; if thou be willing, Christ and his grace shall certainly be thine: indeed if thou wouldst have pardon without holiness, this cannot be, nor is there any promise of it; but if thou wouldst have Christ to be thy Saviour and King, and his Spirit to be thy Sanctifier, and hadst rather be perfect in love and holiness than to have all the riches of the world, then art thou in sincerity that which thou wouldst be in perfection: understand that God accounteth thee to be what thou truly desirest to be. The great work of grace lieth in the renewing of the will; if the will be sound, the man is sound. I mean not the conquered, uneffectual velleity of the wicked, that wish they could be free from pride, sensuality, gluttony, drunkenness, lust, and covetousness, without losing any of their beloved honour, wealth, or pleasure; that is, when they think on it as the way to hell they like not their sin, but wish they were rid of it, but when they think of it as pleasing their fleshly minds, they love it more, and will not leave it, because this is the prevailing thought and will. So Judas was unwilling to sell his Lord, as it was the betraying of the innocent, and the way to hell, but he was more willing as it was the way to get his hire. So Herod was unwilling to kill John Baptist, as it was the murder of a prophet; but his willingness was the greater, as it was the pleasing of his damsel, and the freeing himself from a troublesome reprover. But if thy willingness to have Christ and perfect holiness be more than thy unwillingness, and more than thy willingness to keep thy sin, and enjoy the honour, wealth, and pleasures of the world, then thou hast an undoubted sign of uprightness, and that love to grace, and desire after it, which nothing but grace itself doth give. And if thou art thus willing, it is great wrong to Christ to doubt of his willingness. For, 1. He is a greater lover of holiness than thou art; and therefore cannot come behind thee, in being willing of thy holiness. 2. He is more merciful to thee, than thou art to thyself: his love and mercy are beyond thy measure. 3. He hath begun to thee, and fully showed his willingness first. He died to prepare thee a full remedy; he hath drawn up the covenant; he hath therein expressed his own consent, and entreateth thine; he is the first in consenting, and is a suitor to thee. Never sinner did yet begin to him in the world. Never any was willing of the match before him: his general offer of mercy, and covenant tendered to all, doth show his willingness before they can show theirs by their acceptance. Never man overwent him in willingness, and was more willing than he. Take this sinner, as God's infallible truth. If the match break between Christ and thee, and thou be lost, it shall not be through his refusal, but through thine: and it cannot break any other way, no, not by the craft or force of all the devils in hell, but either because Christ is unwilling, or because thou art unwilling; and on Christ's part it shall never break. And

therefore if thou be willing the match is made; and there is no danger but lest thy heart draw back. If thou art not willing, why complainest thou for want of that which thou wouldst not love? If thou art willing, the covenant is then made, for Christ is more willing, and was willing first.

Direct. XI. Write out those sentences that contain the sense and substance of the gospel, and often read them. Write them on thy very chamber walls, and set them still before thine eyes;[375] and try whether they agree with the words of him that tempteth thee to despair: such as these which I here transcribe for thee. John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Ver. 19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—1 John v. 10-12, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son of God hath not life."—John i. 11, 12, "He came unto his own, but his own received him not: but to as many as received him, to them gave he power to become the sons of God, to them that believe on his name."—Rev. xxii. 17, "Let him that is athirst come; and whosoever will, let him take the water of life freely."—John v. 40, "And ye will not come unto me, that ye may have life."—John vi. 37, "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out."—John vii. 37, "If any man thirst, let him come to me and drink."—Luke xiv. 17, "Come, for all things are now ready." And read oft Luke xv.

Direct. XII. Distinguish between sin seen and felt, and sin reigning unto death; that you may not be so blinded as to think your sin greatest or your condition worst, when your sight and feeling of it are greatest. To see and feel your sin and misery is at least the ordinary preparation for recovery. To be dead is to be past feeling.[376] They that are most forsaken of God are most willing of their present condition, and most love their sin, and hate holiness and all that would reform them, and if they have power, will persecute them as enemies.

Direct. XIII. Think not that the troublesome strivings and temptations which weary you are the worst condition, or a sign of the victory of sin. It is rather a sign that you are not yet forsaken of God, while he beareth witness in you against sin, and is yet following you with his dissuasives. Paul saith, Gal. v. 17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Read Rom. vii. from 14 to the end.

Direct. XIV. Understand the difference between weak grace and no grace; that you may not think every want of grace is a sign of total gracelessness. When you have opened in your complaints a long catalogue of weaknesses, consider whether yet there be not a true desire to be better, and some degree of life with all these?

Direct. XV. Think well of the excellency of the least degree of special grace; that it is a seed of glory; the beginning of life eternal; the divine nature, and the image of God, and of greater

worth than all the learning, wealth, and honour in the world. And be not unthankful for so great a mercy, because you have not more.

Direct. XVI. Make conscience of observing the grace and mercy received, as well as the wants remaining and the sins committed, and of the thankful remembrance and mention of mercy, as much as the humble mention of sin. Think as oft of mercy as of sin: talk of it as much to others; and mention it to God as much in prayer: this is your plain duty: if you will not do it, your wilful unthankfulness for what you have received, may well leave you in distress without the comfort of it.

Direct. XVII. Let your thoughts of God's goodness bear some proportion with your thoughts of his knowledge and his power. And then you will not be so apt to entertain false suspicions of it, and think of him as a man-hater, like the devil, nor to run away from him, that is the infinite, most attractive good.

Direct. XVIII. Record the particular kindnesses to thyself, by which God hath testified his particular love to thee; that they may stand as near and constant witnesses of his mercy and readiness to do thee good, against thy excessive fearfulness and despair.

Direct. XIX. Think how few there are in the world so likely for mercy as thyself. Look not only on a few that are better than thyself; but think how five parts of the world are open infidels and heathens; and of the sixth part that are christians, how few are reformed from popish and barbarous ignorance and superstition: and among protestants how small is the number of them that are less in love with sin than thyself! I know that many wicked men abuse this comparison to presumption, but I know also that a christian may and must use it against despair, and not think of God and the Redeemer as if he would save so few as are next to none at all.

Direct. XX. Remember that God commandeth faith and hope, and forbiddeth unbelief and despair,[377] and that it is your sin: and will you sin more when you have sinned so much already? What if you see no other reason why you should hope, and why you should not despair, but God's command? Is not that enough? I charge you in the name of God obey him and despair not. Sin not wilfully thus against him, Psal. cxlvi. 5; xxxi. 24; Rom. viii. 24; xv. 4, 13; Col. i. 23; 1 Thess. v. 8; Heb. iii. 6; vi. 11, 18, 19; Tit. i. 2. Hope is your duty; and dare you plead against duty? Despair is your sin, and will you justify it? Yea, consider what a deal of comfort is in this; for if there were no hope of your salvation, God would never have made it your duty to hope, nor forbidden you to despair. He doth not bid the devils nor the damned hope as he doth you; he forbiddeth not them to despair as he doth you: there is cause for this; he would have done it, if your condition were as hopeless as theirs is.

Direct. XXI. If God forbid you to despair, it is certainly the devil that biddeth it. And will you knowingly obey the devil? What if the devil persuade you to it openly with his own mouth? would you not know that it is bad which such an enemy draweth you to? Methinks this should be a very great comfort to you, to think that it is the devil that persuadeth you to despair? For that proveth that you should not despair; and that proveth that your case is not desperate but hopeful.

Direct. XXII. Think whither it tendeth: to despair is to give up all hopes of your salvation; and when you have no hope you will use no means; for to what purpose should a man seek for that which he hath no hopes to find? And so when this weight is taken off, all the wheels stand still. The meaning of the devil hath two parts: the first is, Do not hear, nor read, nor pray, nor seek advice, nor talk any more about it with good people, for there is no hope. And the next part is, either make away thyself, or else sin boldly and take the pleasure of sin while thou mayst; for there is no hope of any better. And dost thou think that either of these is from God? Or is it for thy good? What is the meaning of all, but cast away thy soul? While thou hopest, thou wilt seek, and use some means; but to cast away hope is to cast away all. And hast thou so far lost self-love as to be thyself the doer of such a deed?

Direct. XXIII. Think what a wrong thou dost to the Father, the Saviour, and the Sanctifier of souls, to think so poorly and despairingly of his grace, as if it were not able to prevail against thy sin; and to obscure thus the glory of his redemption; and to believe the devil in his slandering, extenuating, and dishonouring that in God, which he will have most glorified by sinners!

Direct. XXIV. Bethink thee what one person thou canst name in all the world, that ever perished or was rejected, that was willing in this life to be saved and sanctified by Christ, and had rather have Christ and perfect holiness than the treasures or pleasures of the world. Name me any one such person if thou canst: but I am sure thou canst not: and dost thou fear that which never was done to any one; or think that Christ will begin with thee?

Direct. XXV. Up, man, and be doing, and resolve in despite of the devil that thou wilt wait on God in the use of means, and cast thyself on Christ, and if thou perish thou wilt perish there. Do this, and thou shalt never perish. Thou canst not do worse than despair and give up all; nor canst thou please the devil more, nor displease God more, nor wrong Christ and the Spirit more. Thou art certain that thou canst lose nothing by trusting thy soul on Christ, and hoping in him, and patiently using his means; do but this, and hope shall save thee, when Satan by despair would damn thee.

Direct. XXVI. Understand in what time and order it is that Christ giveth his grace and saveth his people from their sins; that he doth it not all at once, but by degrees, and taketh all the time of this present life to do it in. As able as your Physician is, he will not finish the cure till your life be finished. The next life is the state of absolute perfection; all things are imperfect here: despair not therefore of all that you have not yet attained; your sin may be more mortified yet, and your grace yet more strengthened. If it be done before you come to judgment it is well for you: do your part in daily diligence: do you plant and water, and he will give the increase. Read more of this before, part ii. against Melancholy.

CHAPTER VIII.

DIRECTIONS FOR THE GOVERNMENT OF THE SENSES.

PART I.

General Directions for the Government of the Senses (by a Life of Faith).

The most wise and gracious God, having been pleased to constitute us of soul and body, that our nobler part, in its preparation and passage to a nobler state, might have a companion and instrument suited to the lower place and employment, through which it is to pass, hath appointed our senses not only for the exercise and helps of life, and the management of our inferior actions, and the communication of his inferior mercies, but also to be the common passage to the fantasy, and so to the mind, and to be serviceable to our rational powers, and help in our service of our Maker, and communion with him in his higher gifts. To these ends all our senses should be used; as being capable of being sanctified and serviceable to God. But sin made its entrance by them, and by sin they are now corrupted and vitiated with the body, and are grown inordinate, violent, and unruly in their appetite; and the rational powers having lost and forsaken God, their proper end and chiefest object, have hired or captivated themselves to the sensitive appetite, to serve its ends. And so the sensitive appetite is become the ruling faculty in the unsanctified, and the senses the common entrance of sin, and instruments of Satan: and though the work of grace be primarily in the rational powers, yet secondarily the lower powers themselves also are sanctified, and brought under the government of a renewed mind and will, and so restored to their proper use. And though I cannot say that grace immediately maketh any alteration on the senses, yet mediately it doth, by altering the mind, and so the will, and then the imagination, and so the sensitive appetite, and so in exercise the sense itself. We see that temperance and chastity do not only restrain, but take down the appetite from the rage and violence which before it had: not the natural appetite, but the sensitive, so far as it is sinful.

The sanctifying and government of the senses and their appetite, lieth in two parts: first, In guarding them against the entrance of sin: and secondly, In using them to be the entrance of good into the soul. But this latter is so high a work that too few are skilled in it; and few can well perform the other.

Direct. I. The principal part of the work is about the superior faculties, to get a well-informed judgment, and a holy and confirmed will; and not about the sense itself. Reason is dethroned by sin; and the will is left unguided and unguarded to the rapes of sensual violence. Reason must be restored, before sense will be well governed; for what else must be their immediate governor? It is no sin in brutes to live by sense, because they have not reason to rule it: and in man it is ruled more or less, as reason is more or less restored. When reason is only cleared about things temporal, (as in men of worldly wisdom,) there sense will be mastered and ruled as to such temporal ends, as far as they require it. But where reason is sanctified, there sense is ruled to the ends of sanctification, according to the measure of grace.

Direct. II. It is only the high, eternal things of God and our salvation, objectively settled in the mind and will, and become as it were connatural to them, and made our ruling end and

interest that can suffice to a true and holy government of the senses. Lower things may muzzle them, and make men seem temperate and sober as far as their honour, and wealth, and health, and life require it: but this is but stopping a gap, while most of the hedge lieth open, and engaging the sense to serve the flesh, the world, and the devil, in a handsome, calm, and less dishonoured way, and not so filthily and furiously as others.

Direct. III. The main part of this government in the exercise, is in taking special care that no sensitive good be made the ultimate end of our desire, nor sought for itself, nor rested in, nor delighted in too much; but to see that the soul (having first habitually fixed on its proper higher end and happiness) do direct all the actions of every sense (so far as it falls under deliberation and choice) to serve it remotely to those holy ends. For the sense is not sanctified, if it be not used to a holy end; and its object is not sanctified to us, if it be not made serviceable to more holy objects. A mere negative restraint of sense for common ends, is but such as those ends are for which it is done. When the eyes, and ears, and taste, and feeling are all taught by reason to serve God to his glory and our salvation, then, and never till then, they are well governed.

Direct. IV. To this end the constant use of a lively belief of the word of God and the things unseen of the other world, must be the first and principal means by which our reason must govern every sense, both as to their restraint and their right employment. And therefore living by sight and living by faith are opposed in Scripture, 2 Cor. v. 7. For "we walk by faith, not by sight;" that is, sight and sense are not our principal guiding faculty, but subservient to faith; nor the objects of sight the things which we principally or ultimately seek or set by, but the objects of faith; as it is before expounded, 2 Cor. iv. 18, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Therefore "faith" is described to be the "substance of things hoped for," and "the evidence of things not seen," Heb. xi. 1. Believing is to a christian instead of seeing; because he knoweth by God's testimony, that the things believed are true, though they are unseen. And you know that the objects of sense are all but trifles, to the great astonishing objects of faith. Therefore if faith be lively, it must needs prevail and overrule the senses, because its objects utterly cloud and make nothing of the transitory objects of sense. Therefore the apostle John saith, 1 John v. 4, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And "Moses, by seeing him that is invisible," overcame the desires of Egypt's treasures, and the "fear of the wrath of the king, having respect to the recompence of reward," Heb. xi. 26, 27. Stephen easily bore his cruel death, when "he saw heaven opened, and Christ standing at the right hand of God," Acts vii. 56. I dare appeal to that man that is most sensual, and saith, I am not able to deny my appetite, or rule my senses, whether he would not be able if he did but see at the same time what is done in the other world? If he saw heaven, and hell, the glorified and the damned, and saw the majesty of that God who commandeth him to forbear, would he not then be able to let alone the cup, the dish, the harlot, the sport, which is now so powerful with him? I would not thank the most beastly sensualist among you, to live as temperately (as to the act) as the strictest saint alive, if he did but see the worlds which departed souls now see. It is not possible but it would overpower his sensual desires; yea, and call off those senses to serve him in some inquiry what he should do to be saved.

Therefore if believing the unseen world, be instead of seeing it with our eyes, it is most certain that the means to overcome sensuality is faith, and lively belief must rule our senses.

Direct. V. The more this belief of God and glory doth kindle love to them, the more effectual it will be in the government of the senses. Our common proverb saith, Where the love is, there is the eye. How readily doth it follow the heart! Love will not alter the sense itself, but it commandeth the use of all the senses. It will not clear a dim, decayed sight; but it will command it what to look upon. As the stronger love of one dish, or one sport, or one company, will carry you from another which you love more faintly; so the love of God, and heaven, and holiness, will carry you from the captivity of all sensual things.

Direct. VI. It must be well considered how powerful and dangerous things sensible are, and how high and hard a work it is in this our depraved, earthly state, to live by faith upon things unseen, and to rule the sense and be carried above it: that so the soul may be awakened to a sufficient fear and watchfulness, and may fly to Christ for assistance to his faith. It is no small thing for a man in flesh, to live above flesh. The way of the soul's reception and operation, is so much by the senses here, that it is apt to grow too familiar with things sensible, and to be strange to things which it never saw. It is a great work to make a man in flesh to deny the pleasures which he seeth, and tasteth, and feeleth, for such pleasures as he only heareth of; and heareth of as never to be enjoyed till after death, in a world which sense hath no acquaintance with. Oh what a glory it is to faith, that it can perform such a work as this! How hard is it to a weak believer! And the strongest find it work enough. Consider this, that it may awake you to set upon this work with that care that the greatness of it requireth, and you may live by faith above a life of sight and sense; for it is this that your happiness or misery lieth on.

Direct. VII. Sense must not only be kept out of the throne, but from any participation in the government; and we must take heed of receiving it into our counsels, or treating with it, or hearing it plead its cause; and we must see that it get nothing by striving, importunity, or violence, but that it be governed despotically and absolutely, as the horse is governed by the rider. For if the government once be halved between sense and reason, your lives will be half bestial: and when reason ruleth not, faith and grace ruleth not; for faith is to reason as sight to the eye. There are no such beasts in human shape, who lay by all the use of reason, and are governed by sense alone (unless it be idiots or mad-men). But sense should have no part of the government at all. And where it is chief in power, the devil is there the unseen governor. You cannot here excuse yourselves by any plea of necessity or constraint: for though the sense be violent as well as enticing, yet God hath made the reason and will the absolute governors under him; and by all its rebellion and violence, sense cannot depose them, nor force them to one sin, but doth all the mischief by procuring their consent. Which is done sometimes by affecting the fantasy and passions too deeply with the pleasure and alluring sweetness of their objects, that so the higher faculties may be drawn into consent; and sometimes by wearying out the resisting mind and will, and causing them to remit their opposition, and relax the reins, and by a sinful privation of restraint to permit the sense to take its course. A headstrong horse is not so easily ruled, as one of a tender mouth that hath been well ridden; and, therefore, though it be in the power of the rider to rule him, yet sometimes for his own ease he will loose the reins: and a horse that is used thus by a slothful

or unskilful rider, to have his will whenever he striveth, will strive whenever he is crossed of his will, and so will be the master. As ill-bred children that are used to have every thing given them which they cry for, will be sure to cry before they will be crossed of their desire. So it is with our sensitive appetite: if you use to satisfy it when it is eager or importunate, you shall be mastered by its eagerness and importunity; and if you use but to regard it overmuch, and delay your commands till sense is heard and taken into counsel, it is two to one but it will prevail, or at least will be very troublesome to you, and prove a traitor in your bosom, and its temptations keep you in continual danger. Therefore be sure that you never loose the reins; but keep sense under a constant government, if you love either your safety or your ease.

Direct. VIII. You may know whether sense, or faith and reason, be the chief in government, by knowing which of their objects is made your chiefest end, and accounted your best, and loved, and delighted in, and sought accordingly. If the objects of sense be thus taken for your best and end, then certainly sense is the chief in government; but if the objects of faith and reason, even God and life eternal, be taken for your best and end, then faith and reason are the ruling power. Though you should use never so great understanding and policy for sensual things, (as riches, and honour, and worldly greatness, or fleshly delights,) this doth not prove that reason is the ruling power; but proveth the more strongly that sense is the conqueror, and that reason is depraved and captivated by it, and truckleth under it, and serveth it as a voluntary slave. And the greater is your learning, wit, and parts, and the nobler your education, the greater is the victory and dominion of sense, that can subdue, and rule, and serve itself by parts so noble.

Deny not sense with the papists.

Direct. IX. Though sense must be thus absolutely ruled, its proper power must neither be disabled, prohibited, nor denied. You must keep your horse strong and able for his work, though not headstrong and unruly; and you must not keep him from the use of his strength, though you grant him not the government. Nor will you deny but that he may be stronger than the rider, though the rider have the ruling power: he hath more of the power called δυναμις, natural power, though the εξουσια be yours. So it is here: 1. No man must destroy his bodily sense; the quickest sense is the best servant to the soul, if it be not headstrong and too impetuous. The body must be stricken so far as to be "kept under and brought into subjection," 1 Cor. ix. 27; but not be disabled from its service to the soul. 2. Nor must we forbid or forbear the exercise of the senses, in subordination to the exercise of the inferior senses, Heb. iv. 14. It is indeed a smaller loss to part with a right hand or a right eye, than with our salvation; but that proveth not that we are put to such straits as to be necessitated to either (unless persecution put us to it). 3. Nor must we deny the certainty of the sensitive apprehension, when it keepeth its place; as the papists do, that affirm it necessary to salvation to believe that the sight, and taste, and smell, and feeling of all men in the world, that take the sacrament, are certainly deceived, in taking that to be bread and wine which is not so. For if all the senses of all men, though never so sound and rational, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of faith or knowledge: for if you say that the church telleth us that sense is deceived in this, and only in this, I answer, If it be not first granted that sense (as so stated) is certain in its apprehension, there is no certainty then that there is a church, or a man, or a world, or what the church ever said, or any member of it. And if sense be so fallible, the church may be deceived, who by the means of sense doth come to all her knowledge. To deny faith is the property of an infidel; to deny reason is to deny humanity, and is fittest for a mad-man, or a beast (if without reason, reason could be denied); but to deny the certainty of sense itself, and of all the senses of all sound men, and that about the proper objects of sense, this showeth that ambition can make a religion, which shall bring man quite below the beasts, and make him a mushroom, that Rome may have subjects capable of her government; and all this under pretence of honouring faith, and saving souls; making God the destroyer of nature in order to its perfection, and the deceiver of nature in order to its edification.

Direct. X. Sense must not be made the judge of matters that are above it, as the proper objects of faith and reason; nor must we argue negatively from our senses in such cases, which God in nature never brought into their court. We cannot say that there is no God, no heaven, no hell, no angels, no souls of men, because we see them not. We cannot say, I see not the antipodes, nor other kingdoms of the world, and therefore there is no such place: so we say, as well as the papists, that sense is no judge whether the spiritual body of Christ be present in the sacrament, no more than whether an angel be here present. But sense with reason is the judge whether bread and wine be there present, or else human understanding can judge of nothing. Christ would have had Thomas to have believed without seeing and feeling, and blesseth those that neither see him nor feel, and yet believe; but he never blesseth men for believing contrary to the sight, and feeling, and taste, and all that have sound senses and understandings in the world. Their instance of the Virgin's conception of Christ, is nothing contrary to this; for it belongeth not to sense to judge whether a virgin may conceive. Nor

will any wise man's reason judge, that the Creator, who in making the world of nothing was the only cause, cannot supply the place of a partial second cause in generation: they might more plausibly argue with Aristotle against the creation itself, that *ex nihilo nihil fit*; but as it is past doubt, that the infallibility of sense is nothing at all concerned in this, so it is sufficiently proved by christians, that God can create without any pre-existent matter. Reason can see much further than sense by the help of sense; and yet much further by the help of divine revelation by faith. To argue negatively against the conclusions of reason or divine revelation, from the mere negation of sensitive apprehension, is to make a beast of man. We must not be so irrational or impious, as to say, that there is nothing but what we have seen, or felt, or tasted, &c. If we will believe others who have seen them, that there are other parts of the world, we have full reason to believe the sealed testimony of God himself, that there are such superior worlds and powers as he hath told us. We have the use of sense in hearing, or seeing God's revelation; and we have no more in receiving man's report of those countries which we never saw.

If they will make it the question, whether the sense may not be deceived; I answer, we doubt not by distance of the objects, or distempers, or disproportions of itself or the media, it may: but if the sense itself, and all the means and objects, have their natural soundness, aptitude, and disposition, it is a contradiction to say it is deceived; for that is to say, it is not the sense which we suppose it is. If God deceive it thus, he maketh it another thing. It is no more the same, nor will admit the same definition. But, however, it is most evident, that the senses being the first entrance or inlet of knowledge, the first certainty must be there, which is presupposed to the certain judgment of the intellect; but if these err, all following certainty which supposeth the certainty of the senses is destroyed; and this error in the first reception (like an error in the first concoction) is not rectified by the second. And if God should thus leave all men under a fallibility of sense, he should leave no certainty in the world; and I desire those that know the definition of a lie, to consider whether this be not to feign God to lie in the very frame of nature, and by constant lies to rule the world, when yet it is impossible for God to lie. And if this blasphemy were granted them, yet it would be man's duty still to judge by such senses as he hath about the objects of sense; for if God have made them fallible, we cannot make them better; nor can we create a reason in ourselves which shall not presuppose the judgment of sense, or which shall supply its ordinary, natural defects. So that the Roman faith of transubstantiation, denying the reality of bread and wine, doth not only unman the world, but bring man lower than a beast, and make sense to be no sense, and the world to be governed by natural deceit or lies, and banish all certainty of faith and reason from the earth. And after all, (with such wonderful enmity to charity as maketh man liker the devil, than else could easily be believed,) they sentence all to hell that believe not this; and decree to burn them first on earth, and to depose temporal lords from their dominions, that favour them, or that will not exterminate them from their lands, and so absolve their subjects from their allegiance, and give their dominions to others. All this you may read in the third canon of the Lateran general council under Innocent III.

Direct. XI. Look not upon any object of sense with sense alone, nor stop in it, but let reason begin where sense doth end, and always see by faith or reason the part which is invisible, as

well as the sensible part by sense. By that which is seen, collect and rise up to that which is unseen. If God had given us an eye, or ear, or taste, or feeling, and not a mind, then we should have exercised no other faculty but what we had. But sure he that hath given us the higher faculty, requireth that we use it as well as the lower. And remember that they are not mere co-ordinate faculties, but the sensitive faculty is subordinate to the intellectual: and accordingly that which the sensible creature objectively revealeth through the sense unto the intellect, is something to which things sensible are subordinate. Therefore if you stop in sensible things, and see not the principle which animateth them, the power which ordereth and ruleth them, and the end which they are made for, and must be used for, you play the beasts; you see nothing but a dead carcass without the soul, and nothing but a useless, senseless thing. You know nothing indeed to any purpose; no, not the creature itself; while you know not the use and meaning of the creature, but separate it from its life, and guide, and end.

Direct. XII. First therefore see that you ever look upon all things sensible as the products of the will of the invisible God, depending on him more than the sunshine doth upon the sun; and never see or taste a creature separatedly from God. Will you know what a plant is, and not know that it is the earth that beareth and nourisheth it? Will you know what a fish is, and yet be ignorant that he liveth in the water? Will you know what a branch or fruit is, and yet not know that it groweth on the tree? The nature of things cannot be known without the knowledge of their causes and respective parts. It is as no knowledge to know incoherent scraps and parcels. To know a hand as no part of the body, or an eye or nose without knowing a head, or a body without knowing its life or soul, is not to know it, for you make it another thing. It is the difference between a wise man and a fool, that *sapiens respicit ad plura, insipiens ad pauciora*: a wise man looketh comprehensively to things as they are conjunct, and takes all together, and leaveth out nothing that is useful to his end; but a fool seeth one thing, and overseeth another which is necessary to the true knowledge or use of that which he seeth. See God as the cause and life of every thing you see. As a carcass is but a ghastly sight without the soul, and quickly corrupteth and stinketh when it is separated; so the creature without God is an unlovely sight, and quickly corrupteth and becomes a snare or annoyance to you. God is the beauty of all that is beautiful, and the strength of all that is strong, and the glory of the sun and all that is glorious, and the wisdom of all that is wise, and the goodness of all that is good, as being the only original, total cause of all. You play the brutes, when you see the creature, and overlook its Maker, from whom it is, whatsoever it is. Will you see the dial, and overlook the sun? Remember it is the use of every creature to show you God, and therefore it is the use of every sense to promote the knowledge of him.

Direct. XIII. See God as the Conducter, Orderer, and Disposer of all the creatures, according to their natures, as moved necessarily or freely; and behold not any of the motions or events of the world, without observing the interest, and overruling hand of God. Sense reacheth but to the effects and events; but reason and faith can see the First Cause and Disposer of all. Again, I tell you, that if you look but on the particles of things by sense, and see not God that setteth all together, and doth his work by those that never dream of it, you see but the several wheels and parcels of a clock or watch, and know not him that made and keepeth it, that

setteth on the poise, and winds it up, to fit his ends. Joseph could say, God sent me hither, when his brethren sold him into Egypt; and David felt his Father's rod in Shimei's curse.

Direct. XIV. See God the End of every creature; how all things are ordered for his service; and be sure you stop not in any creature, without referring it to a higher end: else, as I have oft told you, you will be but like a child or illiterate person, who openeth a book, and admireth the workmanship of the printer, and the order and well-forming of the letters, but never mindeth or understandeth the subject, sense, or end. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is represented by it. Or like one that gazeth on the sign at an inn-door, and praiseth the workmanship, but knoweth not that it is set there to direct him to entertainment and necessaries within. And this folly and sin is the greater, because it is the very end of God in all his works of creation and providence, to reveal himself by them to the intellectual world; and must God show his power, and wisdom, and goodness so wonderfully in the frame of the creation, and in his daily general and particular providence? and shall man, that daily seeth all this, overlook the intended use and end? and so make all his glorious work as nothing, or as lost to him? Sense knoweth no end but to its own delight, and the natural felicity of the sensitive creature, such as things sensible afford; but reason must take up the work where sense doth end its stage, and carry all home to him that is the End of all. "For OF him, and THROUGH him, and TO him, are all things, to whom be glory for ever. Amen," Rom. xi. 36.

Direct. XV. Besides the general use and ultimate end of every creature, labour for a clear acquaintance with the particular use and nearer end of every thing which you have to do with, by which it is serviceable to your ultimate end, and suppose still you saw that special use as subserving your highest end, as the title written upon each creature. As, suppose upon your Bible it were written, The word of the living God, to acquaint me with himself and his will, that I may please, and glorify, and enjoy him for ever. And upon your godly friend suppose you saw this title written, A servant of God, that beareth his image, and appointed to accompany and assist me in his service unto life everlasting. Upon your meat suppose you saw this title written, The provisions of my Father, sent me as from my Saviour's hands, not to gratify my sensuality, and serve my inordinate desires, but to refresh and strengthen my body for his service in my passage to everlasting life. So upon your clothes, your servants, your goods, your cattle, your houses, and every thing you have, inscribe thus their proper use and end.

Direct. XVI. Know both the final and the mediate danger, of every thing that you have to do with; and suppose you still see them written upon every thing you see. The final danger is hell; the mediate danger in general is sin; but you must find what sin it is that this creature will be made a temptation to by the devil and the flesh. As, suppose you saw written upon money and riches, The bait of covetousness and all evil, to pierce me through with many sorrows, and then to damn me. And suppose you saw written upon great buildings, and estates, and honours, and attendance, The great price which the devil would give for souls; and the baits to tempt men to the inordinate love of fleshly pleasures, and to draw their hearts from God and heaven to their damnation. Suppose you still saw written upon beauty, and tempting actions and attire, The bait of lust, by which the devil corrupteth the minds of men to their damnation. Suppose you saw written on the play-house door, The stage of the

mountebank of hell, who here cheateth men of their precious time, and enticeth them to vanity, luxury, and damnation, under pretence of instructing them by a nearer and more pleasant way than preachers do. The like I say of gaming, recreations, company: see the particular snare in all.

Direct. XVII. To this end be well acquainted with your own particular inclinations and distempers, that you may know what creature is like to prove most dangerous to you, that there you may keep the strictest watch. If you be subject to pride, keep most from the baits of pride, and watch most cautelously against them. If you be subject to covetousness, watch most against the baits of covetousness. If you are inclined to lust, away from the sight of alluring objects. The knowledge of your temper and disease must direct you both in your diet and your physic.

Direct. XVIII. Live as in a constant course of obedience; and suppose you saw the law of God also written upon every thing you see. As when you look on any tempting beauty, suppose you saw this written on the forehead, Thou shalt not lust—Whoremongers and adulterers God will judge—They shall not enter into the kingdom of God.[378] See upon the forbidden dish or cup the prohibition of God, Thou shalt not eat or drink this. See upon money and riches this written, Thou shalt not covet. See upon the face of all the world, "Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him," 1 John ii. 15. Thus see the will of God on all things.

Direct. XIX. Make not the objects of sense over-tempting and dangerous to yourselves; but take special care, as much as in you lieth, to order all so, that you may have as much of the benefit, and as little of the snare of the creature as is possible. Would you not be gluttonous pleasers of your appetite? choose not then too full a table, nor over-pleasant, tempting drinks or dishes, and yet choose those that are most useful to your health. Would you not over-love the world, nor your present house, or lands, or station? Be not too instrumental yourselves in gilding or dulcifying your bait! if you put in the sugar, the devil and the flesh will put in the poison. Will you make all as pleasant and lovely as you can, when you believe that the over-loving them is the greatest danger to your salvation? Will you be the greatest tempters to yourselves, and then desire God not to lead you into temptation?

Direct. XX. Let not the tempting object be too near your sense; for nearness enrageth the sensitive appetite, and giveth you an opportunity of sinning. Come not too near the fire if you would not be burnt (and yet use prudence in keeping the usefulness of it for warmth, though you avoid the burning). Distance from the snares of pride, and lust, and passion, and other sins, is a most approved remedy, and nearness is their strength.

Direct. XXI. Accustom your souls to frequent and familiar exercise about their invisible objects, as well as your senses about theirs. And as you are daily and hourly in seeing, and tasting, and hearing the creature, so be not rarely in the humble adoration of him that appeareth to you in them. Otherwise use will make the creature so familiar to you, and disuse will make God so strange, that by degrees you will wear yourselves out of his acquaintance, and become like carnal, sensual men, and live all by sense, and forget the holy exercise of the life of faith.

Direct. XXII. Lose not your humble sense of the badness of your hearts, how ready they are as tinder to take the fire of every temptation; and never grow fool-hardy and confident of yourselves. For your holy fear is necessary to your watchfulness, and your watchfulness is necessary to your escape and safety. Peter's self-confidence betrayed him to deny his Lord. Had Noah, and Lot, and David been more afraid of the sin, they had been like to have escaped it. It is a part of the character of the beastly heretics that Jude declaimeth against, that they were "spots in their feasts of charity, when they feasted with the church, feeding themselves without fear," ver. 12. When the knowledge or sense of your weakness and sinful inclination is gone, then fear is gone, and then safety is gone, and your fall is near.

PART II.

Particular Directions far the Government of the Eyes.

Direct. I. Know the uses that your sight is given you for. As, 1. To see the works of God, that thereby your minds may see God himself. 2. To read the word of God, that therein you may perceive his mind. 3. To see the servants of God whom you must love, and the poor whom you must relieve or pity, and all the visible objects of your duty; to conduct your body in the discharge of its office about all the matters of the world.[379] And in special often to look up towards heaven, the place where your blessed Lord is glorified, and whence he shall come to take you to his glory.

Direct. II. Remember the sins which the eye is most in danger of, that you may be watchful and escape. 1. You must take heed of a proud, and lofty, and scornful eye; which looketh on yourselves with admiration and delight, as the peacock is said to do on his tail, and on others as below you with slighting and disdain.[380] 2. You must take heed of a lustful, wanton eye, which secretly carrieth out your heart to a befooling piece of dirty flesh, and stealeth from beauty and ornaments a spark to kindle that fire which prepareth for everlasting fire.[381] 3. Take heed of a greedy, covetous eye, which with Achan and Gehazi looketh on the bait to tempt you to unlawful love and desire, and to bring you by their sin unto their ruin.[382] 4. Take heed of a luxurious, gluttonous, and drunken eye;[383] which is looking on the forbidden fruit, and on the tempting dish, and the delicious cup, till it have provoked the appetite of that greedy worm, which must be pleased, though at the rate of thy damnation. 5. Take heed of a gazing, wandering eye,[384] which, like a vagrant, hath no home, nor work, nor master, but gaddeth about to seek after death, and find out matter for temptation. Prov. xvii. 24, "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth." 6. Take heed of an envious eye, which looketh with dislike and discontent at the prosperity of others, especially such as stand cross to your own interest.[385] Matt. xx. 15, "Is thine eye evil because I am good?" It is the envious eye that in Scripture most usually is called by the name of an evil eye, πονηρος οφθαλμος. It is an eye that would see evil rather than good upon another:[386] as Deut. xv. 9, "Lest thine eye be evil against thy poor brother," &c. Prov. xxiii. 6, it is an eye that grudgeth another any thing that is ours. So Prov. xxviii. 22; Mark vii. 22. 7.

Take heed of a passionate, cruel eye, that kindleth the hurting or reviling fire in thy breast, or is kindled by it; that fetcheth matter of rage or malice from all that displeaseth thee in another.[387] 8. Take heed of a self-conceited and censorious eye, that looketh on all the actions of another with quarrelling, undervaluing, censure, or reproach.[388] 9. Take heed of a fond and fanciful eye, that falls in love too much with houses, or friend, or child, or goods, or whatsoever pleaseth it. 10. Take heed of a sleepy, sluggish eye, that is shut to good, and had rather sleep than watch, and read, and pray, and labour.[389] 11. Abhor a malignant eye, which looketh with hatred on a godly man, and upon the holy assemblies and communion of saints, and upon holy actions; and can scarce see a man of exemplary zeal and holiness, but the heart riseth against him, and could wish all such expelled or cut off from the earth.[390] This is the heart that hath the image of the devil in most lively colours, he being the father of such, as Christ calleth him, John viii. 44. 12. Abhor a hypocritical eye, which is lifted up to heaven, when the heart is on earth, on lusts, on honours, on sports, or pleasure, or plotting mischief against the just.[391] Know the evil and danger of all these diseases of the eye.

Direct. III. Remember that the eye being the noblest, and yet the most dangerous sense, must have the strictest watch. Sight is often put in Scripture for all the senses; and living by sight is opposed to living or walking by faith. "We walk by faith, not by sight," 2 Cor. v. 7 And a sensual life is called, a "walking in the ways of our heart and in the sight of the eyes," Eccles. xi. 9. An ungoverned eye doth show the power of the ungoverned senses. Abundance of good or evil entereth in by these doors: all lieth open if you guard not these.

Direct. IV. Remember that as your sin or duty, so your sorrow or joy, do depend much on the government of your eyes; and their present pleasure is the common way to after-sorrow. What a flood of grief did David let into his heart by one unlawful look!

Direct. V. Remember that your eye is much of your honour or dishonour, because it is the index of your minds. You see that which is next the mind itself, or the most immediate beam of the invisible soul, when you see the eye. How easily doth a wandering eye, a wanton eye, a proud eye, a luxurious eye, a malicious eye, a passionate eye, bewray the treasure of sin which is in the heart![392] Your soul lieth opener to the view of others in your eye, than in any other part: your very reputation therefore should make you watch.

Direct. VI. Remember that your eye is of all the senses most subject to the will, and therefore there is the more of duty or sin in it; for voluntariness is the requisite to morality, both good and evil. Your will cannot so easily command your feeling, tasting, hearing, or smelling, as it can your sight; so easily can it open or shut the eye in a moment, that you are the more unexcusable if it be not governed; for all its faults will be proved the more voluntary. Ham was cursed for not turning away his eyes from his father's shame, and Shem and Japheth blessed for doing it. The righteous is thus described, "He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high," &c. Isa. xxxiii. 15. Men's idols which they are commanded to cast away are called, "The abomination of their eyes," Ezek. xx. 7. Covetousness is called, "The lust of the eyes," 1 John ii. 16. It is said of the unclean, that they have "eyes full of adultery," 2 Pet. ii. 14. And as sin, so punishment is placed on the eye:[393] "The eyes of the lofty shall be humbled," Isa. v. 15. Yea, the whole bodies of the daughters of Zion are threatened to be dishonoured with nakedness, scabs, and stink, and

shame, because they walked with "wanton eyes, haughtily, and mincing as they go," &c. Isa. iii. 16.

Direct. VII. Therefore let believing reason, and a holy, resolved, fixed will, keep a continual law upon your eyes, and let them be used as under a constant government. This Job calleth, the "making a covenant with them," Job xxxi. 1. Leave them not at liberty; as if a look had nothing in it of duty or sin; or as if you might look on what you would. Will you go to foolish, tempting plays, and gaze on vain, alluring objects, and think there is no harm in all this? Do you think your eye cannot sin as well as your tongue? undoubtedly it is much sin that is both committed by it, and entereth at it: keep away therefore from the bait, or command your eye to turn away.

Direct. VIII. Remember still how much more easy and safe it is, to stop sin here at the gates and outworks, than to beat it out again when it is once got in: if it have but tainted your very fantasy or memory, (as tempting sights will almost unavoidably do,) it hath there spawned the matter for a swarm of vain and sinful thoughts. It is almost impossible to rule the thoughts without ruling the eye: and then the passions are presently tainted; and the citadel of the heart is taken before you are aware. You little know when a lustful look, or a covetous look, beginneth the game, to how sad a period it tendeth. Many a horrid adultery, and murder, and robbery, and wickedness, hath begun but with a look: a look hath begun that which hath brought many a thousand to the gallows, and many millions to hell!

Direct. IX. Keep both eye and mind employed in continual duty, and let them not be idle, and have leisure to wander upon vanity. Idleness and neglect of spiritual and corporal duty is the beginner and the nurse of much sensuality. Let your spiritual work and your lawful bodily labours, take up your time and thoughts, and command and keep your senses in their services.

Direct. X. Beg daily of God the preserving assistance of his grace and providence. Of his inward grace to confirm you and assist you in your resolutions and watch; and of his providence and gracious disposals of you and objects, to keep the temptations from before your eyes: and when others will run and go on purpose, to gaze on vain or tempting shows, or to admire like children the vanities of the playful, pompous world, do you go to God with David's prayer, "Turn away mine eyes from beholding vanity: and quicken me in thy way," Psal. cxix. 37. And imitate him: "Mine eyes prevent the night watches, that I might meditate in thy word," ver. 148. And make every look a passage to thy mind, to carry it up to God, and pray, "Open thou mine eyes, that I may behold wondrous things out of thy law," Psal. cxix. 18. Observe these, with the general directions forenamed.

PART III.

Directions for the Government of the Ear.

Direct. I. Employ your ears in the duties which they were made for; and to that end understand those duties.[394] Which are as followeth: 1. To be the organ of reception of such

communications from others, as are necessary for our converse in the world, and the duties of our several relations and vocations. 2. To hear the word of God delivered publicly by his appointed teachers of the church. 3. To hear the counsel of those that privately advise us for our good; and the reproofs of those that tell us of our sin and danger. 4. To hear the praises of God set forth by his church in public, and particular servants in private. 5. To hear from our ancestors and the learned in history, what hath been done in the times before us. 6. To hear the complaints and petitions of the poor, and needy, and distressed, that we may compassionate them and endeavour their relief. 7. To be the passage for grief and hatred to our hearts, by the sinful words which we hear unwillingly.

Direct. II. Know which are the sins of the ear that you may avoid them. And they are such as follow: 1. A careless ear, which heareth the word of God, and the private exhortations of his servants, as if it heard them not. 2. A sottish, sleepy ear, that heareth the word of God but as a confused sound, and understandeth not, nor feeleth what is heard. 3. A scornful ear, which despiseth the message of God, and the reproofs and counsel of men, and scorneth to be reproved or taught. 4. An obstinate, stubborn ear, which regardeth not advice or will not yield. 5. A profane and impious ear, which loveth to hear oaths, and curses, and profane, and blasphemous expressions. 6. A carnal ear, which loveth to hear of fleshly things, but savoureth not the words which savour of holiness. 7. An airy, hypocritical ear, which loveth more the music and melody, than the sense and spiritual elevation of the soul to God; and regardeth more the numbers and composure and tone, than the matter of preaching, prayer, or other such duties; and serveth God with the ear, when the heart is far from him. 8. A curious ear, which nauseateth the most profitable sermons, prayers, or discourses, if they be not accurately ordered and expressed; and slighteth or loseth the offered benefit, for a (modal) imperfection in the offer, or instrument; and casteth away all the gold because a piece or two did catch a little rust: and perhaps quarrelleth with the style of the sacred Scriptures, as not exact or fine enough for its expectations. 9. An itching ear, which runs after novelties, and a heap of teachers, and liketh something extraordinary better than things necessary. 10. A selfish ear, which loveth to hear all that tends to the confirmation of its own conceits, and to be flattered or smoothed up by others, and can endure nothing that is cross to its opinions. 11. A proud ear, which loveth its own applause, and is much pleased with its own praises, and hateth all that speak of him with mean, undervaluing words. 12. A peevish, impatient ear, which is nettled with almost all it heareth; and can endure none but silken words, which are oiled and sugared, and fitted by flattery or the lowest submission, to their froward minds; and is so hard to be pleased, that none but graduates in the art of pleasing can perform it. 13. A bold, presumptuous ear, which will hear false teachers and deceivers in a proud conceit, and confidence of their own abilities, to discern what is true and what is false. 14. An ungodly ear, that can easily hear the reproach of holiness, and scorns at the servants and ways of Christ. 15. A neutral, indifferent ear, that heareth either good or evil, without much love or hatred, but with a dull and cold indifferency. 16. A dissembling, temporizing ear, which can complyingly hear one side speak for holiness, and the other speak against it, and suit itself to the company and discourse it meets with. 17. An uncharitable ear, which can willingly hear the censures, backbitings, slanders, revilings, that are used against others, yea against the best. 18. An unnatural ear, which can easily and willingly hear the dishonour of their parents, or other near relations, if any carnal interest do but engage them

against their honour. 19. A rebellious, disobedient ear, which hearkeneth not to the just commands of magistrates, parents, masters, and other governors, but hearkeneth with more pleasure to the words of seditious persons that dishonour them. 20. A filthy, unclean, and adulterous ear, which loveth to hear filthy, ribald speeches, and love-songs, and romances, and lascivious plays, and the talk of wanton lust and dalliance. 21. A self-provoking ear, that hearkeneth after all that others say against them, which may kindle hatred, or dislike, or passion, in them. 22. A busy, meddling ear, which loveth to hear of other men's faults, or matters which concern them not, and to hearken to tattlers, and carry-tales, and make-bates, and to have to do with evil reports. 23. A timorous, cowardly, unbelieving ear, which trembleth at every threatening of man, though in a cause which is God's, and he hath promised to justify. 24. An idle ear, which can hearken to idle, time-wasting talk, and make the sins of tattlers your own. All these ways (and more) you are in danger of sinning by the ear, and becoming partakers in the sins of all whose sinful words you hear, and of turning into sin the words of God, and his servants, which are spoken for your good.

When hearing evil is a sin.

Direct. III. Know when the hearing of evil, and not hearing good, is your sin: that is, 1. When it is not out of any imposed necessity, but of your voluntary choice; and when you might avoid it upon lawful terms, without a greater hurt, and will not. 2. When you hate not the evil which you are necessitated to hear, and love not the good which through necessity you cannot hear; but your hearts comply with your necessities. 3. When you show not so much disowning and dislike of the evil which you hear, as you might do, without an inconvenience greater than the benefit; but make it your own by sinful silence or compliance. 4. When you are presumptuous and fearless of your danger.

The danger of hearing.

Direct. IV. Know wherein the danger of such sinful hearing lieth. As, 1. in displeasing God, who loveth not to see his children hearken to those that are abusing him, nor to see them playing too boldly about fire or water, nor to touch any stinking or defiling thing, but calls to them, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," 2 Cor. vi. 16-18. 2. It is dangerous to your fantasy and memory, which quickly receiveth hurtful impressions by what you hear: if you should hear provoking words, even against your wills, yet it is hard to escape the receiving of some hurtful impression by them: and if you hear lascivious, filthy words against your wills, (much more if willingly), it is two to one but they leave some thoughts in your minds which may gender unto further sin. And it is dangerous to your passions and affections, lest they catch fire before you are aware. And it is dangerous to your understandings, lest they be perverted and seduced: and to your wills, lest they be turned after evil, and turned away from good; and alas! how quickly is all this done! 3. It is dangerous to the speaker, lest your voluntary hearing encourage him in his sin, and hinder his repentance. 4. And it is dishonourable to God and godliness.

Direct. V. Do your best to live in such company where you shall hear that which is good and edifying, and to escape that company whose conference is hurtful and corrupt. Run not yourselves into this temptation: be sure you have a call; and your call must be discerned, 1. By your office and place; whether any duty of your office or relation bind you to be there. 2. By your ends: whether you be there as a physician to do them good, (as Christ went among

sinners,) or to do the work of your proper calling; or whether you are there out of a carnal, man-pleasing, or temporizing humour? 3. By the measure of your abilities to attain those ends. 4. By the measure of your danger to receive the infection. 5. By the quality of your company, and the probability of good or evil in the event.

When you are called into ill company.

Direct. VI. When you are called into ill company, go fortified with defensive and offensive arms, as foreseeing what danger or duty you are like to be cast upon. Foresee what discourse you are like to hear, and accordingly prepare yourselves: let your first preparation be to preserve yourselves from the hurt, and your next preparation to confute the evil, and convince the sinful speaker, or at least to preserve the endangered hearers, if you have ability and opportunity. If you are to hear a seducing, heretical teacher, there is another kind of preparation to be made. If you are to hear a beastly, filthy talker, there is another kind of preparation to be made. If you are to hear a cunning Pharisee, or malignant enemy of godliness, reproach, or cavil, or wrangle against the Scriptures, or the ways of God, there is another kind of preparation to be made. If you are to hear but the senseless scorns, or railings and bawlings of ignorant, profane, and sensual sots, there is another kind of preparation to be made. To give you particular directions for your preparations against every such danger would make my work too tedious; but remember how much lieth upon your own preparations or unpreparedness.

Direct. VII. Be not sinfully wanting in good discourse yourselves, if you would not be insnared by bad discourse from others. Your good discourse may prevent, or divert, or shame, or disappoint their evil discourse. Turn the stream another way; and do it wisely, that you expose not yourselves and your cause to scorn and laughter; and do it with such zeal as the cause requireth, that you be not borne down by their greater zeal in evil. And where it is unfit for you to speak, if it may be, let your countenance or departure signify your dislike and sorrow.

Direct. VIII. Specially labour to mortify those sins, which the unavoidable discourse of your company doth most tempt you to; that where the devil doth most to hurt you, you may there do most in your own defence. Doth the talk which you hear tend most to heresy, seduction, or to turn you from the truth? Study the more to be established in the truth; read more books for it; and hear more that is said by wise and godly men against the error which you are tempted to. Is it to profaneness or dislike of a holy life, that your company tempt you? Address yourselves the more to God, and give up yourselves to holiness, and let your study and practice be such as tend to keep your souls in relish with holiness, and hatred of sin. Is it pride that their applauding discourse doth tempt you to? Study the more the doctrine of humiliation. Is it lust that they provoke you to, or is it drunkenness, gluttony, sinful recreations, or excesses? Labour the more in the work of mortification, and keep the strictest guard where they assault you.

Direct. IX. Be not unacquainted with the particular weaknesses and dangers of your own hearts, or any of your sinful inclinations; that when you know where the wall is weakest, you may there make the best defence. That wanton word will set a wanton heart on fire, which a sober mind doth hear with pity as a bedlam kind of speech. A peevish, passionate heart is

presently disturbed and kindled with those words which are scarce observed by a well-composed soul.

Direct. X. Hear every sinful word as dictated by the devil; and suppose you saw him all the while at the speaker's elbow, putting each word into his mouth, and telling him what to say. For it is as verily the devil that doth suggest them all, as if you saw him. Suppose you saw him behind the railer, hissing him on, as boys do dogs in fighting, and bidding him, Call him thus or thus: suppose you saw him at the malignant's ear, bidding him revile a holy life, and speak evil of the ways and servants of the Lord: suppose you saw him behind the wanton, bidding him use such ribald talk, or on the stage, suggesting it to the actors; or at the ear of those that would provoke you to passion, to tell them what to say against you: this just supposition would much preserve you.

Direct. XI. Suppose you heard the end annexed to every speech. As when you hear one tempting you to lust, suppose he said, Come, let us take our pleasures awhile, and be damned for ever: so also in every word that tempteth you to any other sin; if the tempter put in the sin, do you put in God's wrath and hell, and separate not that which God hath adjoined, but with the serpent see the sting.

Direct. XII. Observe when the infection first seizeth on you, and presently take an antidote to expel it, if you love your souls. The signs of infection are, 1. When your zeal abateth, and you grow more indifferent to what you hear. 2. Next you will feel some little inclination to it. 3. Next you will a little venture upon an imitation. 4. And lastly you will come to a full consent, and so to ruin. If you feel but a remitting of your dislike and hatred, or any filth or tincture left on your thoughts and fantasy, go presently and shake them off; bewail it to God in true repentance, and wash your souls in the blood of Christ, and cast up the poison by holy resolutions, and sweat out the remnant by the fervent exercises of love and holiness.

PART IV.

Directions for governing the Taste and Appetite.

Tit. 1. *Directions against Gluttony.*

The most that is necessary to be said to acquaint you with the nature and evil of this sin, is said before in chapter iv. part vii. against flesh-pleasing. But something more particularly must be said, 1. To show you what is and what is not the sin of gluttony. 2. To show you the causes of it. 3. The odiousness of it. And, 4. To acquaint you with the more particular helps and means against it.

I. Gluttony is a voluntary excess in eating, for the pleasing of the appetite, or some other carnal end.[395] Here note, 1. The matter. 2. The end or effect of this excess. (1.) It is sometimes an excess in quantity, when more is eaten than is meet. (2.) Or else it may be an excess in the delicious quantity, when more regard is had to the delight and sweetness than is meet. (3.) Or it may be an excess in the frequency and ordinary unseasonableness of eating; when men

eat too oft, and sit at it too long. (4.) It may be an excess in the costliness or price; when men feed themselves at too high rates. (5.) Or it may be an excess of curiosity in the dressing, and saucing, and ordering of all. 2. And it is usually for some carnal end. Whether it may be properly called gluttony, if a man should think that at a sacrifice of thanksgiving he were bound to eat inordinately, and so made the service of God his end, we need not inquire (though I see not but it may have that name). For that is a case that is more rare; and it is undoubtedly a sin: and it is gluttony, if it be done for the pleasing of others that are importunate with you. But the common gluttony is when it is done for the pleasing of the appetite, with such a pleasure, as is no help to health or duty, but usually a hurt to body or soul; the body being hurt by the excess, the soul is hurt by the inordinate pleasure.[396]

Yea, it is a kind of gluttony and excess, when men will not fast or abstain when they are required, from that which at other times they may use with abstinence and without blame. If a man use not to eat excessively nor deliciously, yet if he will not abstain from his temperate diet, either at a public fast, or when his lust requireth him to take down his body, or when his physician would diet him for his health, and his disease else would be increased by what he eateth, this is an inordinate eating and excess to that person, at that time. Or if the delight that the appetite hath in one sort of meat, which is hurtful to the body, prevail against reason and health so with the person that he will not forbear it, it is a degree of gulosity or gluttony, though for quantity and quality it be in itself but mean and ordinary.

By this you may see, 1. That it is not the same quantity which is an excess in one, which is in another. A labouring man may eat somewhat more than one that doth not labour; and a strong and healthful body, more than the weak and sick. It must be an excess in quantity, as to that particular person at that time, which is, when to please his appetite he eateth more than is profitable to his health or duty. 2. So also the frequency must be considered with the quality of the person; for one person may rationally eat a little and often, for his health, and another may luxuriously eat ofter than is profitable to health. Eccl. x. 16, 17, "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness." 3. And in point of costliness, the same measure is not to be set to a prince and to a ploughman; that is luxurious excess in one, which may be temperance and frugality in another. But yet, unprofitable cost, which, all things considered, would do more good another way, is excess in whomsoever. 4. And in curiosity of diet a difference must be allowed: the happier healthful man need not be so curious as the sick; and the happy ploughman need not be so curious, as state and expectation somewhat require the noble and the rich to be. 5. And for length of time, though unnecessary sitting out time at meat be a sin in any, yet the happy poor man is not obliged to spend all out so much this way, as the rich may do. 6. And it is not all delight in meat, or pleasing the appetite, that is a sin;[397] but only that which is made men's end, and not referred to a higher end; even when the delight itself doth not tend to health, nor alacrity in duty, nor is used to that end, but to please the flesh and tempt unto excess. 7. And it is not necessary that we measure the profitableness of quantity or quality by the present and immediate benefits; but by the more remote, sometimes: so merciful is God, that he alloweth us that which is truly for our good, and forbiddeth us but that which doth us hurt, or at least, no good. 8. All sin in eating is not gluttony; but only such as are here described.

II. The causes of gluttony are these: 1. The chiefest is an inordinate appetite, together with a fleshly mind and will, which is set upon flesh-pleasing as its felicity. "They that are after the flesh do mind the things of the flesh," Rom. viii. 6, 7. This gulosity, which Clemens Alexandrinus calleth the throat devil, and the belly devil is the first cause.[398]

2. The next cause is, the want of strong reason, faith, and a spiritual appetite and mind, which should call off the glutton, and take him up with higher pleasures; even such as are more manly, and in which his real happiness doth consist. "They that are after the Spirit do mind the things of the Spirit," Rom. viii. 6. Reason alone may do something to call up a man from this felicity of a beast, (as appeareth by the philosopher's assaults upon the epicures,) but faith and love, which feast the soul with sweeter delicates, must do the cure.

3. Gluttony is much increased by use: when the appetite is used to be satisfied, it will be the more importunate and impetuous; whereas a custom of temperance maketh it easy, and makes excess a matter of no delight, but burden. I remember myself, that when I first set upon the use of Cornaro's and Lessius's diet, as it is called, (which I did for a time, for some special reasons,) it seemed a little hard for two or three days; but within a week it became a pleasure, and another sort, or more was not desirable. And I think almost all that use one dish only, and a small quantity, do find that more is a trouble and not a temptation to them: so great a matter is use (unless it be with very strong and labouring persons).

4. Idleness and want of diligence in a calling is a great cause of luxury and gluttony. Though labour cause a healthful appetite, yet it cureth a beastly, sensual mind. An idle person hath leisure to think of his guts, what to eat and what to drink, and to be longing after this and that; whereas a man that is wholly taken up in lawful business, especially such as findeth employment for the mind as well as for the body, hath no leisure for such thoughts. He that is close at his studies, or other calling, hath somewhat else to think on than his appetite.

5. Another incentive of gluttony is the pride of rich men, who, to be accounted good housekeepers, and to live at such rates as are agreeable to their grandeur, do make their houses shops of sin, and as bad as alehouses; making their tables a snare both to themselves and others, by fulness, variety, deliciousness, costliness, and curiosity of fare. It is the honour of their houses that a man may drink excessively in their cellars when he please: and that their tables have excellent provisions for gluttony, and put all that sit at them upon the trial of their temperance, whether a bait so near them, and so studiously fitted, can tempt them to break the bounds and measure which God hath set them.[399] It is a lamentable thing when such as have the rule of others, and influence on the common people, shall think their honour lieth upon their sin; yea, upon such a constant course of sinning; and shall think it a dishonour to them to live in sweet and wholesome temperance, and to see that those about them do the like. And all this is, either because they overvalue the esteem and talk of fleshly epicures, cannot bear the censure of a swine; or else because they are themselves of the same mind, and are such as glory in their shame, Phil. iii. 18, 19.

6. Another incentive is the custom of urging and importuning others to eat still more and more; as if it were a necessary act of friendship. People are grown so uncharitable and selfish, that they suspect one another, and think they are not welcome, if they be not urged thus to

eat; and those that invite them think they must do it to avoid the suspicion of such a sordid mind. And I deny not but it is fit to urge any to that which it is fit for them to do; and if we see that modesty maketh them eat less than is best for them, we may persuade them to eat more. But now, without any due disrespect to what is best for them, men think it a necessary compliment to provoke others more and more to eat, till they peremptorily refuse it: but amongst the familiarest friends, there is scarce any that will admonish one another against excess, and advise them to stop when they have enough, and tell them how easy it is to stop when they have enough, and tell them how easy it is to step beyond our bounds, and how much more prone we are to exceed, than to come short: and so custom and compliment are preferred before temperance and honest fidelity. You will say, What will men think of us if we should not persuade them to eat, much more if we should desire them to eat no more? I answer, 1. Regard your duty more than what men think of you. Prefer virtue before the thoughts or breath of men. 2. But yet if you do it wisely, the wise and good will think much the better of you. You may easily let them see that you do it not in sordid sparing, but in love of temperance and of them; if you speak but when there is need either for eating more or less; and if your discourse be first in general for temperance, and apply it not till you see that they need help in the application. 3. It is undeniable that healthful persons are much more prone to excess, than to the defect in eating, and that nature is very much bent to luxury and gluttony, I think as much as to any one sin; and it is as sure that it is a beastly, breeding, odious sin. And if this be so, is it not clear that we should do a great deal more to help one another against such luxury, than to provoke them to it? Had we not a greater regard to men's favour, and fancies, and reports, than to God and the good of their souls, the case were soon decided.

7. Another cause of gluttony is, that rich men are not acquainted with the true use of riches, nor think of the account which they must make to God of all they have.[400] They think that their riches are their own, and that they may use them as they please; or that they are given them as plentiful provisions for their flesh, and they may use them for themselves, to satisfy their own desires, as long as they drop some crumbs, or scraps, or small matters to the poor. They think they may be saved just in the same way that the rich man in Luke xvi. was damned; and he that would have warned his five brethren that they come not to that place of torment, is yet himself no warning to his followers. They are clothed in purple and fine linen or silk, and fare sumptuously or deliciously every day; and have their good things in this life, and perhaps think they merit by giving the scraps to Lazarus (which it is like that rich man also did). But God will one day make them know, that the richest were but his stewards, and should have made a better distribution of his provisions, and a better improvement of his talents; and that they had nothing of all their riches given them for any hurtful or unprofitable pleasing of their appetites, nor had more allowance for luxury than the poor. If they knew the right use of riches, it would reform them.

8. Another cause of gluttony is their unacquaintedness with those rational and spiritual exercises in which the delightful fruits of abstinence do most appear. A man that is but a painful, serious student, in any noble study whatsoever, doth find a great deal of serenity and aptitude come by temperance, and a great deal of cloudy mistiness on his mind and dulness on his invention come by fulness and excess: and a man that is used to holy contemplations,

meditation, reading, prayer, self-examination, or any spiritual converse above, or with his heart, doth easily find a very great difference; how abstinence helpeth, and luxury and fulness hinder him. Now these epicures have no acquaintance with any such holy or manly works, nor any mind of them, and are therefore unacquainted with the sweetness and benefit of abstinence; and having no taste or trial of its benefits, they cannot value it. They have nothing to do when they rise from eating, but a little talk about their worldly business, or compliment and talk with company which expect them, or go to their sports to empty their paunches for another meal, and quicken their appetites lest luxury should decay: as the Israelites worshipped the golden calf, (and as the heathens their god Bacchus,) Exod. xxxii. 6, "They sat down to eat and drink, and rose up to play."[401] Their diet is fitted to their work; their idle or worldly lives agree with gluttony; but were they accustomed to better work, they would find a necessity of a better diet.

9. Another great cause of gluttony is, men's beastly ignorance of what is hurtful or helpful to their very health:[402] they make their appetites their rule for the quantity and quality of their food: and they think that nature teacheth them so to do, because it giveth them such an appetite, and because it is the measure to a beast: and to prove themselves beasts, they therefore take it for their measure; as if their natures were not rational, but only sensitive; or nature had not given them reason to be the superior and governor of sense. As if they knew not that God giveth the brutes an appetite more bounded, because they have not reason to bound it; and giveth them not the temptation of your delicate varieties; or giveth them a concoction answerable to their appetites; and yet giveth man to be the rational governor of those of them that are for his special service and apt to exceed: and if his swine, his horses, and his cattle were all left to their appetites, they would live but a little while.[403] If promiscuous generating be not lawful in mankind, which is lawful in brutes, why should they not confess the same of the appetite. Men have so much love of life and fear of death, that if they did but know how much their gluttony doth hasten their death, it would do more to restrain it with the most, than the fear of death eternal doth. But they judge of their digestion by their present feeling: if they feel not their stomachs sick, or disposed to vomit, or if no present pain correct them, they think they have eaten no more than doth them good. But of this more anon in the directions.

10. Another great cause of gluttony is, that it is grown the commonest custom, and being not known, is in no disgrace, unless men eat till they spew, or to some extraordinary measure. And so the measure which every man seeth another use, he thinketh is moderation, and is fit for him: whereas the ignorance of physic and matters of their own health, hath made gluttony almost as common as eating, with those that are not restrained by want or sickness. And so every man is an example of evil to another, and encourage one another in the sin. If gluttony were but in as much disgrace as whoredom, yea, or as drunkenness is, and as easily known, and as commonly taken notice of, it would contribute much to a common reformation.

III. *The Greatness of the Sin of Gluttony.*

To know the greatness of the sin, is the chief part of the cure, with those that do but believe that there is a God: I shall therefore next tell you of its nature, effects, and accidents, which make it great, and therefore should make it odious to all.

1. Luxury and gluttony is a sin exceeding contrary to the love of God: it is idolatry: it hath the heart, which God should have; and therefore gluttons are commonly and well called belly-gods, and god-bellies, because that love, that care, that delight, that service and diligence which God should have, is given by the glutton to his belly and his throat.[404] He loveth the pleasing of his appetite better than the pleasing of God; his dishes are more delightful to him than any holy exercise is; his thoughts are more frequent and more sweet of his belly than of God or godliness; his care and labour are more that he may be pleased in meats and drinks, than that he may secure his salvation, and be justified and sanctified. And, indeed, the Scripture giveth them this name, Phil. iii. 19, "Whose end is destruction, whose god is their belly, who glory in their shame, who mind earthly things," being enemies to the cross of Christ, that is, to bearing the cross for Christ, and to the crucifying of the flesh, and to the mortifying, suffering parts of religion. Nay, such a devouring idol is the belly, that it swalloweth up more by intemperance and excess than all other idols in the world do. And remember that the very life of the sin is in the appetite and heart: when a man's heart is set upon his belly, though he fare never so hardly through necessity, he is a glutton in heart. When you make a great matter of it, what you shall eat and drink as to the delight, and when you take it for a great loss or suffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your belly, and you have not that indifferency whether your fare be coarse or pleasant, (so it be wholesome,) as all temperate persons have, this is the heart of gluttony, and is the heart's forsaking of God, and making the appetite its god.

2. Gluttony is self-murder; though it kill not suddenly, it killeth surely; like the dropsy, which killeth as it filleth, by degrees.[405] Very many of the wisest physicians do believe that of those who overlive their childhood, there is scarce one of twenty, yea, or of a hundred that dieth, but gluttony or excess in eating or drinking is a principal cause of their death, though not the most immediate cause. It is thought to kill a hundred to one of all that die at age. And it will not let them die easily and quickly, but tormenteth them first with manifold diseases while they live. You eat more than nature can perfectly concoct, and because you feel it not trouble you or make you sick, you think it hurts you not; whereas it doth by degrees first alter and vitiate the temperament of the blood and humours, making it a crude, unconcocted, unnatural thing, unfit for the due nutrition of the parts; turning the nourishing mass into a burdensome, excrementitious mixture, abounding with saline or tartareous matter, and consisting more of a pituitous slime, or redundant serosity, than of that sweet, nutrimental milk of nature, quickened with those spirits and well-proportioned heat, which should make it fit to be the oil of life. And our candle either sparkleth away with salt, or runs away because there is some thief in it, or goeth out because the oil is turned into water, or presently wasteth and runs about through the inconsistent softness of its oil: hence it is that one part is tainted with corruption, and another consumeth as destitute of fit nutriment; and the vessels secretly obstructed by the grossness or other unfitness of the blood to run its circle and perform its offices, is the cause of a multitude of lamentable diseases. The frigid distempers of the brain, the soporous and comatous effects, the lethargy, carus, and apoplexy, the palsy,

convulsion, epilepsy, vertigo, catarrhs, the head-ache, and oft the phrensy and madness, come all from these effects of gluttony and excess, which are made upon the blood and humours. The asthma usually, and the phthisis or consumption, and the pleurisy and peripneumony, and the hemoptoic passion, often come from hence. Yea the very syncopes or swooning, palpitations of the heart, and faintings, which men think rather come from weakness, do usually come either from oppression of nature by these secret excrements or putrilaginous blood, or else from a weakness contracted by the inaptitude of the blood to nourish us, being vitiated by excess. The loathing of meat and want of appetite is ordinarily from the crudities or distempers caused by this excess; yea, the very canine appetite which would still have more, is caused by a viciousness in the humours thus contracted. The pains of the stomach, vomitings, the cholera, hiccoughs, inflammations, thirsts, are usually from this cause. The wind cholic, the iliac passion, looseness, and fluxes, the tenesmus and ulcers, the worms and other troubles in those parts, are usually from hence. The obstructions of the liver, the jaundice, inflammations, abscesses and ulcers, schirrus, and dropsy, are commonly from hence. Hence also usually are inflammations, pains, obstructions, and schirrus of the spleen. Hence commonly is the stone, nephritic torments, and stoppages of urine, and ulcers of the reins and bladder. Hence commonly is the scorbute and most of the fevers which are found in the world, and bring such multitudes to the grave. Even those that immediately are caused by colds, distempers of the air or infections, are oft caused principally by long excess, which vitiateth the humours, and prepareth them for the disease. Hence also are gouts and hysterical affects, and diseases of the eyes and other exterior parts. So that we may well say that gluttony enricheth landlords, filleth the churchyards, and hasteneth multitudes untimely to their ends.[406] Perhaps you will say that the most temperate have diseases: to which experience teacheth me to answer, that usually children are permitted to be voracious and gluttonous, either in quantity or in quality, eating raw fruits and things unwholesome; and so when gluttony hath bred the disease, or laid in the matter, then all the temperance that can be used is little enough to keep it under all their life after. And abundance that have been brought to the doors of death by excess, have been preserved after many years to a competent age by abstinence, and many totally freed from their diseases. Read Cornaro's Treatise of himself, and Lessius, and Sir William Vaughan, &c. (Though yet I persuade none without necessity to their exceeding strictness.) Judge now what a murderer gluttony is, and what an enemy to mankind.

3. Gluttony is also a deadly enemy to the mind, and to all the noble employments of reason, both religious, civil, and artificial.[407] It unfits men for any close and serious studies, and therefore tends to nourish ignorance, and keep men fools. It greatly unfits men for hearing God's word, or reading, or praying, or meditating, or any holy work, and makes them have more mind to sleep; or so undisposeth and dulleth them, that they have no life or fitness for their duty; but a clear head, not troubled with their drowsy vapours, will do more and get more in an hour, than a full-bellied beast will do in many. So that gluttony is as much an enemy to all religious and manly studies, as drunkenness is an enemy to a garrison, where the drunken soldiers are disabled to resist the enemy.

4. Gluttony is also an enemy to diligence, in every honest trade and calling; for it dulleth the body as well as the mind. It maketh men heavy, and drowsy, and slothful, and go about their

business as if they carried a coat of lead, and were in fetters; they have no vivacity and alacrity, and are fitter to sleep or play than work.[408]

5. Gluttony is the immediate symptom of a carnal mind, and of the damnable sin of flesh-pleasing, before described; and a carnal mind is the very sum of iniquity, and the proper name of an unregenerate state; "It is enmity against God, and neither is nor can be subject to his law:" so that they that are thus "in the flesh cannot please God; and they that walk after the flesh shall die," Rom. viii. 6-8, 13. The filthiest sins of lechers, and misers, and thieves, are but to please the flesh: and who serveth it more than the glutton doth?

6. Gluttony is the breeder and feeder of all other lusts: *sine Cerere et Baccho friget Venus*: it pampereth the flesh to feed it, and make it a sacrifice for lust. As dunging the ground doth make it fruitful, especially of weeds; so doth gluttony fill the mind with the weeds and vermin of filthy thoughts, and filthy desires, and words, and deeds.[409]

7. Gluttony is a base and beastly kind of sin. For a man to place his happiness in the pleasure of a swine, and to make his reason serve his throat, or sink into his guts; as if he were but a hogshead to be filled and emptied, or a sink for liquor to run through into the channel; or as if he were made only to carry meat from the table to the dunghill; how base a kind of life is this! yea, many beasts will not eat and drink excessively as the gluttonous epicure will do.[410]

8. Gluttony is a prodigal consumer and devourer of the creatures of God. What is he worthy of, that would take meat and drink and cast it away into the channel?[411] nay, that would be at a great deal of cost and curiosity to get the pleasantest meat he could procure, to cast away? The glutton doth worse. It were better of the two to throw all his excesses into the sink or ditch, for then they would not first hurt his body. And are the creatures of God of no more worth? Are they given you to do worse than cast them away? Would you have your children use their provisions thus?

9. Gluttony is a most unthankful sin, that takes God's mercies, and spews them as it were in his face;[412] and carrieth his provisions over to his enemy, even to the strengthening of fleshly lusts; and turneth them all against himself! You could not have a bit but from his liberality and blessing; and will you use it to provoke him and dishonour him?

10. Gluttony is a sin which turneth your own mercies, and wealth, and food, into your snare, and to your deadly ruin. Thou pleasest thy throat, and poisonest thy soul.[413] It were better for thee a thousand times that thou hadst lived on scraps, and in the poorest manner, than thus to have turned thy plenty to thy damnable sin. "When thou shalt have eaten and be full, then beware lest thou forget the Lord," Deut. vi. 11, 12. "Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?" Prov. xxx. 9. "So they did eat and were filled, for he gave them their own desire; they were not estranged from their lust," Psal. lxxv. 29, 30.

11. Gluttony is a great time-wasting sin. What a deal of time is spent in getting the money that is laid out to please the throat! and then by servants in preparing for it; and then in long sitting at meat and feastings; and not a little in taking physic to carry it away again, or to ease or cure the diseases which it causeth; besides all the time which is lost in languishing

sickness, or cut off by untimely death. Thus they live to eat, and eat to frustrate and to shorten life.

12. It is a thief that robbeth you of your estates, and devoureth that which is given you for better uses, and for which you must give account to God. It is a costly sin, and consumeth more than would serve to many better purposes. How great a part of the riches of most kingdoms are spent in luxury and excess![414]

13. It is a sin that is a great enemy to the common good: princes and commonwealths have reason to hate it, and restrain it as the enemy of their safety. Men have not money to defray the public charges, necessary to the safety of the land, because they consume it on their guts: armies and navies must be unpaid, and fortifications neglected, and all that tendeth to the glory of a people must be opposed as against their personal interest, because all is too little for the throat. No great works can be done to the honour of the nation or the public good; no schools or alms-houses built or endowed, no colleges erected, no hospitals, nor any excellent work, because the guts devour it all. If it were known how much of the treasure of the land is thrown down the sink by epicures of all degrees, this sin would be frowned into more disgrace.

14. Gluttony and excess is a sin greatly aggravated by the necessities of the poor. What an incongruity is it, that one member of Christ (as he would be thought) should be feeding himself deliciously every day, and abounding with abused superfluities, whilst another is starving and pining in a cottage, or begging at the door! and that some families should do worse than cast their delicates and abundance to the dogs, whilst thousands at that time are ready to famish, and are fain to feed on such unwholesome food, as killeth them as soon as luxury kills the epicure! Do these men believe that they shall be judged according to their feeding of the poor?[415] Or do they take themselves to be members of the same body with those whose sufferings they so little feel? 1 Cor. xii. 26. It may be you will say, I do relieve many of the poor. But are there not more yet to be relieved? As long as there are any in distress, it is the greater sin for you to be luxurious. Deut. xv. 7, 8, "If there be among you a poor man of one of thy brethren in the land——thou shalt not harden thy heart, nor shut thy hand against thy poor brother, but thou shalt open thy hand wide unto him," &c. Nay, how often are the poor oppressed to satisfy luxurious appetites! Abundance must have hard bargains and hard usage, and toil like horses, and scarce be able to get bread for their families, that they may bring in all to belly-god landlords, who consume the fruit of other men's labour upon their devouring flesh.

15. And it is the heinouser sin because of the common calamities of the church and servants of Christ throughout the world. One part of the church is oppressed by the Turk, and another by the pope, and many countries wasted by the cruelties of armies, and persecuted by proud, impious enemies; and is it fit then for others to be wallowing in sensuality and gluttony? Amos vi. 1, 3-6, "Woe to them that are at ease in Zion—ye that put far away the evil day, and cause the seat of violence to come near—that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, that chant to the sound of the viol—that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." It is a time of

great humiliation, and are you now given up to fleshly luxury? Read Isa. xxii. 12-14, "And in that day did the Lord God of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, Let us eat and drink, for to-morrow we shall die.—Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts."

16. Luxury is a sin most unseemly for men in so great misery, and incongruous to the state of the gluttonous themselves. O man, if thou hadst but a true sight of thy sin and misery, of death and judgment, and of the dreadful God whom thou dost offend, thou wouldst perceive that fasting, and prayer, and tears become one in thy condition much better than glutting thy devouring flesh. What! a man unpardoned, unsanctified, in the power of Satan, ready to be damned if thus thou die, (for so I must suppose of a glutton,) for such a man to be taking his fleshly pleasure! For a Dives to be faring sumptuously every day, that must shortly want a drop of water to cool his tongue, is as foolish as for a thief to feast before he goeth to hanging: yea, and much more. For you might yet prevent your misery; and another posture doth better beseem you to that end: "Fasting" and "crying mightily to God," is fitter to your state. See Jonah iii. 8; Joel i. 14; ii. 15.

17. Gluttony is a sin so much the greater, by how much the more will and delight you have in the committing of it. The sweetest, most voluntary and beloved sin is (*cæteris paribus*) the greatest; and few are more pleasant and beloved than this.

18. Those are the worst sins, that have least repentance; but gluttony is so far from being truly repented of by the luxurious epicure, that he loveth it, and careth and contriveth how to commit it, and buyeth it with the price of much of his estate.

19. It is the greater sin, because it is so frequently committed; men live in it as their daily practice and delight; they live for it, and make it the end of other sins: it is not a sin that they seldom fall into, but it is almost as familiar with them, as to eat and drink: being turned into beasts, they live like beasts continually.

20. Lastly, it is a spreading sin, and therefore is become common, even the sin of countries, of rich and poor; for both sorts love their bellies, though both have not the like provision for them. And they are so far from taking warning one of another, that they are encouraged one by another; and the sin is scarce noted in one of a hundred that daily liveth in it: nor is there almost any that reprove it, or help one another against it, (unless by impoverishing each other,) but most by persuasions and examples do encourage it (though some much more than others): so that by this time you may see that it is no rare, nor venial, little sin.

And now you may see also, that it is no wonder if no one of the commandments expressly forbid this sin, (not only because it is a sin against ourselves directly, but also,) because it is against every one also of the commandments. And think not that either riches or poverty will excuse it, when even princes are restrained so much as from unseasonable eating, Eccles. x. 16. If it was one of the great sins that Sodom was burnt with fire for, judge whether England be in no danger by it. Read, O England, and know thyself, and tremble: Ezek. xvi. 49, "Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

IV. ***The Directions or Helps against it.***

Direct. I. Mortify the flesh, according to the directions, chap. iv. part vii. Subdue its inclinations and desires; and learn to esteem and use it but as a servant. Think what a pitiful price a little gluttonous pleasure of the throat is, for a man to sell his God and his salvation for.[416] Learn to be indifferent whether your meat be pleasing to your appetite or not; and make no great matter of it: remember still what an odious, swinish, damning sin it is, for a man's heart to be set upon his belly. "All that are Christ's have crucified the flesh with its affections and lusts," Gal. v. 24.

Direct. II. Live faithfully to God, and upon spiritual, durable delights. And then you will fetch the measure of your eating and drinking from their tendency to that higher end.[417] There is no using any inferior thing aright, till you have first well resolved of your end, and use it as a means thereto, and mark how far it is a means.

Direct. III. See all your food as provided and given you by God, and beg it and the blessing of it at his hand, and then it will much restrain you from using it against him. He is a wretch indeed that will take his food as from his father's hand, and throw it in his face, though perhaps a petulant child would do so by a fellow-servant: he that thinketh he is most beholden to himself for his plenty, will say as the fool, Luke xii. 19, 20, "Soul, take thy ease, eat, drink, and be merry, thou hast enough laid up for many years." But he that perceives it is the hand of God that reacheth it to him, will use it more reverently. It is a horrid aggravation of the gluttony of this age, that they play the hypocrites in it, and first (for custom) crave God's blessing on their meat, and then sit down and sin against him with it: such are the prayers of hypocritical sensualists. But a serious discerning of God as the giver, would teach you "whether you eat or drink to do all to his glory" from whom it comes.[418]

Direct. IV. See by faith the blood of Christ as the purchasing cause of all you have; and then sure you will bear more reverence to his blood, than to cast the fruit of it into the sink of sensuality, and to do worse than throw it upon the dunghill. What! must Christ be a sacrifice to God, and die to recover you the mercies which you had forfeited, and now will you cast them to the dogs? and please a sinful appetite with them? Did he die to purchase you provisions for your lusts, and to serve the flesh with?

Direct. V. Forget not how the first sin came into the world, even by eating the forbidden fruit. And let the slain creatures whose lives are lost for you, remember you of that sin which brought the burden on them for your sakes. And then every piece of flesh that you see, will appear to you as with this caution written upon it: O sin not as your first parents sinned by pleasing of your appetite; for this our death, and your devouring the flesh of your fellow-creatures, is the fruit of that sin, and warneth you to be temperate. Revel not to excess in your fellow-creatures' lives.

Direct. VI. Keep an obedient, tender conscience, not scrupulously perplexing yourselves about every bit you eat, (as melancholy persons do,) but checking your appetite, and telling you of God's commands, and teaching you to fear all sensual excess. It is a graceless, disobedient, senseless heart that maketh men so boldly obey their appetite; when the fear of

God is not in their hearts, no wonder if they "feed" and "feast themselves without fear," Jude 12. Either they make a small matter of sin in the general, or at least of this in particular: it is usually the same persons that fear not to spend their time in idleness, sports, or vanity, and to live in worldliness or fleshly lusts, who live in gluttony to feed all this. The belly is a brute, that sticks not much upon reason: where conscience is asleep and seared, reason and Scripture do little move a sensual belly-god; and any thing will serve instead of reason to prove it lawful, and to answer all that is said against it. There is no disputing the case with a man that is asleep; especially if his guts and appetite be awake: you may almost as well bring reason and Scripture to keep a swine from over-eating, or persuade a hungry dog from a bone, as to take off a glutton from the pleasing of his throat, if he be once grown blockish, and have mastered his conscience by unbelief, or stilled it with a stupifying opiate. His taste then serveth instead of reason, and against reason; then he saith, I feel it do me good; (that is, he feeleth that it pleaseth his appetite, as a swine feeleth that his meat doth him good when he is ready to burst;) and this answereth all that can be said against it. Then he can sacrifice his time and treasure to his belly, and make a jest of the abstinence and temperance of sober men, as if it were but a needless self-afflicting, or fit only for some weak and sickly persons. If the constant fear and obedience of God do not rule the soul, the appetite will be unruled; and if a tender conscience be not porter, the throat will be common for any thing that the appetite requireth. One sight of heaven or hell, to awaken their reason and sleepy consciences, would be the best remedy to convince them of the odiousness and danger of this sin.

Direct. VII. Understand well what is most conducible to your health; and let that be the ordinary measure of your diet for quantity, and quality, and time.[419] Sure your nature itself, if you are yet men, should have nothing to say against this measure, and consequently against all the rest of the directions which suppose it: nature hath given you reason as well as appetite, and reason telleth you, that your health is more to be regarded than your appetite. I hope you will not say, that God is too strict with you, or would diet you too hardly, as long as he alloweth you (ordinarily) to choose that (when you can have it lawfully) which is most for your own health, and forbiddeth you nothing but that which hurteth you. What heathen or infidel that is not either mad or swinish, will not allow this measure and choice, as well as christians? Yea, if you believe not a life to come, methinks you should be loth to shorten this life which now you have. God would but keep you from hurting yourselves by your excess, as you would keep your children or your swine. Though he hath a further end in it, and so must you, namely, that a healthful body may be serviceable to a holy soul, in your Master's work; yet it is the health of your bodies which is to be your nearest and immediate end and measure.

The measure of eating.

It is a very great oversight in the education of youth, that they be not taught betimes some common and necessary precepts about diet, acquainting them what tendeth to health and life, and what to sickness, pain, and death; and it were no unprofitable or unnecessary thing, if princes took a course that all their subjects might have some such common needful precepts familiarly known; (as if it were in the books that children first learn to read in, together with the precepts of their moral duty;) for it is certain, that men love not death or sickness, and that all men love their

health and life; and therefore those that fear not God, would be much restrained from excess by the fear of sickness and of death: and what an advantage this would be to the commonwealth, you may easily perceive, when you consider what a mass of treasure it would save, besides the lives, and health, and strength of so many subjects.[420] And it is certain, that most people have no considerable knowledge, what measure is best for them; but the common rule that they judge by is their appetite. They think they have eaten enough, when they have eaten as long as they have list; and not before. If they could eat more with an appetite, and not be sick after it, they never think they have been guilty of gluttony or excess.

First, therefore, you must know, that appetite is not to be your rule or measure, either for quantity, quality, or time.[421] For, 1. It is irrational, and reason is your ruling faculty, if you are men. 2. It dependeth on the temperature of the body, and the humours and diseases of it, and not merely on the natural need of meat. A man in a dropsy is most thirsty, that hath least cause to drink: though frequently in a putrid or malignant fever, a draught of cold drink would probably be death, yet the appetite desireth it nevertheless. Stomachs that have acid humours, have commonly a strong appetite, be the digestion never so weak, and most of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, some others desire not so much as is necessary to their sustenance, and must be urged to eat against their appetite. 3. Most healthful people in the world have an appetite to much more than nature can well digest, and would kill themselves if they pleased their appetites; for God never gave man his appetite to be the measure of his eating or drinking, but to make that grateful to him, which reason biddeth him take. 4. Man's appetite is not now so sound and regular as it was before the fall; but is grown more rebellious and unruly, and diseased as the body is: and therefore it is now much more unfit to be our measure, than it was before the fall. 5. You see it even in swine, and many greedy children, that would presently kill themselves, if they had not the reason of others to rule them. 6. Poison itself may be as delightful to the appetite as food; and dangerous meats, as those that are most wholesome. So that it is most certain, that appetite is not fit to be the measure of a man. Yet this is true withal, that when reason hath nothing against it, then an appetite showeth what nature taketh to be most agreeable to itself; and reason therefore hath something for it (if it have nothing against it); because it showeth what the stomach is like best to close with and digest; and it is some help to reason to discern when it is prepared for food.

Secondly, it is certain also, that the present feeling of ease or sickness, is no certain rule to judge of your digestion, or your measure by; for though some tender, relaxed, windy stomachs, are sick or troubled when they are overcharged, or exceed their measure, yet with the most it is not so; unless they exceed to very swinishness, they are not sick upon it, nor feel any hurt at present by less excesses, but only the imperfection of concoction doth vitiate the humours, and prepare for sicknesses by degrees (as is aforesaid); and one feeleth it a month after in some diseased evacuations; and another a twelvemonth after; and another not of many years, till it have turned to some uncurable disease (for the diseases that are bred by so long preparations are ordinarily much more uncurable, than those that come but from sudden accidents and alterations, in a cleaner body). Therefore to say, I feel it do me no harm, and therefore it is no excess, is the saying of an idiot, that hath no foreseeing reason,

and resisteth not an enemy while he is garrisoning, fortifying, and arming himself, but only when it comes to blows: or like him that would go into a pesthouse, and say, I feel it do me no harm; but within few days or weeks he will feel it. As if the beginning of a consumption were no hurt to them, because they feel it not! Thus living like a beast, will at last make men judge like beasts; and brutify their brains as well as their bellies.

Rules for the measure of eating.

Thirdly, it is certain also, that the common custom and opinion is no certain rule; nay, certainly it is an erring rule; for judging by appetite hath brought men ordinarily to take excess to be but temperance. All these then are false measures.

If I should here presume to give you any rules for judging of a right measure, physicians would think I went beyond my calling, and some of them might be offended at a design that tendeth so much to their impoverishing, and those that serve the greedy worm would be more offended. Therefore I shall only give you these general intimations. 1. Nature is content with a little; but appetite is never content till it have drowned nature.[422] 2. It is the perfection of concoction, and goodness of the nutriment, that is more conducible to health, than the quantity. 3. Nature will easilier overcome twice the quantity of some light and passable nourishment, than half so much of gross and heavy meats. (Therefore those that prescribe just twelve ounces a day, without differencing meats that so much differ, do much mistake.) 4. A healthful, strong body must have more than the weak and sickly. 5. Middle-aged persons must have more than old folks or children.[423] 6. Hard labourers must have more than easy labourers; and these more than the idle, or students, or any that stir but little. 7. A body of close pores, that evacuateth little by sweat or transpiration, must have less, especially of moisture, than another. 8. So must a cold and phlegmatic constitution. 9. So must a stomach that corrupteth its food, and casteth it forth by periodical bilious evacuations. 10. That which troubleth the stomach in the digestion is too much, or too bad, unless with very weak, sickly persons. 11. So is that too much or bad which maketh you more dull for study, or more heavy and unfit for labour (unless some disease be the principal cause.) 12. A body that by excess is already filled with crudities, should take less than another, that nature may have time to digest and waste them. 13. Every one should labour to know the temperature of their own bodies, and what diseases they are most inclined to, and so have the judgment of their physician or some skilful person, to give them such directions as are suitable to their own particular temperature and diseases. 14. Hard labourers err more in the quality than the quantity, partly through poverty, partly through ignorance, and partly through appetite, while they refuse that which is more wholesome (as mere bread and beer) if it be less pleasing to them. 15. If I may presume to conjecture, ordinarily very hard labourers exceed in quantity about a fourth part; shopkeepers and persons of easier trades do ordinarily exceed about a third part; voluptuous gentlemen and their serving men, and other servants of theirs that have no hard labour, do usually exceed about half in half (but still I except persons that are extraordinarily temperate through weakness, or through wisdom); and the same gentlemen usually exceed in variety, costliness, curiosity, and time, much more than they do in quantity (so that they are gluttons of the first magnitude). The children of those that govern not their appetites, but let them eat and drink as much and as often as they desire

it, do usually exceed above half in half, and lay the foundation of the diseases and miseries of all their lives.[424] All this is about the truth, though the belly believe it not.

When you are once grown wise enough what in measure, and time, and quality, is fittest for your health, go not beyond that upon any importunity of appetite, or of friends; for all that is beyond that, is gluttony and sensuality, in its degree.

Direct. VIII. If you can lawfully avoid it, make not your table a snare of temptation to yourselves or others. I know a greedy appetite will make any table that hath but necessaries, a snare to itself; but do not you unnecessarily become devils, or tempters to yourselves or others.[425] 1. For quality, study not deliciousness too much: unless for some weak, distempered stomachs, the best meat is that which leaveth behind it in the mouth, neither a troublesome loathing, nor an eager appetite after more, for the taste's sake; but such as bread is, that leaveth the palate in an indifferent moderation. The curious inventions of new and delicious dishes, merely to please the appetite, is gluttony inviting to greater gluttony; excess in quality to invite to excess in quantity.

Object. But, you will say, I shall be thought niggardly or sordid, and reproached behind my back, if my table be so fitted to the temperate and abstinent.

Answ. This is the pleading of pride for gluttony; rather than you will be talked against by belly-gods, or ignorant, fleshly people, you will sin against God, and prepare a feast or sacrifice for Bacchus or Venus. The ancient christians were torn with beasts, because they would not cast a little frankincense into the fire on the altar of an idol; and will you feed so many idol bellies so liberally to avoid their censure? Did not I tell you, that gulosity is an irrational vice? Good and temperate persons will speak well of you for it; and do you more regard the judgment and esteem of belly-gods?[426]

Object. But it is not only riotous, luxurious persons that I mean; I have no such at my table; but it will be the matter of obloquy even to good people, and those that are sober.

Answ. I told you some measure of gluttony is become a common sin; and many are tainted with it through custom, that otherwise are good and sober: but shall they therefore be left as uncurable? or shall they make all others as bad as they? And must we all commit that sin, which some sober people are grown to favour? You bear their censures about different opinions in religion, and other matters of difference; and why not here? The deluded quakers may be witnesses against you, that while they run into the contrary extreme, can bear the deepest censures of all the world about them. And cannot you for honest temperance and sobriety, bear the censures of some distempered or guilty persons that are of another mind; certainly in this they are no temperate persons, when they plead for excess, and the baits of sensuality and intemperance.

2. For variety also, make not your table unnecessarily a snare: have no greater variety, than the weakness of stomachs, or variety of appetites doth require. Unnecessary variety and pleasantness of meats, are the devil's great instruments to draw men to gluttony: (and I would wish no good people to be his cooks or caterers:) when the very brutish appetite itself begins to say of one dish, I have enough, then comes another to tempt it unto more excess,

and another after that to more. All this that I have said, I have the concurrent judgment of physicians in, who condemn fulness and variety, as the great enemies of health, and nurseries of diseases. And is not the concurrent judgment of physicians more valuable about matters of health, than your private opinions, or appetites? yet when sickness requireth variety, it is necessary.

3. Sit not too long at meat: for beside the sin of wasting time, it is but the way to tice down a little and a little more: and he that would be temperate, if he sat but a quarter of an hour, (which is ordinarily enough,) will exceed when he hath the temptation of half an hour (which is enough for the entertainment of strangers); much more when you must sit out an hour (which is too much of all conscience): though greedy eating is not good, yet sober feeding may satisfy nature in a little time.

4. See that your provisions be not more costly than is necessary: though I know there must be a difference allowed for persons and times, yet see that no cost be bestowed unnecessarily; and let sober reason, and not pride and gluttony, judge of the necessity: we commonly call him the rich glutton, Luke xvi. that fared sumptuously every day; it is not said that he did eat any more than other men, but that he fared sumptuously.[427] You cannot answer it comfortably to God, to lay that out upon the belly, which might do more good another way: it is a horrid sin to spend such store of wealth unnecessarily upon the belly, as is ordinarily done. The cheapest diet (*cæteris paribus*) must be preferred.

Object. But the scandal of covetousness must be avoided as well as gluttony. Folks will say, that all this is done merely from a miserable, worldly mind.

Answ. 1. It is easier to bear that censure than the displeasure of God. 2. No scandal must be avoided by sin; it is a scandal taken and not given. 3. With temperate persons your excess is much more scandalous. 4. I will teach you a cure for this in the next direction.

Object. But what if I set variety and plenty on my table? May not men choose whether they will eat too much? Do you think men are swine, that know not when they have enough?

Answ. Yes, we see by certain experience, that most men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much more prone to exceed, than to come short, and abundance sin in excess, for one that sinneth by defect: and is sin so small a matter with you, that you will lay snares before men, and then say, They may take heed? So men may choose whether they will go into a whore-house, and yet the pope doth scarce deal honestly to license them at Rome; much less is it well to prepare them, and invite men to them. Will you excuse the devil for tempting Eve with the forbidden fruit, because she might choose whether she would meddle with it? What doth that on your table, which is purposely cooked to the tempting of the appetite, and is fitted to draw men to gulosity and excess, and is no way needful? "Woe to him that layeth a stumblingblock before the blind!" "Let no man put a stumblingblock in his brother's way." It is the wicked's curse, "Let their table be made a snare, and a trap, and a stumblingblock." And it was Balaam's sin, that he taught Balak to tempt Israel, or lay a stumblingblock before them.[428]

Direct. IX. Resolve to bestow the cost of such superfluities upon the poor, or some other charitable use; that so it become not a sacrifice to the belly. Let the greatest and needfullest uses be first served; it is no time for you to be glutting your appetites, and wallowing in excess, when any (yea, so many) about you, do want even clothes and bread. If you do thus lay out all upon the poor, which you spare from feeding your own and other men's excess, then none can say that your sparing is through covetous niggardice; and so that reproach is taken off. The price of one feast will buy bread for a great many poor people. It is small thanks to you to give to the poor some leavings, when your bellies are first glutted with as much as the appetite desired: this costeth you nothing: a swine will leave that to another which he cannot eat. But if you will a little pinch your flesh, or deny yourselves, and live more sparingly and thriftily, that you may have the more to give to the poor, this is commendable indeed.

Direct. X. Do not over-persuade any to eat when there is no need, but rather help one another against running into excess; by seasonable discourses of the sinfulness of gluttony, and of the excellency of abstinence, and by friendly watchings over and warning one another. Satan and the flesh, and its unavoidable baits, are temptation strong enough; we need not by unhappy kindness to add more.

Direct. XI. When you feel your appetites eager, against reason and conscience, check them, and resolve that they shall not be pleased. Unresolvedness keepeth up the temptation; if you would but resolve once, you would be quiet: but when the devil findeth you yielding, or wavering, or unresolved, he will never give you rest: Prov. xxiii. 1-3, "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite: be not desirous of his dainties, for they are deceitful meat." The words translated, "if thou be a man given to appetite," (agreeable to the Septuagint and the Arabic,) are translated by Montanus, and in the vulgar Latin, and the Chaldee Paraphrase, if thou have the power of thy own soul, or be master of thy soul, *Compos animæ*, show that thou art master of thyself by abstinence. Instead of, "put a knife to thy throat," that is, threaten thyself into abstinence, the Syriac and divers expositors translate it, Thou dost, or, lest thou dost put a knife to thy throat, that is, Thou art as bad as cutting thy throat; or destroying thyself, when thou art gluttonously feeding thyself. Keep up resolution and the power of reason.

Direct. XII. Remember what thy body is, and what it will shortly be, and how loathsome and vile it will be in the dust. And then think how far such a body should be pampered and pleased; and at what rates.[429] Pay not too dear for a feast for worms: look into the grave, and see what is the end of all your pleasant meats and drinks; of all your curious, costly fare. You may see there the skulls cast up, and the ugly hole of that mouth which devoured so many sweet, delicious morsels; but there is none of the pleasure of it now left. Oh wonderful folly! that men can so easily, so eagerly, so obstinately, waste their estates, and neglect their souls, and displease their God, and in effect even sell their hopes of heaven, for so small and sordid a delight, as the pleasing of such a piece of flesh, that must shortly have so vile an end! Was it worth so much care, and toil, and cost, and the casting away of your salvation, to pamper that body a little while that must shortly be such a loathsome carcass?[430] Methinks one sight of a skull or a grave, should make you think gluttony and luxury madness. Eccles. vii. 2, "It is better to go to the house of mourning, than to the house of feasting: for that is the end of all

men, and the living will lay it to heart." David saith of the wicked, "Let me not eat of their dainties;" but, "let the righteous smite me and reprove me," Psal. cxli. 4, 5. So dangerous a thing is feasting even among friends, where of itself it is lawful, that Job thought it a season for his fears and sacrifice; Job i. 4, 5, "And his sons went and feasted in their houses every one his day, and sent and called for their three sisters to eat and to drink with them." But Job sacrificed for them, saying, "It may be my sons have sinned, and cursed" (that is, thought provokingly, unreverently, unholily, or contemptuously of) "God in their hearts. Thus did Job continually." A funeral is a safer place for you than a feast.

Direct. XIII. Go into the houses of the poor sometimes, and see what provision they live upon, and what time they spend at meat; and then bethink you, whether their diet or yours do tend more to the mortification of fleshly lusts? and whether theirs will not be as sweet as yours at the last? and whether mere riches should make so great a difference in eating and drinking between them and you? I know that where they want what is necessary to their health, it is lawful for you to exceed them, and be thankful; but not so as to forget their wants, nor so as to turn your plenty to excess. The very sight now and then of a poor man's diet and manner of life would do you good: seeing affecteth more than hearsay.

Direct. XIV. Look upon the ancient christians, the patterns of abstinence, and think whether their lives were like to yours. They were much in fastings and abstinence, and strangers to gluttony and excess; they were so prone to excess of abstinence, rather than excess of meat, that abundance of them lived in wildernesses or cells, upon roots, or upon bread and water: (from the imitation of whom, in a formal, hypocritical manner, came the swarms of friars that are now in the world:) and will you commend their holiness and abstinence, and yet be so far from any serious imitation of them, that you will, in gluttony and excess, oppose yourselves directly against them?

I have now detected the odiousness of this sin, and told you if you are willing how you may best avoid it: if all this will not serve, but there be "any profane person among you like Esau, who for one morsel of meat sold his birthright," Heb. xii. 16,[431] who for the pleasing of his throat will sell his soul, let him know that God hath another kind of cure for such: he may cast thee into poverty, where thou shalt be a glutton only in desire, but not have to satisfy thy desire; he may shortly cast thee into those diseases, which shall make thee loathe thy pleasant fare, and wish thou hadst the poor man's fare and appetite; and make thee say of all the baits of thy sensuality, "I have no pleasure in them," Eccles. xii. 1. The case will be altered with thee when all thy wealth, and friends, and greatness cannot keep thy pampered carcass from corruption, nor procure thy soul a comfort equal to a drop of water to cool thy tongue, tormented in the flames of God's displeasure: then all the comfort thou canst procure from God and conscience will be but this sad memento, "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented," Luke xvi. 25. James v. 1, 5, "Go to now, ye rich men; weep and howl for your miseries that shall come upon you—Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just," &c.

Yet after all this, I shall remember you that you run not into the contrary extreme: place not more religion in external abstinence and fastings than you ought: know your own condition, and how far either fasting or eating is really a help or a hinderance to you in those greater things which are their ends, and so far use them.[432] A decaying body must be carefully supported: an unruly body must be carefully subdued: the same medicines serve not for contrary tempers and diseases: to think, that abstaining from flesh, and glutting yourselves with fish and other meats, is acceptable to God; or that mere abstaining so many hours in a week, and serving your appetite on the rest, is meritorious; or that abstinence from meat will prove you holy, without an abstinence from sin, all this is self-deluding error. Nor must you raise a great many of perplexing scruples about all that you eat or drink, to no edification, but merely to your vexation; but in cheerful temperance preserve your health, and subdue concupiscence.

Tit. 2. *Directions against Drunkenness, and all Excess of Drink.*

I. The most that I have said against gluttony will serve against excess of drink also, therefore I need not repeat it. Drunkenness, in the largest sense, extendeth both to the affection and to the effect: and so he is a drunkard (that is, reputatively, in the sight of God) who would drink too much if he had it, and is not restrained by his will, but by necessity.

Drunkenness in the effect or act, is sometimes taken more largely, sometimes more strictly. Largely taken, it signifieth all drinking to excess to please the appetite. Two things here make up the crime: 1. Love of the drink, or pleasing the appetite, which we call gulosity. 2. Excess in drinking; which excess may be in quantity or quality.

Drunkenness strictly taken, signifieth drinking till reason have received some hurt: and of this there be many degrees. He that hath in the least degree disturbed his reason, and disabled or hindered it from its proper office, is drunken in that degree: and he that hath overturned it, or quite disabled it, is stark drunk, or drunk in a greater degree.

All excess of drink is sinful gulosity or sensuality, of the same nature with gluttony, and falls under all my last reproofs and directions. And in some persons that can sit it out, and bear much drink without intoxication, the sin may be greater than in some others, that by a smaller quantity are drunk by a surprise, before they are aware; but yet, *cæteris paribus*, the overthrow of the understanding maketh the sin to be much the greater; for it hath all the evil that the other degrees have, with more. It is a voluptuous excess in drink to the depravation of reason. Gulosity is the general nature of it: excess is the matter: depravation of reason is its special form.

It is excess of drinking, when you do drink more than, according to the judgment of sound reason, doth tend to fit your body mediately or immediately for its proper duty, without a greater hurt. Sometimes the immediate benefit is most to be regarded (as, if a man had some present duty of very great moment to perform). The present benefit consisteth, 1. In the abatement of such a troublesome thirst or pain, as hindereth you from doing your duty. 2. In adding that refocillation and alacrity to the spirits, as maketh them fitter instruments for the

operations of the mind and body. That measure which doth one or both of these without greater hurt is not too great. I say, without greater hurt; because if any should in a dropsy or a fever prefer a little present ease and alacrity before his health and life, it were excess. Or if any man ordinarily drink more than nature will well digest, and which causeth the inconcoction of his meat, and consequently crudities, and consequently a dunghill of phlegm and vicious humours fit to engender many diseases, this is excess of drinking, though he feel it ease him and make him cheerful for the present time. And this is the common case of most bibbers or tipplers that are not stark drunkards: they feel a present ease from thirst, and perhaps a little alacrity of spirits, and therefore they think that measure is no excess, which yet tendeth to crudities and diseases, and the destruction of their health and life.

Therefore (except in some great, extraordinary case of necessity) it is not so much the present, as the future foreseen effects, which must direct you to know your measure. Reason can foresee, though appetite cannot. Future effects are usually great and long; when present effects may be small and short. He that will do that which tendeth to the hurt of his health for the present easing or pleasing of his thirsty appetite, doth sin against reason, and play the beast. You should be so well acquainted with your bodies, and the means of your own health, as to know first whether the enduring of the thirst, or the drinking to quench it, is like to be the more hurtful to your health, and more a hinderance to your duty.

And for the present alacrity which strong drink bringeth to some, you must foresee that you purchase it not at too dear a rate, by a longer dulness or disablement afterwards: and take heed that you take not an alien, counterfeit hilarity, consisting in mere sensual delight, for that serenity and just alacrity of the spirits as doth fit you for your duty. For this also is a usual (and wilful) self-deceit of sensualists: they make themselves believe that a cup of sack or strong drink giveth them a true assistant alacrity, when it only causeth a sensual delight, which doth more hinder and corrupt the mind, than truly further it in its duty: and differeth from true alacrity as paint from beauty, or as a fever doth from our natural heat.

You see then that intemperance in drinking is of two sorts: 1. Bibbing, or drinking too much. 2. Drunkenness (in various degrees). And these intemperate bibbers are of several sorts. (1.) Those, that when they have over-heated themselves, or are feverish, or have any ordinary diseased thirst, will please their appetites, though it be to their hurt; and will venture their health rather than endure the thirst. Though in fevers, dropsies, coughs, it should be the greatest enemy to them, yet they are such beastly servants to their appetites, that drink they must, whatever come of it: though physicians forbid them, and friends dissuade them, they have so much of the brute and so little of the man, that appetite is quite too hard for reason with them. These are of two sorts: one sort keep the soundness of their reason, though they have lost all the strength and power of it, for want of a resolved will; and these confess that they should abstain, but tell you, they cannot, they are not so much men. The other sort have given up their very reason (such as it is) to the service of their appetites: and these will not believe (till the cough, or gout, or dropsy, &c. make them believe it) that their measure of drinking is too much, or that it will do them hurt; but say, that it would hurt them more to forbear it; some through real ignorance, and some made willingly ignorant by their appetites.

(2.) Another sort of bibbers there are, much worse than those, who have no great, diseased thirst to excuse their gulosity, but call it a thirst whenever their appetite would have drink; and use themselves ordinarily to satisfy such an appetite, and drink almost as oft as the throat desireth it, and say, it is but to quench their thirst; and never charge themselves with intemperance for it. These may be known from the first sort of bibbers by the quality of their drink: it is cold small beer that the first sort desire, to quench a real thirst; when reason bids them endure it, if other means will not quench it. But it is wine, or strong drink, or some drink that hath a delicious gust, which the second sort of bibbers use, to please the appetite, which they call their thirst. And of these luxurious tipplers, next to stark drunkards, there are also divers degrees, some being less guilty, and some more.[433]

1. The lowest degree are they that will never ordinarily drink but at meals: but they will then drink more than nature requireth, or than is profitable to their health.

2. The second degree are they, that use to drink between meals, when their appetite desireth it, to the hindering of concoction, and the increase of crudities and catarrhs, and to the secret, gradual vitiating of their humours, and generating of many diseases; and this without any true necessity, or the approbation of sound reason, or any wise physician: yet they tipple but at home, where you may find the pot by them at unseasonable times.

3. The third degree are many poor men that have not drink at home, and when they come to a gentleman's house, or a feast, or perhaps an alehouse, they will pour in for the present to excess, though not to drunkenness, and think it is no harm, because it is but seldom; and they drink so small drink all the rest of the year, that they think such a fit as this sometimes is medicinal to them, and tendeth to their health.

4. Another rank of bibbers are those, that though they haunt not alehouses or taverns, yet have a throat for every health or pledging cup that reacheth not to drunkenness; and use ordinarily to drink many unnecessary cups in a day to pledge (as they call it) those that drink to them; and custom and compliment are all their excuse.

5. Another degree of bibbers are common alehouse haunters, that love to be there, and to sit many hours perhaps in a day, with a pot by them, tippling, and drinking one to another. And if they have any bargain to make, or any friend to meet, the alehouse or tavern must be the place, where tippling may be one part of their work.

6. The highest degree are they, that are not apt to be stark drunk, and therefore think themselves less faulty, while they sit at it, and make others drunk, and are strong themselves to bear away more than others can bear. They have the drunkard's appetite, and measure, and pleasure, though they have not his giddiness and loss of wit.

(3.) And of those that are truly drunken also, there are many degrees and kinds. As some will be drunk with less and some with more; so some are only possessed with a little diseased levity, and talkativeness, more than they had before: some also have distempered eyes, and stammering tongues: some also proceed to unsteady, reeling heads, and stumbling feet, and unfitness for their callings: some go further, to sick and vomiting stomachs, or else to sleepy heads: and some proceed to stark madness, quarrelling, railing, bawling, hooting, ranting,

roaring, or talking nonsense, or doing mischief: the furious sort being like mad dogs that must be tied; and the sottish, prating, and spewing sort being commonly the derision of the boys in the streets.

II. Having told you what tippling and drunkenness is, I shall briefly tell you their causes; but briefly, because you may gather most of them from what is said of the causes of gluttony. 1. The first and grand causes are these three concurrent: a beastly, raging appetite or gulosity; a weakness of reason and resolution to rule it; and a want of faith to strengthen reason, and of holiness to strengthen resolution. These are the very cause of all.

2. Another cause is, their not knowing that their excess and tippling is really a hurt or danger to their health. And they are ignorant of this from many causes. One is, because they have been bred up among ignorant people, and never taught to know what is good or bad for their own bodies, but only by the common talk of the mistaken vulgar. Another is, because their appetite so mastereth their very reason, that they can choose to believe that which they would not have to be true. Another reason is, because they are of healthful bodies, and therefore feel no hurt at present, and presume that they shall feel none hereafter, and see some abstemious persons weaker than they (who began not to be abstemious till some chronical disease had first invaded them). And thus they do by their bodies just as wicked men do by their souls: they judge all by present feeling, and have not wisdom enough to take things foreseen into their deliberation and accounts: that which will be a great while hence they take for nothing, or an uncertain something next to nothing. As heaven and hell move not ungodly men, because they seem a great way off; so, while they feel themselves in health, they are not moved with the threatening of sickness: the cup is in their hands, and therefore they will not set it by, for fear of they know not what, that will befall them you know not when. As the thief that was told he should answer it at the day of judgment, said, he would take the other cow too, if he should stay unpunished till then; so these belly-gods think, they will take the other cup, if they shall but stay till so long hence. And thus because this temporal punishment of their gulosity is not speedily exercised, the hearts of men are fully set in them to please their appetites.

3. Another cause of tippling and drunkenness is, a wicked heart, that loveth the company of wicked men, and the foolish talk, and cards, and dice, by which they are entertained. One sin enticeth down another:[434] it is a delight to prate over a pot, or rant and game, and drive away all thoughts that savour of sound reason, or the fear of God, or the care of their salvation. Many of them will say, it is not for love of the drink, but of the company, that they use the alehouse; an excuse that maketh their sin much worse, and showeth them to be exceeding wicked. To love the company of wicked men, and love to hear their lewd and idle, foolish talk, and to game and sport out your time with them, besides your tippling, this showeth a wicked, fleshly heart, much worse than if you loved the drink alone. Such company as you love best, such are your own dispositions: if you were no tipplers or drunkards, it is a certain sign of an ungodly person, to love ungodly company better than the company of wise and godly men, that may edify you in the fear of God.

4. Another cause of tippling is idleness, when they have not the constant employments of their callings to take them up. Some of them make it their chief excuse that they do it to pass

away the time. Blind wretches! that are so near eternity, and can find no better uses for their time. To these I spoke before, chap. v. part i.

5. Another cause is the wicked neglect of their duties to their own families; making no conscience of loving their own relations, and teaching them the fear of God; nor following their business: and so they take no pleasure to be at home; the company of wife, and children, and servants is no delight to them, but they must go to an alehouse or tavern for more suitable company. Thus one sin bringeth on another.

6. Another cause is the ill management of matters at home with their own consciences; when they have brought themselves into so terrible and sad a case, that they dare not be much alone, nor soberly think of their own condition, nor seriously look towards another world; but fly from themselves, and seek a place to hide them from their consciences, forgetting that sin will find them out. They run to an alehouse, as Saul to his music, to drink away melancholy, and drown the noise of a guilty, self-accusing mind; and to drive away all thoughts of God, and heaven, and sin, and hell, and death, and judgment, till it be too late. As if they were resolved to be damned, and therefore resolved not to think of their misery nor the remedy. But though they dare venture upon hell itself, the sots dare not venture upon the serious thoughts of it! Either there is a hell, or there is none: if there be none, why shouldst thou be afraid to think of it? If there be a hell, (as thou wilt find it if thou hold on but a little longer,) will not the feeling be more intolerable than the thoughts of it? And is not the fore-thinking on it a necessary and cheap prevention of the feeling? Oh how much wiser a course were it to retire yourselves in secret, and there look before you to eternity, and hear what conscience hath first to say to you concerning your life past, your sin and misery, and then what God hath to say to you of the remedy. You will one day find, that this is a more necessary work, than any that you had at the alehouse, and that you had greater business with God and conscience, than with your idle companions.

7. Another cause is the custom of pledging those that drink to you, and of drinking healths, by which the laws of the devil and the alehouse do impose upon them the measures of excess, and make it their duty to disregard their duty to God: so lamentable a thing it is, to be the tractable slaves of men, and intractable rebels against God! Plutarch mentions one that being invited to a feast, made a stop when he heard that they compelled men to drink after meat, and asked whether they compelled them to eat too? apprehending that he went in danger of his belly. And it seems to be but custom that maketh it appear less ridiculous or odious to constrain men to drinking than to eating.

8. Another great cause of excess is, the devil's way of drawing them on by degrees: he doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, so that the worst that he seemeth to desire of them is, but to "drink a little more." And thus, as Solomon saith of the fornicator, they yield to the flatterer, and go on as the "ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life," Prov. vii. 21-23.

III. The greatness of this sin appeareth in what is said before of gluttony. More specially, 1. Think how base a master thou dost serve, being thus a slave to thy throat. What a beastly

thing it is, and worse than beastly! for few beasts but a swine will be forced to drink more than doth them good. How low and poor is that man's reason that is not able to command his throat!

2. Think how thou consumest the creatures of God, that are given for service, and not for gulosity and luxury. The earth shall be a witness against thee, that it bore that fruit for better uses, which thou mispendest on thy sin. Thy servants and cattle that labour for it shall be witnesses against thee. Thou offerest the creatures of God as a sacrifice to the devil, for drunkenness and tippling is his service. It were less folly to do as Diogenes did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm. Thou makest thyself like caterpillars, and foxes, and wolves, and other destroying creatures, that live to do mischief, and consume that which should nourish man; and therefore are pursued as unfit to live. Thou art to the commonwealth as mice in the granary, or weeds in the corn. It is a great part of the work of faithful magistrates to weed out such as thou.

3. Thou robbest the poor, consuming that on thy throat which should maintain them. If thou have any thing to spare, it will comfort thee more at last, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the drunkard and luxurious; for he is a gatherer, and the other is a scatterer.[435] The commonwealth maintaineth a double or treble charge in such as thou art. As the same pasture will keep many sheep which will keep but one horse; so the same country may keep many temperate persons, which will keep but a few gluttons and drunkards. The worldling makes provision cheaper by getting and sparing; but the drunkard and glutton make it dearer by wasting. The covetous man, that scrapeth together for himself, doth ofttimes gather for one that will pity the poor when he is dead, Prov. xxviii. 8; but the drunkard and riotous devour it while they are alive. One is like a hog that is good for something at last, though his feeding yield no profit while he liveth; the other is like devouring vermin, that leave nothing to pay for what they did consume. The one is like a pike among the fishes, who payeth when he is dead for that which he devoured alive; but the other is like the sink or channel, that repayeth you nothing but stink and dirt, for all that you cast into it.

4. Thou drawest poverty and ruin upon thyself. Besides the value which thou wastest, God usually joineth with the prodigal by his judgments, and scattereth as fast as he. Prov. xxi. 17, "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." "There is that scattereth and yet increaseth," Prov. xi. 24. But this is not the issue of thy scattering. Prov. xxiii. 19-21, "Hear thou, my son, and be wise, and guide thy heart in the way. Be not amongst wine-bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."[436]

5. Thou art an enemy to thy family. Thou grievest thy friends. Thou impoverishest thy children, and robbest those whom thou art bound to make provision for. Thou fillest thy house with discontents and brawlings, and banishest all quietness and fear of God. A discontented or a brawling wife, and ragged, dissolute, untaught children, are often signs that a drunkard or riotous person is the master of the family.

6. Thou art a heinous consumer of thy precious time. This is far worse than the wasting of thy estate. Oh that thou didst but know, as thou shalt know at last, what those hours are worth, which thou wastest over thy pots! and how much greater work thou hadst to lay it out upon! How many thousands in hell are wishing now in vain, that they had those hours again to spend in prayer and repentance which they spent in the alehouse, and senselessly cast away with their companions in sin! Is the glass turned upon thee, and death posting towards thee, to put an end to all thy time, and lay thee where thou must dwell for ever; and yet canst thou sit tippling and prating away thy time, as if this were all that thou hadst to do with it? Oh what a wonder of sottishness and stupidity is a hardened sinner, that can live so much below his reason! The senses' neglect of thy soul's concernment, and greater matters, is the great part of thy sin, more than the drunkenness itself.

7. How base a price dost thou set upon thy Saviour and salvation, that wilt not forbear so much as a cup of drink for them! The smallness of the thing showeth the smallness of thy love to God, and the smallness of thy regard to his word and to thy soul. Is that loving God as God, when thou lovest a cup of drink better? Art thou not ashamed of thy hypocrisy, when thou sayest thou lovest God above all, when thou lovest him not so well as thy wine and ale? Surely he that loveth him not above ale, loveth him not above all! Thy choice showeth what thou lovest best, more certainly than thy tongue doth. It is the dish that a man greedily eateth of that he loveth, and not that which he commendeth but will not meddle with. God trieth men's love to him, by their keeping his commandments.[437] It was the aggravation of the first sin, that they would not deny so small a thing as the forbidden fruit, in obedience to God! And so it is of thine, that wilt not leave a forbidden cup for him! O miserable wretch! dost thou not know that thou canst not be Christ's disciple, if thou forsake not all for him, and hate not even thy life in comparison of him, and wouldst not rather die than forsake him? Luke xiv. 26, 33. And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canst thou burn at a stake for him, that canst not leave an alehouse, or vain company, or excess for him? What a sentence of condemnation dost thou pass upon thyself! Wilt thou sell thy God and thy soul for so small a matter as a cup of drink? Never delude thyself to say, I hope I do not so, when thou knowest that God hath told thee in his word, that "drunkards shall not inherit the kingdom of God," 1 Cor. vi. 10. Nay, God hath commanded those that will come to heaven, to have no familiarity with thee upon earth; "no, not so much as to eat" with thee! 1 Cor. v. 11. Read what Christ himself saith, Matt. xxiv. 48-51, "But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Read Deut. xxix. 19, 20: If when thou "hearest the words of God's curse, thou bless thyself in thy heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst; the Lord will not spare that man, but then the anger of the Lord and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him to evil." Thou seest here how God will spice thy cups.

8. Thou art the shame of human nature:[438] thou representest man in the likeness of a beast, and worse; as if he were made but instead of a barrel or a sink: look on a drunkard filthing and spewing, and reeling and bawling, and see if he be not uglier than a brute! Thou art a shame to thy own reason, when thou showest the world, that it cannot so much as shut thy mouth, nor prevail with thee in so small a thing. Wrong not reason so much as to call thyself rational; and wrong not mankind so much as to call thyself a man: *Non homo sed amphora*, said one of Bonosus the drunken emperor when he was hanged: It is a barrel and not a man.

9. Thou destroyest that reason which is the glory of thy nature, and the natural part of the image of God upon thy mind. If thou shouldst deface the king's arms or image in any public place, and set in the stead of it the image of a dog, would it not be a traitorous contempt? how much worse is it to do thus by God! If thou didst mangle and deform thy body, it were less in this respect; for it is not thy body, but thy soul, that is made after the image of God: hath God given thee reason for such high and excellent ends and uses, and wilt thou dull it and drown it in obedience to thy throat? Thy reason is of higher value than thy house, or land, or money, and yet thou wilt not cast them away so easily! Had God made thee an idiot, or mad and lunatic, thy case had been to be pitied: but to make thyself mad, and despise thy manhood, deserveth punishment. It is the saying of Basil; Involuntary madness deserveth compassion, but voluntary madness, the sharpest whips. Prov. xix. 29, "Judgments are prepared for scorners, and stripes for the fool's back;" especially for the voluntary fool: he that will make himself a beast or a mad-man, should be used by others like a beast or a mad-man, whether he will or not.

10. Thou makest thyself unfit for any thing that is good. Oh how unfit art thou to read, or hear, or meditate on the word of God! how unfit to pray! how unfit to receive the holy sacrament! what a dreadful thing is it to think of a drunken man speaking to God in prayer![439] Thy best posture till thou art sober is to be asleep: for then thou dost least hurt, and thou art made uncapable of doing good; yea, and of receiving any good from others; thou art not so much as capable of reproof or counsel: he that should cast pearls before such a swine, and offer to speak to thee for the good of thy soul, would but dishonour the name and word of God. As it is said of a drunkard, that when one rebuked him, saying, Art thou not ashamed to be thus drunken, replied, Art thou not ashamed to talk to a man that is drunken? it is a shame to the man that would cure thee by reason, when thou hast thrown away thy reason. And if thou have but a merry cup, and thinkest thyself the fitter for thy duty, yea, if thou do it well, as to the outward appearance, as the principle is false and base, so thou deservest blame for casting thy work upon so great a hazard. As Sophocles said of an orator that wrote well when he was half drunken, Though he did it well, he did it ignorantly and in uncertainty; for thy levity weakeneth thy judgment, and thou dost the good thou dost but at a venture; as a passionate man may speak well, but it is unlikely and uncertain; and therefore no thanks to him that it fell not out to be worse.

Thou disposest thyself to almost every sin.[440] Drunkenness breaketh every one of the commandments, by disposing men to break them all. It disableth them to the duties of the first commandment above all, viz. to know God, and believe, and trust, and love him: it utterly unfitteth men for the holy worship required in the second commandment, as I have showed: he that hateth the guilt of former sin, in his worshippers, hateth present wickedness much

more. Prov. xxi. 27, "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind." Idolatry, and wantonness, and excess in eating and drinking, usually dispose to one another. See 1 Cor. x. 7. Sacrifices of mirth and joviality, and gluttony and drunkenness, are fit for idols and devils, but unfit for God! And therefore commonly we find that it is the drunkards and riotous people in every town, that are the great enemies to the preaching of the gospel, and to all holy exercises, and to all that fear God, and will not be as mad as they: when there is a sacrifice to be offered to Bacchus, and any merry meeting where potting and feasting, and dancing and roaring, is to be the game, there it is that the ministers and servants of Christ are slandered, and scorned, and railed at.[441] There it is that hellish reproach of godliness, like the devil's cannons, are let fly without control (though through God's mercy they have more powder than bullet, and do little execution). There it is that the devil sitteth as president in his council, plotting what to do against the people and ways of Christ. And though it be drunken, sottish counsel, it is the fitter for his business; for it is a brutish thunderbolt that he hath to cast; a senseless, furious work that he hath to do; and no other instruments will serve his turn. He hath a plot to blow up the reputation and honour of serious godliness; but he that setteth fire to his train must withal blow up himself: and none is so fit for this work as a drunkard or a sensual sot: few others will venture to cast their own souls into the fire of hell, that they may procure a little stinking breath to be blown into the faces of the godly; few others would set their own houses on fire, that they may trouble God's servants by the smoke. Their very work is to do as those in Dan. iii. to cast the servants of Christ into those flames, which must devour those that cast them in, and must scarce touch a thread of the garments, or a hair of the head, of those for whom it was prepared:[442] and who would do this, that knew what he did, and were well in his wits? must he not be first made drunk that doth it? Also drunkenness disposeth you to swearing, and blaspheming, and perjury, and speaking contemptuously and unreverently of God, and to speak profanely and jestingly of the Scripture: and thus "fools make a mock of sin," Prov. xiv. 9. You are good for none of the holy exercises of the Lord's day: that is the day that you must defile with your filthy sin; the day in which God sendeth abroad his gracious invitations, and the devil his wicked incitations; in which God giveth most of his grace, and the devil infecteth most with sin; in which God is best served by his sincere ones, and the devil is most served by his impious ones.[443] And you dispose yourselves to sin against your governors: you have no hold of tongue or action when you are drunken. How many in their drunkenness have reproached and abused father and mother; and spoken treason against their king, or reviled magistrates and superiors; and perhaps attempted and done mischief as well as spoken it! If you are superiors, how unfit are you to judge or govern! Is it not lawful for any to appeal from you, as the woman did from Philip drunk to Philip sober? You will be apter to abuse your inferiors than well to govern them. Also drunkenness destroyeth civility, justice, and charity. It inflameth the mind with anger and rage; it teacheth the tongue to curse, and rail, and slander; it makes you unfaithful, and uncapable of keeping any secret, and ready to betray your chiefest friend, as being master neither of your mind, or tongue, or actions. Drunkenness hath made men commit many thousand murders; it hath caused many to murder themselves, and their nearest relations; many have been drowned by falling into the water, or broke their necks with falling from their horses, or died suddenly by the suffocation of nature. It draweth men to idleness, and taketh them off their lawful calling: it maketh a multitude of thieves, by breeding necessity, and imboldening to villany. It is a principal cause

of lust and filthiness, and the great maintainer of whoredoms; and taketh away all shame, and fear, and wit, which should restrain men from this or any sin: what sin is it that a drunken man may not commit? no thanks to him that he forbeareth the greatest wickedness! Cities and kingdoms have been betrayed by drunkenness; many a drunken garrison hath let in the enemy. There is no confidence to be put in a drunken man; nor any mischief that he is secure from.

12. Lastly, Thou sinnest not alone, but temptest others with thee to perdition. It is the great crime of Jeroboam that he made Israel to sin. The judgment of God determineth those men to death, that not only do wickedness, "but have pleasure in them that do it," Rom. i. 32. And is not this thy case? Art thou not Satan's instrument to tempt others with thee to waste their time, and neglect their souls, and abuse God and his creatures? Yea, some of you glory in your shame, that you have drunk down your companions, and carried it away (the honour of a sponge or a tub, which can drink up or hold liquor as well as you). And what is that man worthy of, that would thus transform himself and others into such monsters of iniquity?

IV. Next let us hear the drunkard's excuses (for even drunkenness will pretend to reason, and men will not make themselves mad without an argument to justify it). I. Saith the tippler, I take no more than doth me good: you allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter to judge this than I, for I am sure I feel it do me good.

Answ. What good dost thou mean, man? Doth it fit thee for holy thoughts, or words, or deeds? Doth it help thee to live well, or fit thee to die well? Art thou sure that it tendeth to the health of thy body? Thou canst not so say without the imputation of folly or self-conceitedness, when all the wise physicians in the world do hold the contrary. No, it doth as gluttony doth; it pleaseth thee in the drinking, but it filleth thy body with crudities and phlegm, and prepareth for many mortal sicknesses: it maketh thy body like grounds after a flood, that are covered with stinking slime; or like fenny lands that are drowned in water, and bear no fruit; or like grounds that have too much rain, that are dissolved to dirt, but are unfit for use. It maketh thee like a leaking ship, that must be pumped and emptied, or it will sink; if thou have not vomits or purges to empty thee, thou wilt quickly drown or suffocate thy life. As Basil saith, a drunkard is like a ship in a tempest, when all the goods are cast overboard to disburden it lest it sink. Physicians must pump thee, or disburden thee, or thou wilt be drowned; and all will not serve if thou hold on to fill it up again; for intemperance maketh most diseases uncurable. An historian speaketh of two physicians that differed in their prognostics about a patient; one forsook him as uncurable; the other undertook him as certainly curable; but when he came to his remedies, he prescribed him so strict abstinence as he would not undergo: and so they agreed in the issue; when one judged him uncurable because intemperate, and the other curable if he would be temperate. Thou that feelest the drink do thee good, dost little think how the devil hath a design in it, not only to have thy soul, but to have it quickly; that the mud-walls of thy body being washed down may not hold it long. And I must tell thee that thou hast cause to value a good physician for greater reasons than thy life, and art more beholden to him than many others; even that he may help to keep thy soul out of hell a little longer, to see "if God will give thee repentance," that thou "mayst escape out of the snare of the devil, who taketh thee captive at his will," 2 Tim. ii. 25, 26. As

Ælian writeth of king Antigonus, that having great respect for Zeno the philosopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himself with many oaths to give it him. Zeno thanked him, and the request he made to him was, that he would go home and vomit. To tell him that he more needed to be disburdened of his drink, than he himself did need his gifts. The truth is, the good that thou feelest the drink do thee is but the present pleasing of thy appetite, and tickling thy fantasy by the exhilarating vapours: and so the glutton, and the whoremonger, and every sensual wretch will say, that he feeleth it do him good; but God bless all sober men from such a good. So the gamester feeleth the sport do him good; but perhaps he is quickly made a beggar by it. It is reason and faith, and not thy appetite or present feeling, that must tell thee what and how much doth thee good.

Object. II. But I have heard some physicians say, that it is wholesome to be drunk sometimes.

Answ. None but some sot, that had first drank away his own understanding. I have known physicians that have been drunkards themselves, and they have been apt to plead for their own vice; but they quickly killed themselves, and all their skill could not save their lives from the effects of their own bestiality; even as the knowledge and doctrine of a wicked preacher will not save his soul, if he live contrary to his profession. And what if the vomiting of a drunkard did him some good with all the harm? Are there not easier, safer, lawfuller means enough to do the same good without the harm? He is a brute himself, and not a physician, that knoweth no better remedy than this. But thy conscience telleth thee, this is but a false excuse.

Object. III. But I wrong nobody in my drink; the hurt is my own.

Answ. No thanks to thee if thou wrong nobody: but read over the former aggravations, and then justify thyself in this if thou canst. It seems thou makest nothing of wronging God by disobedience. But suppose it be no one's hurt but thy own: dost thou hate thyself? is thy own hurt nothing to thee? what! dost make nothing of the damning of thy own soul? whom wilt thou love if thou hate thyself? It is the aggravation of this sin, as well as fornication, 1 Cor. vi. 18, that it is against your own bodies, and much more as against your own souls.

Object. IV. But I was but merry, I was not drunken.

Answ. It were well for you if God would stand to your names and definitions, and take none for a sinner that taketh not himself for one. There are several degrees of drunkenness short of the highest degree. And if your reason was not disturbed, yet the excess of drink only, and tippling, and gulosity, will prove a greater sin than you suppose.

Object. V. But I drink but a little; but my head is weak and a little overturneth it.

Answ. If you know that beforehand, you are the more unexcusable, that will not avoid that measure which you know you cannot bear. If you knew that less poison will kill you than another, you would be the more fearful of it, and not the less.

Object. VI. But I have a thirst upon me, and I take no more than will quench it.

Answ. So the whoremonger saith, he hath a lust upon him, and he taketh no more than will quench it. And the malicious man that beateth you or undoes you, may say, that he hath a passion upon him, and he taketh no more revenge on you than satisfieth it. But if you add drunkenness to thirst, read your doom again, Deut. xxix. 19. If it be a natural, moderate thirst, moderation will satisfy it; if it be a diseased thirst, as in a fever or dropsy, the physician must direct you in the cure; and small drink is fitter for a thirst than strong: but if it be the thirst of a drunkard's raging appetite, that hath been used to be pleased, and therefore is loth to be denied, you had best quench it upon better and cheaper terms, than the displeasing God and damning your souls; lest you find it more troublesome in the flames of hell, to want a drop of water for your tongues, than it would have been to have bridled a beastly appetite.[444] And lest you then cry out as Lysimachus, when thirst forced him to yield to the Scythians for a little drink, *Quam brevis voluptatis gratia, quantum felicitatis amisi*! For how short a pleasure did I lose so great felicity! Take heed of reasoning your souls into impenitence.

Quest. I. Is it not lawful to drink when we are thirsty, and know of no harm that it is like to do us, seeing thirst telleth us what the stomach needeth?

Answ. A beast may do so, that hath no higher faculty to guide him. And a man may take in the consideration of his thirst to guide his reason in judging of the due quantity and time; but not otherwise. A man must never drink to please his appetite, either against reason, or without it. And no man must so captivate his reason to sense, as to think that his appetite is his principal rule or guide herein; nor be so brutish as to know no otherwise what doth him good or hurt, but by his present feeling; sometimes true reason may tell a man, that thirst is a sign that drink is needful to his health, and then he may take it. Sometimes (and commonly with blockish people) pleasing a thirst may hurt their health, and they are so foolish that they do not know it; either because they are ignorant of such things, or because their appetite maketh them unwilling to believe it, till they feel it; and because they judge only by the present effects: so a man may kill himself with drinking cold drink in a heat, in some fevers, in a dropsy, a cough, cachexy, &c. And excess doth insensibly vitiate the blood, and heap up matter of many diseases which are incurable, before the sot will believe that drinking when he was thirsty did him any harm. If really it will do no harm, you may drink when you are thirsty (because it will do good). But if it will quench natural heat and hinder concoction, and breed diseases through unseasonableness, or ill quality, or excess, it is neither your thirst, nor your sottish ignorance of the hurt, that will excuse you from the sin, or prevent the coughs, stone, gout, cholic, swellings, palsies, agues, fevers, or death, which it will bring.

Quest. II. Is it not lawful to drink a health sometimes when it would be ill-taken to refuse it, or to be uncovered while others drink it?

Answ. Distinguish between, 1. Drinking measurably as you need it, and unmeasurably when you need it not. 2. Between the foreseen effects; and doing it ordinarily, or when it will do hurt, or extraordinarily, when it will more prevent hurt. And so I conclude,

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And so doth the custom of pledging healths, especially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of such healths is unlawful, because it is the scandalous hardening of others in their sin unto their ruin.

4. But if we fall in among such furious beasts as would stab a man if he did not drink a health, it is lawful to do it to save one's life, as it is to give a thief my purse; because it is a sin not simply evil of itself to drink that cup, but by accident, which a greater accident may preponderate.

5. Therefore any other accident beside the saving of your life, which will really preponderate the hurtful accident, may make it lawful; as possibly in some cases and companies the offence given by denying it may be such as will do more hurt far, than yielding would do. (As if a malignant company would lay one's loyalty to the king upon it, &c.)

6. Christian prudence therefore (without carnal compliance) must be always the present decider of the case, by comparing the good and evil effects.

7. To be bare when others lay the honour of the king or superiors upon it, is a ceremony that on the aforesaid reason may be complied with.

8. When to avoid a greater evil we are extraordinarily put on any such ceremony, it is meet that we join such words (where we have liberty) as may prevent the scandal, or hardening any present in sin.

9. And it is a duty to avoid the company which will put us upon such inconveniences, as far as our calling will allow us.

V. But because it is the drunkard's heart or will that needs persuasion, more than his understanding needs direction, I shall before the directions yet endeavour his fuller conviction, if he will but read, and consider soberly, (if ever he be sober,) these following questions, and not leave them till he answer them to the satisfaction of his own conscience.

Quest. I. Dost thou know that thou art a man? and what a man is? Dost thou know that reason differenceth him from a beast that is ruled by appetite and hath no reason? If thou do, let thy reason do its office, and do not drown it, or set the beast above it.

Quest. II. Dost thou believe that there is a God that is the Governor of the world, or not? If not, tell me how thou camest to be a man? And how came thy tongue and palate to taste thy drink or meat, any more than thy finger? Look on thy finger and on thy tongue, and thou canst see no reason why one should taste and not the other? If thou live in the midst of such a world, which he hath made and daily governeth, and yet believest not that there is a God, thou art so much worse already than drunk or mad, that it is no wonder if thou be a drunkard. But if thou do believe indeed that there is a God, hear further, thou stupid beast, and tremble! Is he the Governor of heaven and earth, and is he not worthy to be the Governor of thee? Is all the world at his disposal, and is he not worthy to dispose of thy throat and appetite? Are crowns, and kingdoms, heaven, and hell, at his disposal and will, and is he not worthy to be master of thy cup and company? wilt thou say to him by thy practice, go rule sun and moon, and rule all the world, except my appetite and my cup?

Quest. III. Dost thou verily believe that God is present with thee, and seeth and heareth all that is done and said among you? If not, thou believest not that he is God! For he that is absent, and ignorant, and is not infinite, omnipresent, and omniscient, is not God; and if God be not there, thou art not there thyself; for what can uphold thee, and continue thy life, and breath, and being? But if thou believe that God is present, darest thou drink on, and darest thou before him waste thy time, in prating over a pot with thy companions?

Quest. IV. Tell me, dost thou believe that the holy Scripture is true? If thou do not, no wonder if thou be a drunkard.[445] But if thou do, remember that then it is true, that "drunkards shall not inherit the kingdom of God," 1 Cor. vi. 10. And then mark what the Scripture saith, Isa. xxi. 1, "Woe to the crown of pride, to the drunkards of Ephraim." Hab. ii. 15, "Woe to him that giveth his neighbour drink, that puttest thy bottle to him and makest him drunk also." Isa. v. 11, "Woe to them that rise up early in the morning that they may follow strong drink, that continue till night till wine inflame them: and the harp, and the viol, and the tabret, and the pipe, and wine, are in their feasts, but they regard not the work of the Lord, nor consider the operation of his hands." Ver. 22, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Prov. xxxi. 4-6, "It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted: give strong drink to him that is ready to perish, and wine to those that be of heavy hearts." See Amos vi. 6. Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Rom. xiii. 13, 14, "Not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh to satisfy the lusts thereof." Prov. xx. 1, "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." Prov. xxiii. 29-32, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." Hos. iv. 11, "Whoredom, and wine, and new wine take away the heart." Joel i. 5, "Awake, ye drunkards, and weep and howl, all ye drinkers of wine," &c. If thou do indeed believe the word of God, why do not such passages make thee tremble?

Quest. V. Dost thou consider into how dangerous a case thou puttest thyself when thou art drunk, or joinest thyself with drunkards? What abundance of other sins thou art liable to? And in what peril thou art of some present judgment of God? Even those examples in Scripture which encourage thee should make thee tremble. To think that even a Noah that was drunken but once, is recorded to his shame for a warning unto others. How horrid a crime even Lot fell into by the temptations of drunkenness! How Uriah was made drunk by a David to have hid his sin! 2 Sam. xi. 13. How David's son Amnon, in God's just revenge, was murdered by his brother Absalom's command, when "his heart was merry with wine," 2 Sam. xiii. 28. How Nabal was stricken dead by God after his drunkenness, 1 Sam. xxv. 36-38. How king Elah was murdered as he was drinking himself drunk, 1 Sam. xvi. 9. And how the terrible

hand appeared writing upon the wall to king Belshazzar in his carousing, to signify the loss of his kingdoms, and that very night he was also slain, Dan. v. 1, 30. Thou seest God spareth not kings themselves, that one would think might be allowed more pleasure: and will he spare thee? Prov. xxxi. 4, 5, "It is not for kings to drink wine, nor for princes strong drink;" and is it then for thee? Mark the dreadful fruits of it even to the greatest. Hos. vii. 3-5, "They make the king glad with their wickedness, and the princes with their lies: they are all adulterers as an oven heated—In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorners." Thou seest that be they great or small, both soul and body are cast by tippling and drunkenness into greater danger, than thou art in at sea in a raging tempest. Thou puttest thyself in the way of the vengeance of God, and art not like to escape it long.

Quest. VI. Didst thou ever measure thy sin by that strange kind of punishment commanded by God against incorrigible gluttons and drunkards? Deut. xxi. 18-21, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and to the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die: so shalt thou put away evil from among you; and all Israel shall hear, and fear." Surely gluttony and drunkenness are heinous crimes, when a man's own father and mother were bound to bring him to the magistrate to be put to death, if he will not be reformed by their own correction. And you see here that youth is no excuse for it, though now it is thought excusable in them.

Quest. VII. Dost thou think thy drink is too good to leave at God's command? Or dost thou think that God doth grudge thee the sweetness of it? or rather that he forbids it thee for thy good, that thou mayst escape the hurt. And tell me, Dost thou love God better than thy drink and pleasure, or dost thou not? If not, thy own conscience must needs tell thee, (if thou have a conscience not quite seared,) that there is no hope of thy salvation in that state: but if thou say, thou dost, will God, or any wise man, believe thee, that thou lovest him better, and wilt not be so far ruled by him, nor leave so small a matter for his sake? 1 John v. 3, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." So 2 John 6.

Quest. VIII. Dost thou remember that thy carcass must lie rotting in the grave, and how loathsome a thing it must shortly be? And canst thou make so great a matter of the present satisfying of so vile a body, and dung the earth at so dear a rate?

Quest. IX. Wouldst thou have all thy friends and children do as thou dost? If so, what would become of thy estate? It would be a mad world if all were drunkards. Wouldst thou have thy wife a drunkard? If she were, thou wouldst scarce be confident of her chastity. Wouldst thou have thy servants drunkards? If they were, they might set thy house on fire: and they would do thee little work, or do it so as it were better be undone. Thy house would be a bedlam if all were drunkards; and much worse than bedlam; for there are some wise men to govern and correct the mad ones. But if thou like it not in wife, and children, and servants, why dost

thou continue it thyself? Art thou not nearest to thyself? Dost thou love any others better than thyself? Hadst thou rather thy own soul were damned than theirs? or canst thou more easily endure it? I have wondered sometimes to observe some drunkards very severe against the same sin in their children, and very desirous to have them sober! But the reason is, because the sobriety of their children is no trouble to them, nor puts them to deny the pleasure of their appetites, as their own sobriety must do.

Quest. X. Wouldst thou have thy physician drunk when he should cure thee of thy sickness? or thy lawyer drunk when he should plead thy cause? or the judge when he should judge it? If not, why wilt thou be drunken when thou shouldst serve thy God and mind the business of thy soul? If thou wouldst not have thy servant be potting in an ale-house when he should be about thy work, wilt thou sit potting and prating there, when thou hast a thousand fold greater work to do for thy everlasting happiness?

Quest. XI. If one do but lame or spoil thy beast, and make him unfit for thy service, wouldst thou be pleased with it? And wilt thou unfit thyself for the service of God, as if thy work were of less concernment than thy beast's?

Quest. XII. Would it please you if your servants poured all that drink in the channel? If not, I have before proved to thee that it should displease thee more to pour it into thy belly: for thou wilt find at last that it will hurt thee more.

Quest. XIII. What relish hath thy pleasant liquor the next day? Will it then be any sweeter than wholesome abstinence? All the delight is suddenly gone: there is nothing left but the slime in thy guts, and the ulcer in thy conscience, which cannot be cured by all thy treasure, nor palliated long by all thy pleasure. And canst thou value much so short delights? As all thy sweet and merry cups are now no sweeter than if they had been wormwood; so all the rest will quickly come to the same end and relish. As Plato said of his slender supper, compared to a rich man's feast, Yours seemeth better to-night, but mine will be better to-morrow; so thy conscience telleth thee that temperance and holy obedience will be better to-morrow, and better to eternity, though gluttony and drunkenness seem better now.

Quest. XIV. Dost thou consider how dear thou payest for hell? and buyest damnation at a harder rate than salvation might be attained at? What shame doth it cost thee! What sickness is it like to cost thee! What painful vomitings or worse dost thou undergo! How much dost thou suffer in thy estate! And is hell worth all this ado?

Quest. XV. Dost thou not think in thy heart, that sober, temperate, godly men do live a more quiet and comfortable life than thou, as well as an honester and safer life? If thou do think so, why wilt thou not imitate them? It is as free for thee to choose as them. If thou think they do not, consider, that as they have none of thy forbidden cups, so they have none of thy thirst or desire after them. Abstinence is sweeter much to them.[446] They have none of thy sour belchings, or vomitings, nor shame, nor danger, nor thy reckoning to pay. They have none of thy gripes of conscience, and terrors under the guilt of such a sin. They live in the love of God and the forethoughts of heaven, while thou art in the alehouse. And dost thou not think in thy conscience, that to a heart that is suited and sanctified thereto, it is not a sweeter thing to live in the love of God, than in the love of thy sensuality? Darest thou say (whatever thou

thinkest) that God, and heaven, and holiness are not so lovely and fit to be delighted in, as a cup of wine or ale? Sure thou darest not say so! If it were for no more than the different aspects of death and eternity to them and to thee, I account thy life in the midst of thy pleasures incomparably more sad than theirs. They look at death as at the time of hope, and the day of their deliverance, as the assizes are to the innocent or pardoned man: but thou lookest on death with terror, as the end of all thy mirth, as the guilty malefactor thinketh on the assizes; or else with senselessness or presumption, which is worse. They look unto eternity as their endless, unspeakable felicity; and thou darest scarce seriously think of it, without the delusory ease of unbelief or of false hopes: thou darest not seriously look beyond death, unless through the devil's cheating spectacles. I tell thee, a sober, godly man would not have thy merry life (as thou accountest it) one day, for all thy wealth, or for any worldly gain: he had rather lie in jail, or sit in the stocks that while, than drink and swagger with thee. Keep thy merriment to thyself, for no wise man or good man will be thy partner. If thou wert their enemy, they would not wish thee so much misery as thou choosest. As the story goeth of a confessor, that hearing many confess the sin of drunkenness, would needs try himself what pleasure was in it: and having vomited and slept it out, the next drunkard that came to him in confession, he appointed him for penance to be drunk again, and told him, he need no sharper penance.

Quest. XVI. How cometh it to pass that thy very pride doth not cure thy drunkenness?[447] Pride is so natural and deep-rooted a sin, that I dare say thou hast not overcome it, if thou have not overcome thy sensuality. And is thy credit no more worth with thee? wilt thou for a cup of drink be made the talk of the country, the scorn of the town, the sport and laughing-game of boys, and the pity of sober persons? If thou be a great man among them, and they dare not speak it to thy face, and thou hearest not what they say of thee, yet in private they make bold with thy name, to talk of thee as of a filthy beast. Canst thou think that sober men do honour thee? What honour may accidentally be due to thee from thy place, is another matter; but thou takest a course to keep them from honouring thee for thy worth, and dost thy worst to bring thy rank and place into contempt. It is said that in Spain a drunkard is not allowed for a witness against any man: and sure he is not a credible person. Regard thy reputation if thou carest not for thy soul.

Quest. XVII. Dost thou not love the flesh itself which thou so much pamperest? If thou do, why wilt thou drown it, and choke it up with phlegm and filth? Ask physicians whether drunkenness be wholesome. Mark how many drunkards live to be old: *Ennius podagricus*, is a proverb. The sickness is longer than the sweetness of thy cup. If thou fearest not hell, fear the consumption, gout, or dropsy.

Quest. XVIII. Why shouldst thou not take more pleasure in the company of thy family, and in the company of people fearing God, that worship him in truth of heart, and will do their best to help to save thee? Canst thou give any reason for it, why such company should not be more pleasant to thee than thy pot companions? and why it should not be pleasanter to talk of the way to heaven, and the pardon of sin, and the love of Christ, and of eternal happiness, than to prate a deal of idle nonsense in an alehouse? There is no reason for it but thy filthy mind, that is suitable to vanity and sin, and unsuitable to all that is wise and holy.

Quest. XIX. What if thou shouldst die in a drunken fit? Wouldst thou not thyself take thy case to be desperate or dangerous? Why, it may be so for aught thou knowest; it hath been the case of many a one. But if it be not so, yet to die a drunkard is as certain damnation, as to die in drunkenness. If the guilt of the sin be on thee, it is all one when it was committed, whether lately or long ago; for unpardoned sin is most sure damnation; and it is certainly unpardoned, till it be truly repented of; and it is not repented of if it be not forsaken: and then bethink thee how thou wilt review these days, and what thoughts thou wilt then have of thy cups and company!

Quest. XX. Art thou willing to part with thy sin, or art thou not? Speak, man; art thou willing? If thou be not willing, bear witness against thyself that thou dost not repent of it, and that thou art not forgiven it; and therefore that thou art at present a slave of the devil, and if thou die so, as sure to be damned as thou art alive. Bear witness that thou wast not kept from grace, and consequently from heaven, against thy will, but by thy wilful refusal of it; and that it was not because thou couldst not be saved, that thou goest to hell, but because thou wouldst not. Sure even now thou canst not have the face to deny any of this, if thou confess that thou art not willing to amend. Take thy will in sin, if God's will must be violated, which tendered thee mercy, and commanded thee to accept it; but be sure that God will have his will in punishing thee.

But I suppose thou wilt say, that thou art willing to amend and leave thy sin, but thou canst not do it because flesh is frail, and company is tempting, and God giveth thee not grace; willing thou art, but yet unable. But stay a little! God will not so let thee carry it, and smooth over thy wickedness with a lie. Thy meaning, if thou speak out, is not that thou art willing, presently and heartily willing, to forsake thy sin, but only that thou wouldst be willing, if the drink and the devil did not tempt thee. And so thou wilt be willing to love God and be saved, when nothing shall tempt thee to the contrary! And wouldst thou thank thy wife for such a willingness to forsake adultery, when nobody will tempt her to it? or thy servant to do thy work, when he hath nothing to tempt him to idleness or neglect? Judge by this what thanks thou deservest of God for such a willingness. But dally not with God, and mock not thy conscience, but speak to the question, Art thou willing to give over thy company and tippling, from this day forward, or art thou not? Take heed what thou sayest. If thou say, No, God may say, Nay, to all thy cries for mercy in the day of thy misery and distress; but if still thou say that thou art willing, but not able, I will convince thee of thy falsehood.

Quest. I. Tell me then, what force is used to make thee sin against thy will? Wast thou carried to the alehouse, or didst thou go thyself? Wast thou gagged and drenched? Was it poured down thy throat by violence; or didst thou take the cup and pour it down thyself? Who was the man that held open thy mouth and poured it in? Nay, if it had been thus, it had not been thy sin; for no will, no sin. Or did they set a sword or pistol to thy breast, and so force thee to it? If they had, that had not proved thee unwilling, but only that they forced thee to be willing; and their force is no excuse: for God threatened hell, and thou shouldst have feared that most.

Quest. II. Didst thou love the drink, or loathe it when thou wast drinking it? Didst thou love it against thy will, when love and willingness are all one?

Quest. III. Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn? If not, confess it is thy will.

Quest. IV. Couldst thou not forbear, if the judge or the king stood by? And canst thou not forbear when God stands by? If thou wilt thou canst.

Quest. V. Couldst thou not forbear, if thou wert sure to be put to death for it? if the law hanged all drunkards, and the hangman were at thy back? Surely thou couldst. And canst thou not then forbear if thou wilt, when God hath made it worse than hanging, and when death is coming to fetch thee to execution?

Quest. VI. Couldst thou not forbear it in sickness, if thy physician required it, and told thee, if thou drink, it will be thy death? I doubt not but thou couldst: if not, thou art very unworthy to live, that canst not deny thyself a cup of drink for the saving of thy life. And thou art as unworthy to be saved, if thou wilt not do that to save thy soul, which thou wouldst do to save thy present life.

Quest. VII. Yea, couldst thou not forbear if it were to save the life of thy wife, or child, or friend, or neighbour? If thou knewest that forbearing thy forbidden cup would save the life of any one of them, couldst thou not, nay, wouldst thou not do it? If not, thou tellest the world what a husband, what a father, what a friend, and what a neighbour thou art, that wouldst not forbear a cup of drink to save a friend or neighbour's life. I should think thee an unworthy friend, if thou wouldst not do that much at thy friend's request, though there were no such necessity lay upon it. If this be so, I will never take a drunkard for my friend; for he would not forbear a cup of drink for my sake, no, not if it were to save my life. If thou say, God forbid, I would do more than that, why then didst thou say, Thou canst not forbear? Mark how thy tongue reproves thy falsehood. And canst thou not do that for thy own soul, which thou couldst do for the life, or at the request of a friend or neighbour?

Quest. VIII. Couldst thou not forbear if it were to get a lordship or a kingdom? yea, to save thy own estate, if it were all in danger, and this would save it? I doubt not but thou couldst. Why then dost thou say thou canst not do it?

Quest. IX. If thou wert certain that thou wast to die to-morrow, wouldst thou be drunk to-night? Or if thou wert sure to die within this week or month, wouldst thou be drunk ere then? I do not believe thou wouldst: fear would so long shut thy mouth. Thou seest then that thou canst forbear if thou wert but willing, and wert but awaked out of thy stupidity and folly.

Quest. X. What if thou wert sure that there were an ounce of arsenic or other such poison in the cup? couldst thou not then forbear it? Yes, no doubt of it: it is plain therefore that thou speakest falsely, when thou sayst that thou canst not. And is not God's wrath and curse in thy cup much worse than poison?

Quest. XI. What if thou sawest the devil standing by thee and offering thee the cup, and persuading thee to drink it, couldst thou not then forbear? Yes, no doubt of it: and is he not as certainly there tempting thee, as if thou sawest him? Well, the matter is proved against thee to thy own conscience, that if thou wilt forbear, thou canst.

Quest. XII. But yet if thou canst not, bethink thee whether thou canst better bear the pains of hell? For God is not in jest with thee in his threatenings. If thy thirst be harder to bear than hell, then choose that which is easiest to thee: but remember hereafter that thou hadst thy choice.

Yet, art thou willing to let go thy sin? (for I am sure thou art able so far as thou art willing). I will take thy case to be as it is; that is, that thou hast some half, uneffectual willingness, or lazy wish which will not conquer a temptation; and that thou art sometimes in a little better mood than at other times, and that thou lovest thy sin, and therefore wouldst not leave it if thou couldst choose, but thou lovest not hell, and therefore hast some thoughts of parting with thy cups against thy will, for fear of punishment. These wishes and purposes will never save thee: it must be a renewed nature, loving God, and hating the sin, that must make thee capable of salvation. But yet in the mean time it is necessary that thou forbear thy sin, though it be but through fear; for thou canst not expect else that the Holy Ghost should renew thy nature. Therefore I will give thee directions how to forbear thy sin most surely and easily, if thou be but willing, and withal to promote thy willingness itself with the performance.

Practical Directions against Tippling and Drunkenness.

Direct. I. Write over thy bed and thy chamber door, where thou mayst read it every morning before thou goest forth, some text of holy Scripture that is fit to be thy memorandum: as 1 Cor. vi. 10, "Drunkards shall not inherit the kingdom of God;" and Rom. viii. 13, "If ye live after the flesh, ye shall die; but if by the Spirit you mortify the deeds of the body, you shall live:" and read it before thou goest out of thy doors.

Direct. II. Also fall down on thy knees to God, and earnestly beg of him to keep thee that day from temptations, and ill company, and from all thy fleshly desires and excess; and especially that he would renew thy nature, and give thee a hatred of the sin.

Direct. III. Keep thyself in the constant employments of thy calling, and spend not one quarter of an hour in idleness, and allow not leisure to thy thoughts, so much as to think of thy drink and pleasures; much less to thy body to follow it. God hath commanded thee, whoever thou art, to labour six days, and in the sweat of thy brows to eat thy bread, and hath forbidden idleness and negligence in thy calling: avoid this, and it will help thee much.

Direct. IV. Reckon not upon long life, but think how quickly death will come, and that for aught thou knowest thou mayst die that day; and how dreadful a case it would prove to thee, to be found among tipplers, or to die before thou art truly converted. Think of this before thou goest out of thy doors; and think of it as thou art going to the alehouse: look on the cup and the grave together: the dust of those bones will be wholesome spice to thee. Remember when thou seest the wine, or ale, how unlike it is to that black and loathsome liquor which thy blood and humours will be turned into when thou art dead. Remember that the hand that taketh the cup, must shortly be scattered bones and dust; and the mouth that drinketh it down, must shortly be an ugly hole; and the palate, and stomach, and brain that are delighted

by it, must shortly be stinking puddle: and that the graves of drunkards are the field or garden of the devil, where corpses are sowed to rise at the resurrection to be fuel for hell.

Direct. V. When thou art tempted to the alehouse, call up thy reason, and remember that there is a God that seeth thee, and will judge thee, and that thou hast an endless life of joy or torment shortly to possess, and that thou hast sinned thus too long already, and that without sound repentance thy case is desperate, and that thou art far from true repentance while thou goest on in sin. Ask thyself, Have I not sinned long enough already? Have I not long enough abused mercy? Shall I make my case remediless, and cast away all hope? Doth not God stand by, and see and hear all? Am I not stepping by death into an endless world? Think of these things, and use thy reason, if thou be a man, and hast reason to use.

Direct. VI. Exercise thyself daily in repenting for what is past; and that will preserve thee for the time to come. Confess thy former sin to God with sorrow, and beg forgiveness of it with tears and groans. If thou make light of all that is past, thou art prepared to commit more. Think as thou goest about thy work, how grievously thou hast sinned against thy knowledge and conscience; in the sight of God; against all his mercies; and how obstinately thou hast gone on, and how unthankfully thou hast rejected mercy, and neglected Christ, and refused grace. Think what had become of thee, if thou hadst died in this case; and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and cast thee not into hell, and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but resolvedly return, and live in faith and holiness. These penitent thoughts and exercises will kill thy sin and cure thee. Fast and humble thyself for what thou hast done already: as the holy apostle saith, 1 Pet. iv. 1-5, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries, wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead."

Direct. VII. Keep from the place and company: Eph. v. 7, 11, "Be not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them." Thou canst not deny but thou art able to do this if thou wilt. Canst thou not stay at home and come not near them? If thou be willing to escape, run not into the snare.

Direct. VIII. Stop at the first cup: be not drawn on by little and little: as the sluggard saith, Yet a little more sleep; so the drunkard saith, Yet a little more drink; I will take but one cup more. Understand thy due measure, that thou mayst know what is excess: to an ordinary healthful body, that doth not very much labour and sweat, a quart in a day is enough; to cold and phlegmatic persons it is too much: the old rule was, *Prima ad sitim, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam*: The first cup is for thirst, the second for mirth, the third for sensual pleasure, the fourth for madness. Especially you that have drunk too much so long, should rather drink less than other men: your souls require it for penitence and for prevention; your bodies require it, to cure the crudities already heaped up.

Direct. IX. Avoid the tempting ceremonies of drunkards, such as drinking healths, or urging others to pledge them, or drink more. Plutarch saith, that when Agesilaus was made the master of a feast, and was to prescribe the laws for drinking, his law was, If there be wine enough, give every one what he asketh for; if not enough, divide it equally; by which means none were tempted or urged to drink, and the intemperate were ashamed to ask for more than others. As among witches, so among drunkards, the devil hath his laws and ceremonies, and it is dangerous to practise them.

Direct. X. Go to thy sinful companions to their houses, and tell them plainly and seriously that thou repentest of what thou hast done already, and that thou art ashamed to remember it; and that now thou perceivest that there is a righteous God, and a day of judgment, and an endless punishment to be thought on, and that thou art resolved thou wilt be voluntarily mad no more; and that thou wilt not sell thy soul and Saviour for a merry cup; and beseech them for the sake of Christ, and of their souls, to join with thee in repentance and reformation; but let them know, that if they will not, thou comest to take thy leave of them, and art resolved thou wilt no more be their companion in sin, lest thou be their companion in hell. If thou art willing indeed to repent and be saved, do this presently and plainly; and stick not at their displeasure or reproach: if thou wilt not, say thou wilt not, and say no more thou canst not; but say, I will keep my sin and be damned: for that is the English of it.

Direct. XI. Suppose when the cup of excess is offered thee, that thou sawest these words, sin and hell, written upon the cup, and sawest the devil offering it thee, and urging thee to drink, and sawest Christ bleeding on the cross, and calling to thee, O drink not that which costeth so dear a price as my blood! Strongly imprint this supposition on thy mind: and it is not unreasonable; for certainly sin is in thy cup, and hell is next to sin; and it is the devil that puts thee on, and it is Christ unseen that would dissuade thee.

Direct. XII. Suppose that there were mortal poison in the cup that is offered thee: ask thyself, Would I drink it if there were poison in it? If not, why should I drink it when sin is in it, and hell is near it? and the supposition is not vain. It is written of Cyrus, that when Astyages observed that at a feast he drank no wine, and asked him the reason, he answered, because he thought there was poison in the cup, for he had observed some that drunk out of it, lost their speech or understanding, and some of them vomited, and therefore he feared it would poison him: however, it is poison to the soul.

Direct. XIII. Look soberly upon a drunken man, and think whether that be a desirable plight for a wise man to put himself into. See how ill-favouredly he looks, with heavy eyes, and a slabbering mouth, stinking with drink or vomit, staggering, falling, spewing, bawling, talking like a mad-man, pitied by wise men, hooted at by boys, and madly reeling on towards hell. And withal look upon some wise and sober man, and see how composed and comely is his countenance and gesture; how wise his words, how regular his actions, how calm his mind; envied by the wicked, but reverenced by all that are impartial. And then bethink thee which of these it is better to be like. Saith Basil, Drunkenness makes men sleep like the dead, and wake like the sleeping. It turneth a man into a useless, noisome, filthy, hurtful, and devouring beast.

Direct. XIV. If all this will not serve turn, if thou be but willing, I can teach thee a cheap restraint, and tell thee of a medicine that is good against drunkenness and excess. Resolve that after every cup of excess thou wilt drink a cup of the juice of wormwood, or of carduus, or centaury, or germander; at least, as soon as thou comest home and growest wiser, that this shall be thy penance; and hold on this course but a little while, and thy appetite will rather choose to be without the drink, than to bear the penance. Do not stick at it; if thy reason be not strong enough for a manly cure, drench thyself like a beast, and use such a cure as thou art capable of; and in time it may bring thee to be capable of a better. And I can assure thee, a bitter draught is a very cheap remedy to prevent a sin.

Direct. XV. If all this will not serve, I have yet another remedy if thou be but willing: confess thyself unfit to govern thyself, and give up thyself to the government of some other; thy wife, thy parents, or thy friend. And here these things are to be done: 1. Engage thy wife, or friend, to watch over thee, and not to suffer thee to go to the alehouse, nor to drink more than is profitable to thy health. 2. Deliver thy purse to them, and keep no money thyself. 3. Drink no more at home but what they give thee, and leave it to them to judge what measure is best for thee. 4. When thou art tempted to go to the alehouse, tell thy wife or friend, that they may watch thee. Even as thou wouldst call for help if thieves were robbing thee. 5. Give leave to thy wife or friend to charge the ale-sellers to give thee no drink; and go thyself when thou art in thy right mind, and charge them thyself to give thee none; and tell them that thou art not thyself, or in thy right wits, when thou desirest it. If these means seem now too hard to thee, and thou wilt sin on, and venture upon the wrath and curse of God and upon hell, rather than thou wilt use them, remember hereafter that thou wast damned because thou wouldst be damned, and that thou chosest the way to hell to escape these troubles, and take that thou gettest by it; but do not say, thou couldst not help it, for I am sure thou canst do this if thou wilt. Thou wilt lock thy door against thieves; lock thy mouth also against a more dangerous thief, that would rob thee of thy reason and salvation. Saith Basil, If his master do but box or beat his servant, he will run away from the strokes; and wilt thou not run away from the drink that would break thy brains and understanding?

Direct. XVI. But the saving remedy is this, study the love of God in Christ, and the riches of grace, and the eternal glory promised to holy souls, till thou be in love with God, and heaven, and holiness, and hast found sweeter pleasure than thy excess, and then thou wilt need no more directions. Read Eph. v. 18.

PART V.

Tit. 1. *Directions against Fornication and all Uncleanness.*

Though as they are sins against another, adultery and fornication are forbidden in the seventh commandment, and should there be handled, yet as they are sins against our own bodies, which should be members of Christ, and temples of the Holy Ghost, as 1 Cor. vi. 15, 18, 19, so it is here to be handled among the rest of the sins of the senses: and I the rather choose to take it up here, because what I have said in the two last titles, against gluttony and

drunkenness, serve also for this. The same arguments, and convincing questions, and directions, will almost all serve, if you do but change the name of the sin: and as the reader loveth not needless tediousness, so I am glad of this means to avoid the too often naming of such an odious, filthy sin: yet something most proper to it must be spoken. And, 1. I show the greatness of the sin; and, 2. Give directions for the cure.

1. There is no sin so odious, but love to it, and frequent using it, will do much to reconcile the very judgment to it; either to think it lawful, or tolerable and venial: to think it no sin, or but a little sin, and easily forgiven. And so with some brutish persons it doth in this. But, 1. It is reason enough against any sin, that it is forbidden by the most wise, infallible, universal King of all the world. Thy Maker's will is enough to condemn it, and shall be enough to condemn those that are servants of it.[448] He hath said, "Thou shalt not commit adultery." 1 Cor. vi. 9, 10, "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind—shall inherit the kingdom of God." Ver. 15-19, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body: for two (saith he) shall be one flesh. But he that is joined to the Lord is one spirit. Flee fornication. Every sin that a man doth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you?" (Mark that he speaketh not this to fornicators; for their bodies are not temples of the Holy Ghost; but to them that by filthy heretics in those times were tempted to think fornication no great sin.) So Eph. v. 3-6, "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting.—For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them." Gal. v. 19, "Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness,—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." 1 Thess. iv. 3, "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the gentiles which know not God." See also Col. v. 5, 6. Heb. xiii. 4, "Marriage is honourable, and the bed undefiled: but whoremongers and adulterers God will judge." Rev. xxi. 8, "The abominable,—and whoremongers—shall have their part in the lake which burneth with fire and brimstone." Rev. xxii. 15, "For without are dogs, and sorcerers, and whoremongers, and murderers." Jude 7, "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire." I shall add no more lest I be tedious.

2. Besides Scripture, God hath planted in nature a special pudor and modesty to restrain this sin; and they that commit it do violate the law of nature, and sin against a witness and condemner that is within them. And scarce any one of them ever committeth it boldly, quietly, and fearlessly, till first they have hardened their hearts, and seared their consciences,

and overcome the light of nature, by frequent, wilful sinning.[449] Nature hideth the obscene parts, and teacheth man to blush at the mention of any thing that is beyond the bounds of modesty. Say not that it is mere custom, for the vitiated nature of man is not so over-precise, nor the villany of the world so rare and modest, but before this day it had quite banished all restraints of this sin, above most others, if they could have done it, and if God had not written the law which condemneth it very deep in nature, with almost indelible characters. So that in despite of the horrid wickedness of the earth, though mankind be almost universally inclined to lust, yet there be universally laws and customs restraining it; so that except a very few savages and cannibals like beasts, there is no nation on the earth where filthiness is not a shame, and modesty layeth not some rebukes upon uncleanness. Ask no further then for a law, when thy nature itself is a law against it. And the better any man is, the more doth he abhor the lusts of uncleanness. So that "among saints," saith the apostle, it is "not to be named," (that is, not without need and detestation,) Eph. v. 3; and ver. 12, "For it is a shame even to speak of those things that are done of them in secret." And when drunkenness had uncovered the shame of Noah, his son Ham is cursed for beholding it, and the other sons blest for their modesty and reverent covering him.

3. And that God hath not put this law into man's nature without very great cause, albeit the implicit belief and submission due to him should satisfy us, though we knew not the causes particularly, yet much of them is notorious to common observation: as that if God had not restrained lust by laws, it would have made the female sex most contemptible and miserable, and used worse by men than dogs are. For, first, rapes and violence would deflower them, because they are too weak to make resistance: and if that had been restrained, yet the lust of men would have been unsatisfied, and most would have grown weary of the same woman whom they had abused, and take another; at least when she grew old, they would choose a younger, and so the aged women would be the most calamitous creatures upon earth. Besides that lust is addicted to variety, and groweth weary of the same; the fallings out between men and women, and the sicknesses that make their persons less pleasing, and age, and other accidents, would expose them almost all to utter misery. And men would be law-makers, and therefore would make no laws for their relief, but what consisted with their lusts and ends. So that half the world would have been ruined, had it not been for the laws of matrimony, and such other as restrain the lusts of men.

4. Also there would be a confused mixture in procreation, and no men would well know what children are their own: which is worse than not to know their lands or houses.

5. Hereby all natural affection would be diminished or extinguished: as the love of husband and wife, so the love between fathers and children would be diminished.

6. And consequently the due education of children would be hindered, or utterly overthrown. The mothers that should first take care of them, would be disabled and turned away, that fresh harlots might be received, who would hate the offspring of the former. So that by this means the world and all societies, and civility, would be ruined, and men would be made worse than brutes, whom nature hath either better taught, or else made for them some other supply. Learning, religion, and civility would be all in a manner extinct, as we see they are among those few savage cannibals that are under no restraint. For how much all these

depend upon education, experience telleth us. In a word, this confusion in procreation, would introduce such confusion in men's hearts, and families, and all societies, by corrupting and destroying necessary affection and education, that it would be the greatest plague imaginable to mankind, and make the world so base and beastly, that to destroy mankind from off the earth would seem much more desirable. Judge then whether God should have left men's lusts unrestrained.

Object. But (you will say) there might have been some moderate restraint to a certain number, as it is with the Mahometans, without so much strictness as Christ doth use.

Answ. That this strictness is necessary, and is an excellency in God's law, appeareth thus. 1. By the greatness of the mischief which else would follow: to be remiss in preventing such a confusion in the world, would be an enmity to the world. 2. In that man's nature is so violently inclined to break over, that if the hedge were not close, there were no sufficient restraining them; they would quickly run out at a little gap. 3. The wiser and the better any nation or persons are, even among the heathens, the more fully do they consent to the strictness of God's laws. 4. The cleanest sort of brutes themselves are taught by nature to be as strict in their copulations: though it be otherwise with the mere terrestrial beasts and birds, yet the aerial go by couples: those that are called the fowls of the heavens, that fly in the air, are commonly taught this chastity by nature; as if God would not have lust come near to heaven. 5. The families of the Mahometans that have more wives than one, do show the mischief of it in the effects, in the hatred and disagreement of their wives, and the great slavery that women are kept in; making them like slaves that they may keep them quiet. And when women are thus enslaved, who have so great a part in the education of children, by which all virtue and civility are maintained in the world, it must needs tend to the debasing and brutifying of mankind.

7. Children being the preciousest of all our treasure, it is necessary that the strictest laws be made for the securing of their good education and their welfare. If it shall be treason to debase or counterfeit the king's coin, and if men must be hanged for robbing you of your goods or money, and the laws are not thought too strict that are made to secure your estates; how much more is it necessary that the laws be strict against the vitiating of mankind, and against the debasement of your image on your children, and against that which tendeth to the extirpation of all virtue, and the ruin of all societies and souls!

8. God will have a holy seed in the world, that shall bear his image of holiness, and therefore he will have all means fitted thereunto. Brutish, promiscuous generation tendeth to the production of a brutish seed. And though the word preached is the means of sanctifying those that remain unsanctified from their youth; yet a holy marriage, and holy dedication of children to God, and holy education of them, are the former means, which God would not have neglected or corrupted, and to which he promiseth his blessing: as you may see, 1 Cor. vii. 14; Mal. ii. 15, "Did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth: for the Lord hateth putting away."

9. Yea, lust corrupteth the mind of the person himself, if it be not very much restrained and moderated. It turneth it from the only excellent pleasure, by the force of that brutish kind of pleasure.[450] It carrieth away the thoughts, and distempereth the passions, and corrupteth the fantasy, and thereby doth easily corrupt the intellect and heart. Pleasure is so much of the end of man, which his nature leadeth him to desire, that the chief thing in the world to make a man good and happy, is to engage his heart to those pleasures which are good, and make men happy. And the chief thing to make him bad and miserable, is to engage him in the pleasures which make men bad and end in misery. And the principal thing by which you may know yourselves or others, what you are, is to know what your pleasures are; or at least, what you choose and desire for your pleasure. If the body rule the soul, you are brutish, and shall be destroyed: if the soul rule the body, you live according to true human nature and the ends of your creation. If the pleasures of the body are the predominant pleasures which you are most addicted to, then the body ruleth the soul, and you shall perish as traitors to God, that debase his image, and turn man into beast, Rom. viii. 13: if the pleasures of the soul be your most predominant pleasures, which you are most addicted to, (though you attain as yet but little of it,) then the soul doth rule the body, and you live like men: and this cannot well be, till faith show the soul those higher pleasures in God and everlasting glory, which may carry it above all fleshly pleasures. By all this set together you may easily perceive that the way of the devil to corrupt and damn men, is to keep them from faith, that they may have no heavenly, spiritual pleasure, and to strengthen sensuality, and give them their fill of fleshly pleasures, to imprison their minds that they may ascend no higher: and that the way to sanctify and save men, is to help them by faith to heavenly pleasure, and to abate and keep under that fleshly pleasure that would draw down their minds. And by this you may see how to understand the doctrine of mortification, and taming the body, and abstaining from the pleasures of the flesh: and you may now understand what personal mischief lust doth to the soul.

10. Your own experience and consciences will tell you, that if it be not exceedingly moderated, it unfitteth you for every holy duty. You are unfit to meditate on God, or to pray to him, or to receive his word or sacrament: and therefore nature teacheth those that meddle with holy things to be more continent than others; which Scripture also secondeth, 1 Sam. xxi. 4, 5. Such sensual things and sacred things do not well agree too near.[451]

11. And as by all this you see sufficient cause why God should make stricter laws for the bridling of lust, than fleshly, lustful persons like; so when his laws are broken by the unclean, it is a sin that conscience (till it be quite debauched) doth deeply accuse the guilty for, and beareth a very clear testimony against. Oh the unquietness! the horror! the despair that I have known many persons in, even for the sin of self-pollution, that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in despair, and some of them hanged themselves! Conscience will condemn this sin with a heavy condemnation, till custom or infidelity have utterly seared it.[452]

12. And it is also very observable, that when men have once mastered conscience in this point, and reconciled it to this sin of fornication, it is a hundred to one that they are utterly hardened in all abomination, and scarce make conscience of any other villany whatsoever![453] If once fornication go for nothing, or a small matter with them, usually all other sin is with

them of the same account: if they have but an equal temptation to it, lying, and swearing, and perjury, and theft, yea, and murder and treason, would seem small too: I never knew any one of these but he was reconcilable and prepared for any villany that the devil set him upon: and if I know such a man, I would no more trust him than I would trust a man that wants nothing but interest and opportunity to commit any heinous sin that you can name. Though I confess I have known divers of the former sort, that have committed this sin under horror and despair, that have retained some good in other points, and have been recovered; yet of this latter sort, that have reconciled their consciences to fornication, I never knew one that was recovered, or that retained any thing of conscience or honesty, but so much of the show of it as their pride and worldly interest commanded them: and they were malignant enemies of goodness in others, and lived according to the unclean spirit which possessed them.[454] They are terrible words, Prov. ii. 18, 19, "For her house inclineth unto death, and her paths unto the dead: none that go unto her return again, neither take they hold on the paths of life." Age keepeth them from actual filthiness and lust (and so may hell, for there is no fornication); but they retain their debauched, seared consciences.

13. And it is the greater sin because it is not committed alone; but the devil taketh them by couples. Lust inflameth lust: and the fuel set together makes the greatest flame. Thou art guilty of the sin of thy wretched companion, as well as of thine own.

14. Lastly, the miserable effects of it, and the punishments that in this life have attended it, do tell us how God accounteth of the sin: it hath ruined persons, families, and kingdoms; and God hath borne his testimony against it, by many signal judgments, which all histories almost acquaint you with.[455] As there is scarce any sin that the New Testament more frequently and bitterly condemneth, (as you may see in Paul's Epistles, 2 Pet. ii., Jude, &c.) so there are not many that God's providence more frequently pursueth with shame and misery on earth: and in the latter end of the world, God hath added one concomitant plague not known before, called commonly the *lues venerea*, the venereous pox, so that many of the most brutish sort go about stigmatized with a mark of God's vengeance, the prognostic or warning of a heavier vengeance. And there are none of them all (that by great repentance be not made new creatures) but leave an infamous name and memory when they are dead (if their sin was publicly known.) Let them be never so great, and never so gallant, victorious, successful, liberal, flattered, or applauded while they lived, God ordereth it so, that truth shall ordinarily prevail with the historians that write of them when they are dead; and with all sober men their names rot and stink, as well as their bodies. Prov. x. 7, "The memory of the just is blessed, but the name of the wicked shall rot." So much of the greatness of the sin. Boniface archbishop of Mentz, writing to Ethilbald an English king that was a fornicator, Epist. 19. saith, Fornication is a reproach, not only among christians, but pagans——For in old Saxony if a virgin had thus stained her father's house, or a married woman, breaking the marriage covenant, had committed adultery; sometimes they force her to hang herself with her own hand, and over her ashes when she is burnt they hang the fornicator; sometimes they gather a band of women, they lead her about, scourging her with rods; and cutting off her clothes at the girdle, and with small knives cutting and pricking all her body, they send her from village to village, thus bloody and mangled with little wounds; and so more and more, incited by a zeal for chastity, do meet her and scourge her again, till they leave her either dead or scarce

alive, that others may fear adultery and luxury. And the Wineds, which are the filthiest and worst sort of men, do keep the love of matrimony with so great a zeal, that the woman will refuse to live when her husband is dead. And after some reproofs of the fornicating king, he addeth these further stories. Ceolred, your Highness' predecessor, as they witness who were present, he being splendidly banqueting with his earls, was by the evil spirit that drew him to violate God's law, suddenly distracted in his sin; so that without repentance and confession, being raging mad and talking with the devil, and abominating God's priests, he departed out of this life, no doubt to the torments of hell. And Osred (king of the Deiri and Bernicii) the spirit of luxury carried in fornication and defiling the sacred virgins in the monasteries, till such time as by a vile and base kind of death, he lost his glorious kingdom, together with his youthful and luxurious life. Wherefore, most dear son, take heed of the ditch into which thou hast seen others fall before thee.——Vid. Auct. Bib. Pat. tom. ii. p. 55, 56.

And how great sufferings were laid on priests, monks, and nuns that had committed fornication, by several years' imprisonment and scourging, see ibid. p. 84. in an edict of Carloman, by the advice of a council of bishops.

And Epist. lxxxv. p. 87, Boniface writeth to Lullo that he was fain to suffer a priest to officiate, baptize, pray, &c. that had long ago committed fornication, because there was none but he alone to be had in all the country, and he thought it better to venture that one man's soul, than let all the people perish, and desireth Lullo's counsel in it. By all which we may see how heinous a sin fornication was then judged.

Object. But (say the filthy ones) did not David commit the sin of adultery? Did not God permit them many wives among the Jews? How many had Solomon? Therefore this is no such great sin as you pretend. Thus every filthiness a little while will plead for itself.

Answ. David did sin; and is the sin ever the less for that? It is easier to forbear it, than undergo the tears and sorrows which David did endure for his sin! Besides the bitterness of his soul for it, his son Absalom rebelleth and driveth him out of his kingdom, and his own wives are openly defiled; and yet God leaveth it as a perpetual blot upon his name. Solomon's sin was so great that it almost ruined him and his kingdom; though experience caused him to say more against it than is said in the Old Testament by any other, yet it is a controversy among divines whether he was ever recovered and saved; and ten tribes of the twelve were therefore taken from his line, and given to Jeroboam. And is this any encouragement to you to imitate him? Christ telleth you in the case of divorcement, that God permitted (not allowed, but forbore) some such sins in the Jews, because of the "hardness of their hearts," Mark x. 5; but from the beginning it was not so; but one man and one woman were conjoined in the primitive institution. And the special reason why plurality was connived at among the Jews, was for the fuller peopling of the nation: they being the only covenanted people of God, and being few among encompassing enemies, and being separated from the people of the earth, their strength, and safety, and glory lay much on their increased number, and therefore some inordinacy was connived at for their multiplication, but never absolutely allowed and approved of. And yet fornication is punished severely, and adultery with death.

II. *The Directions against Fornication.*

Direct. I. If you would avoid uncleanness, avoid the things that dispose you to it; as gluttony, or fulness of diet, and pampering the flesh, idleness, and other things mentioned under the next title, of subduing lust. The abating of the filthy desires, is the surest way to prevent the filthy act; which may be done if you are but willing.

Direct. II. Avoid the present temptations. Go not where the snare lieth without necessity. Abhor the devil's bellows that blow up the fire of lust; such as enticing apparel, filthy talk and sights, of which more also under the next title.

Direct. III. Carefully avoid all opportunity of sinning. "Come not near the door of her house," saith Solomon, Prov. v. 8. Avoid the company of the person thou art in danger of. Come not where she is; this thou canst do if thou art willing; none will force thee. If thou wilt go seek for a thief, no wonder if thou be robbed. If thou wilt go seek fire to put in the thatch, no wonder if thy house be burnt. The devil will sufficiently play the tempter; thou needest not help him; that is his part, leave it to himself; it is thy part to watch against him; and he will find thee work; if thou watch as narrowly and constantly as thou canst, it is well if thou escape. As thou lovest thy soul, avoid all opportunities of sinning; make it impossible to thyself: much of thy safety lieth in this point. Never be in secret company with her thou art in danger of; but either not at all, or only in the sight of others: especially contrive not such opportunities, as to be together in the night, in the dark, or on the Lord's day when others are at church, (one of the devil's seasons for such works,) or any such opportunity, leisure, and secrecy; for opportunity itself is a strong temptation. As it is the way to make a thief, to set money in his way, or so to trust him as that he can easily deceive or rob you and never be discovered; so it is the way to make yourself unclean, to get such an opportunity of sinning, that you may easily do it, without any probability of impediment or discovery from men. The chief point in all the art or watch is, to keep far enough off. If you touch the pitch you will be defiled. "Whosoever toucheth her shall not be innocent," Prov. vi. 29. "Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbour's wife," ver. 27, 28. Bring not the fire and the gunpowder too near. If thou canst not keep at a distance, nor forbear the presence of the bait, thou art not like to forbear the sin.

Direct. IV. Reverence thy own conscience. Mark what it speaketh now, for it will shortly speak it in a more terrible manner: hear it voluntarily; for it is terrible to hear it when thou canst not resist: treat with conscience in the way while it is reconcilable; for thou knowest not how terrible a tormentor it is. I doubt not but it hath given thee some gripes for thy very lust, before it ever came to practice; but the sorest of its gripes now, are but like the playing of the cat with the mouse, before the killing gripe is given. Doth no man see thee? Conscience seeth thee; and thou art a wretch indeed if thou reverence not conscience more than man: as Chrysostom saith, Suppose no man know the crime but himself and the woman with whom he did commit it! How will he bear the rebukes of conscience, when he carrieth about with him so sharp and bitter an accuser? For no man can overrun himself; and no man can avoid the sentence of this court within him: it is a tribunal not to be corrupted with money, nor

perverted by flattery; for it is divine, being placed in the soul by God himself: the less the adulterer now feeleth it, the more he hasteneth to the perdition of his soul. Dost thou not feel a sentence passed within thee? a terrible sentence, telling thee of the wrath of a revenging God? Bless God that it is not yet an irreversible sentence; but sue out thy pardon quickly lest it come to that. Dost thou not feel, that thou art afraid and ashamed to pray or to address thyself to God? much more afraid to think of dying, and appearing before him? If thy sin make thee ready to fly from him now, if thou knewest how, canst thou look him in the face at last; or canst thou hope to stand with comfort at his bar? Art thou fit to live in heaven with him, that makest thyself unfit to pray to him? Even lawful procreation (as I said before) doth blush to come too near to holy exercises:[456] as Chrysostom saith, *Die quo liberis operam dedisti legitime, quamvis crimen illud non sit, orare tamen non audes—Quod si ab incontaminato lecto resurgens times ad orandum accedere; quum in diaboli lecto sis, cur horribile Dei nomen audes invocare?* Conscience is a better friend to thee than thou dost imagine when it would reclaim thee from thy sin; and will be a sharper enemy than thou canst now imagine, if thou obey it not.

Direct. V. Suppose thou sawest written upon the door of the house or chamber where thou enterest to sin, "Whoremongers and adulterers God will judge," Heb. xiii. 4. And write that, or such sentences, upon thy chamber door, or at least upon thy heart. Keep thy eye upon the terrible threatenings of the dreadful God. Darest thou sin, when vengeance is at thy back? Will not the thought of hell-fire quench the fire of lust, or restrain thee from thy presumptuous sin? Dost thou not say with Joseph, "How shall I do this great wickedness and sin against God?" Gen. xxxix. 7. As it is written of a chaste woman, that being tempted by a fornicator, wished him first at her request to hold his finger in the fire: and when he refused, answered him, Why then should I burn in hell to satisfy you? So ask thyself, Can I easilier overcome the flames of hell, than the flames of lust?

Direct. VI. Remember man that God stands by. If he were not there, thou couldst not be there; for in him thou livest, and movest, and art. He that made the eye must see, and he that made the light and darkness, doth see as well in the dark as in the light; if thou imagine that he is absent or ignorant, thou believest not that he is God; for an absent and ignorant God is no God. And darest thou, I say darest thou, commit such a villany and God behold thee? What! that which thou wouldst be ashamed a child should see! which thou wouldst not do if a mortal man stood by! Dost thou think that thy locks, or secrecy, or darkness, have darkened or shut out God? Dost thou not know that he seeth not only within thy curtains, but within thy heart? Oh what a hardened heart hast thou, that in the sight of God, thy Maker and thy Judge, darest do such wickedness! Ask thy conscience, man, Would I do this if I were to die to-morrow, and go to God? would I do this if I saw God, yea, or but an angel, in the room? If not, shouldst thou do it, when God is as sure there as if thou sawest him? O remember, man, that he is a holy God, and hateth uncleanness, and that he is a "consuming fire," Heb. xii. 29.

Direct. VII. Suppose all the while that thou sawest the devil opening thee the door, and bringing thee thy mate, and driving on the match, and persuading thee to the sin. What if he appeared to thee openly to play his part, as sure as he now playeth it unseen; would not thy lust be cooled? and would not the devil cure the disease which he hath excited in thee? Why then dost thou obey him now, when he is as certainly the instigator as if thou sawest him? Why, man, hast thou so little reason, that seeing and not seeing will make so great a difference with thee? What if thou wert blind, wouldst thou play the fornicator before all the company, because thou seest them not, when thou knowest they are there? If thou know any thing, thou knowest God is there; and thou mayst feel by the temptation that Satan is in it. Wilt thou not be ruled by the laws, unless thou see the king? Wilt thou not fear the infection of the plague unless thou see it? Use thy reason for thy soul as well as for thy body, and do in the case as thou wouldst do if thou saw the devil tempting thee, and Christ forbidding thee.

Direct. VIII. If thou be unmarried, marry, if easier remedies will not serve. "It is better to marry than burn," 1 Cor. vii. 9. It is God's ordinance partly for this end. "Marriage is honourable and the bed undefiled," Heb. xiii. 4. It is a resemblance of Christ's union with his church, and is sanctified to believers, Eph. v.; 1 Cor. vii. Perhaps it may cast thee upon great troubles in the world, if thou be unready for that state (as it is with apprentices). Forbear then thy sin at easier rates, or else the lawful means must be used though it undo thee. It is better thy body be undone than thy soul, if thou wilt needs have it to be one of them. But if thou be married already thou art a monster, and not a man, if the remedy prevail not with thee: but yet the other directions may be also serviceable to thee.

Direct. IX. If less means prevail not, open thy case to some able, faithful friend, and engage them to watch over thee; and tell them when thou art most endangered by the temptation. This will shame thee from the sin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the sin, and now I am going to it; he will quickly stop thee: break thy secrecy and thou losest thy opportunity. Thou canst do this if thou be willing; if ever thy conscience prevail so far with thee, as to resolve against thy sin, or to be willing to escape, then take the time while conscience is awake, and go tell thy friend: and tell him who it is that is thy wicked companion, and let him know all thy haunts, that he may know the better how to help thee. Dost thou say, that this will shame thee? It will do so to him that it

is known to: but that is the benefit of it, and that is the reason I advise thee to it, that shame may help to save thy soul. If thou go on, the sin will both shame and damn thee: and a greater shame than this is a gentle remedy in so foul and dangerous a disease.

Direct. X. Therefore, if yet all this will not serve turn, tell it to many, yea, rather tell it to all the town than not be cured: and then the public shame will do much more. Confess it to thy pastor, and desire him openly to beg the prayers of the congregation for thy pardon and recovery. Begin thus to crave the fruit of church discipline thyself; so far shouldst thou be from flying from it, and spurning against it as the desperate, hardened sinners do. If thou say, this is a hard lesson, remember that the suffering of hell is harder. Do not say that I wrong thee, by putting thee upon scandal and open shame: it is thou that puttest thyself upon it, by making it necessary, and refusing all easier remedies. I put thee on it, but on supposition that thou wilt not be easilier cured: almost as Christ puts thee upon "cutting off a right hand," or "plucking out a right eye, lest all the body be cast into hell." This is not the way that he commandeth thee first to take: he would have thee avoid the need of it: but he tells thee that it is better to do so than worse; and that this is an easy suffering in comparison of hell. And so I advise thee, if thou love thy credit, forbear thy sin in a cheaper way; but if thou wilt not do so, take this way rather than damn thy soul. If the shame of all the town be upon thee, and the boys should hoot after thee in the streets, if it would drive thee from thy sin, how easy were thy suffering in comparison of what it is like to be! Concealment is Satan's great advantage. It would be hard for thee to sin thus if it were but opened.

Tit. 2. *Directions against inward, filthy Lusts.*

Direct. I. Because with most the temperature of the body hath a great hand in this sin, your first care must be about the body, to reduce it unto a temper less inclined to lust; and here the chief remedy is fasting and much abstinence. And this may the better be borne, because for the most part it is persons so strong as to be able to endure it that are under this temptation. If your temptation be not strong, the less abstinence from meat and drink may serve turn (for I would prescribe you no stronger physic than is needful to cure your disease). But if it be violent, and lesser means will not prevail, it is better your bodies be somewhat weakened, than your souls corrupted and undone. Therefore in this case, 1. Eat no breakfasts nor suppers; but one meal a day, unless a bit or two of bread and a sup or two of water in the morning, and yet not too full a dinner; and nothing at night. 2. Drink no wine or strong drink, but water if the stomach can bear it without sickness (and usually in such hot bodies it is healthfuler than beer). 3. Eat no hot spices, or strong, or heating, or windy meats: eat lettuce and such cooling herbs. 4. If need require it, be often let blood, or purged with such purges as copiously evacuate serosity, and not only irritate. 5. And oft bathe in cold water. But the physician should be advised with, that they may be safely done.

If you think this course too dear a cure, and had rather cherish your flesh and lust, you are not the persons that I am now directing; for I speak to such only as are willing to be cured, and to use the necessary means that they may be cured. If you be not brought to this, your conscience had need of better awakening. I am sure Christ saith that when the bridegroom

was taken from them, his disciples should "fast," Mark ii. 19, 20. And even painful Paul was "in fasting often," 2 Cor. vi. 5; xi. 27, and "kept under his body and brought it into subjection, lest by any means when he had preached to others, himself should be a cast-away," 1 Cor. ix. 27. And I am sure that the ancient christians, that lived in solitude, and ate many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear.[457] Yea, smaller necessities than this engaged them in "fasting," 1 Cor. vii. 5. This unclean devil will scarcely be cast out but by "prayer and fasting," Mark ix. 29.

And I must tell you that fulness doth naturally cherish lust, as fuel doth the fire. Fulness of bread prepared the Sodomites for their filthy lusts. It is no more wonder that a stuffed paunch hath a lustful fury, than that the water runs into the pipes when the cistern is full, or than it is wonder to see a dunghill bear weeds, or a carrion to be full of crawling maggots. Plutarch speaks of a Spartan that being asked why Lycurgus made no law against adultery, answered, There are no adulterers with us: but saith the other, What if there should be any? saith the Spartan, Then he is to pay an ox so great as shall stand on this side the river Taget and drink of the river Eurota: saith the other, That is impossible: and saith the Spartan, *Et quo pacto Spartæ existat adulter in qua divitiæ, deliciæ, et corporis adscititius cultus probro habentur? et contra verecundia, modestia, ac obedientiæ magistratibus debitæ observatio decori laudique dantur?* that is, And how can there be an adulterer at Sparta, where riches, delights, and strange attire, or ornament are a disgrace or reproach? and contrarily shamefacedness, modesty, and the observance of due obedience to magistrates, is an honour and praise? And if rich men think it their privilege to fare sumptuously and satisfy their appetites, they must take it for their privilege to feed their lust. But God giveth no man plenty for such uses; nor is it any excuse for eating and drinking much, because you have much, any more than it would be to your cooks to put much salt in your meat more than in poorer men's, because you have more.[458] He that observeth the filthy and pernicious effects of that gluttony which is accounted rich men's honour and felicity, will never envy them that miserable happiness, but say rather as Antisthenes, *Hostium filiis contingat in deliciis vivere*,[459] Let it befall the children of my enemies to live in delights; but that the curse is too heavy for a christian to use to any of his enemies. But for himself he must remember that he is the servant of a holy God, and hath a holy work to do, and holy sacrifices to offer to him, and therefore must not pamper his flesh, as if he were preparing a sacrifice for Venus. For, as 1 Thess. iv. 3, 4, "This is the will of God, even your sanctification, that you abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the gentiles that know not God." As the philosopher answered Antigonus when he asked him whether he should go to a merry feast that he was invited to, Thou art the son of a king;[460] so it is answer enough for a christian against temptations to voluptuousness, I am the son of the most holy God. If thou be invited to feasts where urgency or allurement is like to make thee break thy bounds, go not, or go back when thou seest the bait. As Epaminondas in Plutarch finding excess at a feast that he was invited to, went away when he saw it, saying, *Ego te sacrificare, non lascivire putaram*; so say thou, I came to dine and not to be wanton or luxurious; to support my body for duty, and not to pamper it for lust. Plutarch marvelleth at the folly of those men that detest the charms of witches lest they hurt them, and fear not but love the charms of dishes which hurt a thousand where witches hurt one. Withdraw the fuel of excess, and the fire of lust will of

itself go out; or at least this enemy must be besieged and starved out, when it cannot be conquered by storm.

Direct. II. Take heed of idleness, and be wholly taken up in diligent business of your lawful callings, when you are not exercised in the more immediate service of God.[461] David in his idleness or vacancy catched those sparks of lust, which in his troubles and military life he was preserved from. Idleness is the soil, the culture, and the opportunity of lust. The idle person goeth to school to the devil; he sets all other employment aside, that the devil may have time to teach him, and treat with him, and solicit him to evil.[462] Do you wonder that he is thinking on lustful objects, or that he is taken up in feasting and drinking, in chambering and wantonness? why he has nothing else to do: whereas a laborious, diligent person hath a body subdued and hardened against the mollities, the effeminateness of the wanton; and a mind employed and taken up with better things. Leave thy body and mind no leisure to think of tempting, filthy objects, or to look after them. As Hierom saith, *Facito aliquid operis, ut semper diabolus inveniat te occupatum*: Be still doing some work, that the devil may always find thee busy. And do not for thy fleshly ease remit thy labours and indulge thy flesh. Rise early and go late to bed, and put thyself upon a necessity of diligence all the day: undertake and engage thyself in as much business as thou art able to go through, that if thou wouldst, thou mayst not be able to give any indulgence to the flesh; for if thou be not still pressed by necessity, lust will serve itself by idleness, and the flesh will lie down if it feel not the spur: therefore are the rich and idle more lustful and filthy than the poor labouring people. The same bed is the place of sloth and lust. Hear a heathen, and refuse not to imitate him. Seneca saith, No day passeth me in idleness: part of the night I reserve for studies: I do not purposely set myself to sleep, but yield to it when it overcometh me; and when my eyes are wearied with watching, and are falling, I hold them to their work:—I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is dissolved into the similitude of the idleness and sloth in which it lieth. I sleep very little, and take but a short nap: it sufficeth me to have ceased watching: sometimes I know that I slept, sometimes I do but suspect it.[463] Aristotle saith, Nature made nothing to be idle. And Plato calls idleness the plague of mortals. If thou be resolved to serve and please thy flesh, then never ask advice against thy lust; for it is part of the pleasure of it; and then no wonder if thou refuse this physic as too bitter, and the remedy as too dear. But if thou be resolved to be cured and to be saved, stick not at the pains: give up thyself totally to thy business, and lust will die for want of food.

Direct. III. If thou wouldst be free from lust, keep far enough from the tempting object. If possible, dwell not in the house with any person that thou feelest thyself endangered by; if that be not possible, avoid their company, especially in private: abhor all lascivious and immodest actions. Dost thou give thyself the liberty of wanton dalliance, and lustful embracements, and yet think to be free from lust? wilt thou put thy hand into the fire, when thou art afraid of being burnt? Either thou hast the power of thy own heart, or thou hast not: if thou hast, why dost thou not quench thy lust? if thou hast not, why dost thou cast it upon greater temptations, and put it further out of thy power than it is? Fly from a tempting object for thy safety, as thou wouldst fly from an enemy for thy life. These loving enemies are more dangerous than hating enemies: they get the key of our hearts, and come in and steal our

treasure with our consent, or without resistance; when an open enemy is suspected and shut out.

Direct. IV. Command thy eyes, and, as Job xxxi. 1, make a covenant with them, that thou mayst not think on tempting objects: shut these windows, and thou preservest thy heart. Gaze not upon any alluring object. A look hath kindled that fire of lust in many a heart, that hath ended in the fire of hell. It is easier to stop lust at these outward doors, than drive it out when it hath tainted the heart. If thou canst not do this much, how canst thou do more? An ungoverned eye fetcheth fire to burn the soul that should have governed it.[464]

Direct. V. Linger not in the pleasant snares of lust, if thou feel but the least beginnings of it; but quickly cast water on the first discerned spark, before it break out into a flame. The amorous poet can teach you this, Ovid. de Rem. Am.[465] If ever delay be dangerous, it is here. For delay will occasion such engagements to sin, that you must come off at a far dearer rate. If the meat be undigestible, it is best not look on it; it is the next best, not to touch or taste it; but if once it go down, it will cost you sickness and pain to get it up again; and if you do not, you perish by it.

Direct. VI. Abhor lascivious, immodest speech: as such words come from either vain or filthy hearts, and show the absence of the fear of God, so they tend to make the hearer like the speaker. And if thy ears grow but patient and reconcilable to such discourse, thou hast lost much of thy innocence already. Christians must abhor the mentioning of such filthy sins, in any other manner, but such as tends to bring the hearers to abhor them. "Be not deceived; evil words corrupt good manners," 1 Cor. xv. 33. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers; and grieve not the Holy Spirit of God." Corrupt communication is rotten, stinking communication; and none but dogs and crows love carrion. But "fornication and all uncleanness and (πλεονεξια) inordinate lust or luxury, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting," &c.

Direct. VII. Abhor the covering of filthy lust with handsome names to make it the more acceptable. Their discourse is more dangerous that would thus dress up an ugly lust, than theirs that speak of it in nasty language. Thus among the brutish party, it goeth under the names of love, and having a mistress, and courting, and such like. But (as one said that is cited in Stobæus) it is doubled. Lust, that is commonly called love, and doubled love is stark madness. If filthiness will walk abroad, let it go for filthiness, and appear as it is.

Direct. VIII. Avoid the reading of romances, and love stories; which are the library of Venus; or the devil's books of the lustful art; to cover over filthiness with cleanly names, and bewitch the fantasies of fools with fine words; to make men conceive of the ready way to hell, under the notions and images of excellency, beauty, love, gallantry; and by representing strong and amorous passions, to stir up the same passions in the reader. As he that will needs read a conjuring book, is well enough served if devils come about his ears; so they that will needs read such romances and other books of the burning art, it is just with God to suffer an unclean devil to possess them, and to suffer them to catch the fever of lust, which may not only burn

up the heart, but cause that pernicious deliriation in the brain, which is the ordinary symptom of it.

Direct. IX. Avoid all wanton stage-plays and dancings, which either cover the odiousness of lust, or produce temptations to it.[466] As God hath his preachers, and holy assemblies and exercises, for the communion of saints, and the stirring up of love and holiness; so these are Satan's instruments, and assemblies, and exercises, for the communion of sinners, and for the stirring up of lust and filthiness. They that will go to the devil's church deserve to be possessed with his principles, and numbered with his disciples. The ancient christians were very severe against the seeing of these *spectacula*, shows or plays; especially in any of the clergy.

Direct. X. Avoid all tempting, unnecessary ornaments or attire, and the regarding or gazing on them upon others. It is a procacious, lustful desire to seem comely and amiable, which is the common cause of this excess. The folly, or lust, or both, of fashionists and gaudy gallants, is so conspicuous to all in their affected dress, that never did pride more cross itself, than in such publications of such disgraceful folly or lust.[467] They that take on them to be adversaries to lust, and yet are careful when they present themselves to sight, to appear in the most adorned manner, and do all that harlots can do to make themselves a snare to fools, do put the charitable hard to it, whether to believe that it is their tongues or their backs that are the liar. As Hierom saith, Thou deservest hell, though none be the worse for thee; for thou broughtest the poison, if there had been any to drink it. Let thy apparel be suited not only to thy rank, but to thy disease. If thou be inclined to lust, go the more meanly clad thyself, and gaze not on the ornaments of others. It is folly indeed that will be enamoured of the tailor's work: yet this is so common, that it is frequently more the apparel than the person that enticeth first; and homely rags would have prevented the deceit; as the poet saith,

Auferimur cultu: gemmis auroque: teguntur

Omnia: pars minima est ipsa puella sui.[468]

Direct. XI. Think on thy tempting object as it is within, and as it shortly will appear without. How ordinary is it for that which you call beauty to be the portion of a fool; and a fair skin to cover a silly, childish, peevish mind, and a soul that is enslaved to the devil. And as Solomon saith, Prov. xi. 22, "As a jewel of gold in a swine's snout, so is a fair woman without discretion." And will you lust after such an adorned thing? Think also what a dunghill of filth is covered with those ornaments; that it would turn thy stomach if thou sawest what is within them. And think what a face that would be, if it were but covered with the pox; and what a face it will be when sickness or age hath consumed or wrinkled it; and think what thy admired carcass will be, when it hath lain a few days in the grave: then thou wouldst have little mind of it; and how quickly will that be! O man, there is nothing truly amiable in the creature, but the image of God; the wisdom, and holiness, and righteousness of the soul. Love this then, if thou wilt love with wisdom, with purity and safety; for the love of purity is pure and safe.

Direct. XII. Think on thy own death, and how fast thou hastest to another world. Is a lustful heart a seemly temper for one that is ready to die, and ready to see God, and come into that world, where there is nothing but pure and holy doth abide?

Direct. XIII. Consider well the tendency and fruits of lust, that it may still appear to your minds as ugly and terrible as it is indeed. 1. Think what a shame it is to the soul, that can no better rule the body, and that it is so much defiled by its lusts. 2. Think what an unfit companion it is to lodge in the same heart with Jesus Christ and the Holy Spirit. Shall a member of Christ be thus polluted? Shall the temple of the Holy Ghost be thus turned into a swine-sty? Is lust fit to dwell with the love of God? Wilt thou entertain thy Lord with such odious company? What an unkindness and injury is this to God, that when he that dwelleth in the highest heavens condescendeth to take up a dwelling in thy heart, thou shouldst bring these toads and snakes into the same room with him. Take heed lest he take it unkindly and be gone. He hath said he will dwell with the humble and contrite heart; but where said he, I will dwell in a lustful heart? 3. Think how unfit it makes thee for prayer, or any holy address to God. What a shame, and fear, and deadness it casts upon thy spirit. 4. And think how it tends to worse. Lust tendeth to actual filthiness, and that to hell; cherish not the eggs if thou wouldst have none of the brood. It is an easy step, from a lustful heart to a defiled body, and a shorter step thence to everlasting horror than you imagine. As St. James saith, "Every man is tempted when he is drawn aside of his own lust and enticed; then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death," James i. 13, 14. Gal. vi. 8, "If ye sow to the flesh, of the flesh ye shall reap corruption." Remember that lust is the spawn of sin, and sin is the way to hell.

Direct. XIV. Be sure to keep up a holy, constant government over thy thoughts. Suffer them not to go after tempting, filthy, sensual things. As soon as ever a thought of lust comes into thy mind, abhor it and cast it out. Abundance of the cure and of thy safety lieth upon thy thoughts. They that let their thoughts run uncontrolled, and feed on filthiness, are already fornicators in the heart; and are hatching the cockatrice eggs; and no wonder if from thoughts they proceed to deeds. Oh what a deal of uncleanness is committed by the thoughts, which people are little ashamed of, because they are unseen of men! If the thoughts of many were open to beholders, what wantonness and lust would appear in many adorned sepulchres! Even in the time of holy worship, when once such give the unclean spirit possession of their thoughts, how hardly is he cast out! they can scarce look a comely person in the face without some vicious thought. If Hierom confess, that in his wilderness his thoughts were running among the ladies at Rome, what may we think of them that feed such filthy fantasies? Say not, you cannot rule your thoughts: you can do much if you will, and more than you do. If money and honour can make an ungodly preacher command his thoughts to holy things, in the studies of divinity, through much of his life, you may see that your thoughts are much in your power. But of this before.

Direct. XV. If other means serve not, open thy case to some friend, and shame thyself to him, as I advised under the former title. Confession, and shame, and advice, will help thee.

Direct. XVI. Above all go to Christ for help, and beg his Spirit, and give up thy heart to better things. Oh, if it were taken up with God, and heaven, and the holy life that is necessary

thereto, these things are so great, and holy, and sweet, and of such concernment to thee, that they would leave little room for lust within thee, and would make thee abhor it as contrary to those things which have thy heart. No such cure for any carnal love as the love of God; nor for fleshly lusts, as a spiritual, renewed, heavenly mind. Thou wouldst then tell Satan that God hath taken up all the room, and thy narrow heart is too little for him alone; and that there is no room for lust, or the thoughts that serve it. A true conversion which turneth the heart to God, doth turn it from this with other sins, though some sparks may still be unextinguished. It was once noted that many turn from other sects to the Epicureans, but none from the Epicureans to any other sect; the reason was because nature is inclined to sensuality in all, and when it is confirmed by use and doctrine, philosophy is too weak to master it. But Christ calleth and saveth epicures, and publicans, and harlots, and hath cleansed many such by his grace, which teacheth men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world." Philostratus tells us of a sudden change upon one Isæus, that turned him from luxury to exceeding temperance: so that when one asked him, Is not yonder a handsome woman? he answered, The diseases of my eyes are cured. When they asked him which dish was the pleasantest, he answered, *Desii curare*, I have done regarding such things: and told them the reason, that marvelled at his change, Because he found that he did but gather fruits out of Tantalus' garden. They are "deceitful lusts," Eph. iv. 22, and Satan himself will reproach thee for ever, if he can deceive thee by them. As Alexander when he had taken Darius, his gallantry, and sumptuous houses, and furniture, reproaches him with it, saying, *Hoccine erat imperare?* Was this to rule? So Satan would show thee thy lusts and say, Was this to be a christian and seek salvation?

PART VI.

Directions against sinful Excess of Sleep.

Of this, something is said already, chap. v. part i. and more afterwards in the directions against idleness. Therefore I shall say but little now. 1. I shall show you when sleep is excessive. 2. Wherein the sinfulness of it consisteth. 3. What to do for the cure of it.

I. Sleep is given us for the necessary remission of the animal operations, and of the labour or motion of the exterior parts, by the quieting of the senses, or shutting them up: that the natural and vital operations may have the less disturbance. It is necessary, 1. To our rest. 2. To concoction. Therefore weariness and want of concoction are the chief indications, to tell us how much is needful for us. Sleep is sinfully excessive, 1. When it is voluntarily more than is needful to our health. 2. When it is unseasonable, at forbidden times.

It is not all weariness or sleepiness that maketh sleep lawful or needful; for some is contracted by laziness, and some by many diseases, and some by other constant causes which make men almost always weary. Nor is it all want of concoction that sleep is a remedy for; some may be caused by excess of eating, which must be cured a better way; and many diseases may cause it, which require other cure. Therefore none must indulge excess upon these pretences. Nor must a present sense of the pleasure of sleeping, or the displeasure of

waking, be the judge; for sluggards may think they feel it do them good, and that early rising doth them hurt; but this good is but their present ease, and this hurt is but a little trouble to their head, and eyes, and lazy flesh, just at the time. But reason and experience must judge what measure is best for your health, and that you must not exceed. To some five hours is enough; to the ordinary sort of healthful persons six hours is enough; to many weak, valetudinary persons seven hours is needful: to sick persons I am not to give directions.

2. Sleep is excessive at that particular time when it is unseasonable. As, 1. When we are asleep when we should be doing some necessary business which calls for present despatch. 2. Or when we should be hearing the sermon, or praying, in public or private. In a word, when it puts by any greater duty which we should then perform. As, when the disciples slept when Christ was in his agony: "Could ye not watch with me one hour? watch and pray, that ye enter not into temptation," Matt. xxvi. 40, 41.

It is a foppery and abuse of God and ourselves, to think that the breaking of our sleep is a thing that of itself pleaseth God; or that rising to pray at midnight is more acceptable to God than at another hour: usually such rising to pray is sinful, 1. Because it is done in an erroneous conceit that God accepts it better than in the day time. 2. Because they waste time in dressing and undressing. 3. Or else hurt their health by cold in the winter, and so lose more time than they redeem by shortening their lives. 4. And usually they are more drowsy and unfit. But to rise in the night to prayer is meet on some extraordinary occasion that calls for it; as to pray with or for a dying person, or such like; or when an extraordinary fervour and fitness prepareth us for it; and when we can stay up when we are up, and not lose time in going to bed again. But ordinarily that way is to be chosen that best redeemeth time; and that is, to consider just how much sleep our health requireth, and to take it if we can together without interruption, and to rise then and go about our duties. But those that cannot sleep in the night, must redeem that time as discretion shall direct them.

It is the voluntariness of the excess that the sinfulness principally consisteth in; and therefore the more voluntary the more sinful. In a lethargy or caros it is no sin: and when long watching, or some bodily weakness or distemper, make it almost unavoidable, the sin is the smaller: therefore in case of long watching and heaviness, Christ partly excused his disciples, saying, "The spirit is willing, but the flesh is weak," Matt. xxvi. 41. But when it cometh from a flesh-pleasing sloth, or from a disregard of any holy exercise that you are about, it is a grievous sin. And though it be involuntary just at the time, and you say, I would fain forbear sleeping now if I could; yet if it be voluntary remotely and in its causes, it is your sin. You would now forbear sleeping; but you would not forbear that pampering your body, and stuffing your guts, which causeth it; you would not deny the flesh its ease to avoid it.

II. The sinfulness of excess of sleep lieth in these particulars: 1. That it is a sinful wasting of every minute of that time which is consumed in it.[469] And this is a very grievous thing, to a heart that is sensible of the preciousness of time: when we think how short our lives are, and how great our work is, it should tell us how great a sin it is to cast away any of this little time in needless sleep. And yet what abundance of it with many is thus spent! Almost half their whole lives is spent in bed, by many drones, that think they may sleep because they are rich, and have not a necessity of labouring to supply their wants. I was never tempted (that I

remember) so much to grudge at God's natural ordering of man, in any thing, as that we are fain to waste so much of our little time in sleep: nor was I ever tempted to grudge at my weakness so much on any account as this, that it deprived me of so much precious time, which else might have been used in some profitable work. The preciousness of time makes excessive sleeping to be a great sin, according to the measure of the excess.

2. It is a neglect of all our powers and parts which should all that time be exercised. Reason is idle and buried all that while: all your wisdom and knowledge are of no use to you.[470] All the learning of the greatest scholar in the world, is of no more service than if he were illiterate; nor all the prudence and policy of the wisest, than if they were mere idiots. All the strength and health of the strongest are of no more service than if they were sick; nor the skill of the greatest artist, than if he had never learnt his art; nor any of your limbs or senses, than if you were lame, or blind, or deaf, or senseless. And I leave it to any man's consideration and judgment, whether if drunkenness be so odious a sin, because it depriveth a man voluntarily of the use of his reason and parts, it must not be a very great sin to do the same by sleeping, by frequent, voluntary, excessive sleeping. For no man I think is drunk so often as the sluggard is dead in sleep: sluggards quite kill their reason, when most drunkards do but maim it, or make it sick. Sluggards bury their wits and parts usually ten times as long in the year, as the filthiest drunkards do. And hath God given you reason, and parts, and strength for no better use, than to bury it for so considerable a part of your lives?

3. Excess of sleep is guilty of all the omissions of those duties, which should all that time have been performed: of the omission of every holy thought, and word, and deed which should have been then exercised; and of the omission of all the duties of your callings: of the omission of every prayer you should have then prayed, and every chapter you should have read; and all the good which you should have got to yourselves, or done to others, to wife, husband, children, parents, servants, neighbours. And you know that omissions are one half, and the greater half, of the sins of the world; and that God will condemn the wicked at last for their omissions; for not feeding the poor, not clothing them, not visiting: and that he requireth the improvement of all his talents; and that it is his terrible sentence, Matt. xxv. 26, 30, "Thou wicked and slothful servant, &c. Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." What then shall we think of the wilful omission, not of one duty, but of all duty whatsoever; not now and then, but constantly for an hour, or two, or three once in four and twenty hours! No love of God, no desires towards him, no good is exercised all that time.

Whether love of sleep may be a mortal sin?

Quest. Can the love of sleep alone be the mortal, reigning sin in any one? The reason of the doubt is, because that the mortal sin is a sin of mistaken interest, that is, such as hath a man's chiefest love, and is preferred before God; which it seems so small a thing as sleep or ease cannot be, but it seems a mere neglect or remissness in the way of duty, and not to be chosen as any man's felicity.

Answ. The sin that is set up against the love of God, as a man's ultimate end and happiness, is flesh-pleasing in the general, or carnal self-love: and he that is guilty of this can hardly be imagined to exercise his sensual desire only in the way of sloth and sleep. It is certain that he preferreth the greatest pleasure of his flesh which he can attain before the less: and therefore as to the habit or inclination, he is as much addicted to covetousness, gluttony, ambition, or other ways of sensuality; and if they are within his reach, that he can hope to attain them, he will actually desire such greater pleasures, more than this. For there is no man that is an unregenerate sensualist, that hath mortified covetousness, luxury, and pride, and yet is captivated only by sleep or sloth: the same grace which truly mortifieth the greater would mortify the less. But it is possible that a beggar, or some such person, that hath no other sensual pleasure but idleness in view or hope, may exercise his sensuality principally this way. Not but that radically he preferreth riches and honour before his beggarly sloth and ease; but those desires having no matter to work upon, do not stir in him, because he hath no hope of reaching such a thing. The sum is, 1. Carnal self-love is the great opposite to the love of God. 2. This self-love worketh towards carnal pleasure, and to the greatest most. 3. Habitually therefore the love of riches, honour, and voluptuousness, is stronger than the love of ease. 4. Actually the love of ease may be the strongest in some. 5. But if those persons were as capable of the higher fleshly pleasures, they would love them actually more. 6. It is not the omitting of some particular duties through the love of ease, which proveth such a sensual, unsanctified state of soul; but the preferring of men's ease before a holy life in the main; as when men so far love their ease, that they will not make it the chief of their desires and employments, to "seek the kingdom of God and his righteousness," Matt. vi. 33.

The overcoming of excessive sleep is easy, if you be but thoroughly willing.

Direct. I. The first thing to be done, is to correct that sluggish, phlegmatic temper of body which inclineth you to it, which is chiefly to be done by such an abstinence or temperate diet, as I gave directions for before. A full belly is fit for nothing else but sleep or lust. Reduce your diet to that measure which is needful to your health, and eat not any more to please your appetites. And let fasting cure you when you have exceeded.

Direct. II. Labour hard in your callings, that your sleep may be sweet while you are in it; or else you will lie in bed on pretence of necessity, because you cannot sleep well when you are there. Then you will say, you must take it out in the morning, because you sleep not in the night. But see that this be not caused by idleness. Weary your bodies in your daily labours; "for the sleep of the labouring man is sweet," Eccl. v. 12.

Direct. III. See that thou have a calling which will find thee employment for all thy time, which God's immediate service spareth. Yea, which somewhat urgeth thee to diligence. Otherwise thou wilt lie in bed, and say, thou hast time to spare, or nothing to do. You can rise when you have a journey to be gone, or a business of pressing necessity to be done: keep yourselves under some constant necessity, or urgency of business at the least.

Direct. IV. Take pleasure in your callings, and in the service of God. Sluggards themselves can rise to that which they take much pleasure in; as to go to a merriment, or feast, or play, or game, or to a good bargain, or any thing which they delight in. If thou hadst a delight in thy

calling, and in reading the Scripture, and praying, and doing good, thou couldst not lie contentedly in bed, but wouldst long to be up and doing, as children to their play. The wicked can rise early to do wickedness, because their hearts are set upon it: they can be drunk, or steal, or whore, or plot their ambitious and covetous designs, when they should sleep.[471] And if thy heart were set as much on good, as theirs is on evil, wouldst not thou be as wakeful and as readily up?

Direct. V. Remember the grand importance of the business of your souls which always lieth on your hands, that the greatness of your work may rouse you up. What! lie slugging in bed, when you are so far behindhand in knowledge, and grace, and assurance of salvation; and have so much of the Scripture and other books to read and understand? Hast thou not grace to beg for a needy soul? Is not prayer better work than excess of sleeping? Great business in the world can make you rise, and why not greater?

Direct. VI. Remember that thou must answer in judgment for thy time: and what comfort wilt thou have, to say I slugged away so many hours in a morning? And what comfort at death when time is gone, to review so much cast away in sleep?

Direct. VII. Remember that God beholdeth thee, and is calling thee up to work. If thou understoodest his word and providence, thou wouldst hear him, as it were, saying as the mariners to Jonah, "What meanest thou, O sleeper? Arise, call upon thy God." Wilt thou lie sleeping inordinately when God stands over thee, and calls thee up? If the king, or any great person, or friend, did but knock at thy door, thou wouldst rise presently to wait upon them. Why, God would speak with thee by his word, or hear thee speak to him by prayer; and wilt thou lie still and despise his call?

Direct. VIII. Remember how many are attending thee while thou sleepest. If it be summer, the sun is up before thee, that hath gone so many thousand miles while thou wast asleep: it hath given a day's light to the other half of the world since thou laidst down, and is come again to light thee to thy work, and wilt thou let it shine in vain? All the creatures are ready in their places to assist thee, and art thou asleep?

Direct. IX. Consider whether thou wilt allow thy servants to do the like: they must be up and at work, or you will be offended, and tell them that they are no servants for you, and that you hire them not to sleep. And do you not owe God more service than they owe you? Doth God hire you to sleep? Is it any lawfuller for you than them, to sleep one minute more than is needful for your health? No, not a minute: if you are sicklier than they, that is another matter; (but see that fulness and idleness cause it not;) but otherwise your riches are no excuse to you. Will you loiter more than they, because you receive more? and do less service, because you have more pay? Or is it your privilege to be so miserable, as to lose that time which poor men save?

Direct. X. Remember that your morning hours are the chiefest part of all the day, for any holy exercise, or special employment of the mind. The mind is fresh and clear, and there is less interruption by worldly business; whereas when others are up and about their business, you will have interpellations. Those that have tried it can say by experience, that the morning

hours are the flower of their time, for prayer or studies; and that early rising is a great part of the art of redeeming time.

Direct. XI. Remember how many are condemning you by their diligence, while you are slugging away your time. How many holy persons are then at prayer in secret, wrestling fervently with God for their salvation; or reading and meditating in his word! What do they get while you are sleeping! The blessed man doth delight in the law of the Lord, and meditate in it day and night; and you love your ease, and are sleeping day and night: will not all these be witnesses against you? So will the diligent in their callings; and so will the worldlings and wicked that rise early to their sin. How many thousand are hard at work while you are sleeping! Have you not work to do, as well as they?

Direct. XII. Remember that sensuality or flesh-pleasing is the great condemning sin that turns the heart from God: and if it be odious in a drunkard or fornicator, why is it not so in you? Mortify the flesh, and learn to deny it in its inordinate desires, and your sin is almost cured.

Direct. XIII. For then the executive part is easy when you are willing: it is but agreeing with some one to awaken you, and a little cold water will wash away your drowsiness if you consent.

PART VIII.

Directions against sinful Dreams.

Dreams are neither good nor sinful simply in themselves, because they are not rational and voluntary, nor in our power; but they are often made sinful by some other voluntary act: they may be sinful by participation and consequently. And the acts that make them sinful, are either such as go before, or such as follow after.

I. The antecedent causes are any sinful act which distempereth the body, or any sin which inclineth the fantasy and mind thereto; or the omission of what was necessary to prevent them. 2. The causes which afterwards make them objectively sinful, are the ill uses that men make of them; as when they take their dreams to be divine revelations, or trust to them, or are affrighted by them as ominous, or as prophetical; and make them the ground of their actions, and seduce themselves by the phantasms of their own brains.

Direct. I. Avoid those bodily distempers as much as you can which cause sinful dreams, especially fulness of diet: a full stomach causeth troublesome dreams, and lustful dreams; and hath its ill effects by night and by day.

Direct. II. Endeavour the cure of those sinful distempers of the mind which cause sinful dreams. The cure of a worldly mind is the best way to cure worldly, covetous dreams; and the cure of a lustful heart, is the best way to cure lustful dreams; and so of the rest: cleanse the fountain, and the waters will be sweeter day and night.

Direct. III. Suffer not your thoughts, or tongue, or actions to run sinfully upon that in the day, which you would not dream sinfully of in the night.[472] Common experience telleth us, that our dreams are apt to follow our foregoing thoughts, and words, and deeds. If you think most frequently and affectionately of that which is good, you will dream of that which is good. If you think of lustful, filthy objects, or speak of them, or meddle with them, you will dream of them; and so of covetous and ambitious dreams, and they that make no conscience to sin waking, are not like much to scruple sinning in their sleep.

Direct. IV. Commend yourselves to God by prayer before you take your rest, and beseech him to set a guard upon your fantasy when you cannot guard it. Cast the cure upon him, and fly to him for help by faith and prayer in the sense of your insufficiency.

Direct. V. Let your last thoughts still before your sleep be holy, and yet quieting and consolatory thoughts.[473] The dreams are apt to follow our last thoughts. If you betake yourselves to sleep with worldliness or vanity in your minds, you cannot expect to be wiser or better when you are asleep, than when you are awake. But if you shut up your day's thoughts with God, and sleep find them upon any holy subject, it is like to use them as it finds them. Yet if it be distrustful, unbelieving, fearful thoughts which you condole with, your dreams may savour of the same distemper. Frightful and often sinful dreams do follow sinful doubts and fears. But if you sweeten your last thoughts with the love of Christ, and the remembrance of your former mercies, or the foresight of eternal joys, or can confidently cast them and yourselves upon some promise, it will tend to the quietness of your sleep, and to the savouriness of your dreams: and if you should die before morning, will it not be most desirable that your last thoughts be holy?

Direct. VI. When you have found any corruption appearing in your dreams, make use of them for the renewing of your repentance, and exciting your endeavours to mortify that corruption. A corruption may be perceived in dreams, 1. When such dreams as discover it are frequent: 2. When they are earnest and violent: 3. When they are pleasing and delightful to your fantasies: not that any certain knowledge can be fetched from them, but some conjecture as added to other signs. As if you should frequently, earnestly, and delightfully dream of preferments and honours, of the favours of great men, suspect ambition, and do the more to discover and mortify it. If it be of riches, and gain, and money, suspect a covetous mind. If it be of revenge or hurt to any man that you distaste, suspect some malice, and quickly mortify it: so if it be of lust, or feasting, or drinking, or vain recreations, sports and games, do the like.

Direct. VII. Lay no greater stress upon your dreams than there is just cause. As, 1. When you have searched, and find no such sin prevailing in you as your dreams seem to intimate, do not conclude that you have more than your waking evidence discovers. Prefer not your sleeping signs before your waking signs and search. 2. When you are conscious that you indulge no corruption to occasion such a dream, suppose it not to be faulty of itself, and lay not the blame of your bodily temperament, or unknown causes, upon your soul, with too heavy and unjust a charge. 3. Abhor the presumptuous folly of those that use to prognosticate by their dreams, and measure their expectations by them, and cast themselves into hopes or fears by them. Saith Diogenes, "What folly is it to be careless of your waking thoughts and

actions, and inquisitive about your dreams? A man's happiness or misery lieth upon what he doth when he is awake, and not upon what he suffereth in his sleep."

CHAPTER IX

DIRECTIONS FOR THE GOVERNMENT OF THE TONGUE.[474]

Tit. 1. *The General Directions.*

Direct. I. Understand in general of what moment and concernment it is, that the tongue be well governed and used. For they that think words are inconsiderable, will use them inconsiderately. The conceit that words are of small moment (as some say of thoughts, that they are free) doth cause men to use their tongues as if they were free, saying, "Our lips are our own: who is lord over us?" Psal. xii. 4.

The greatness of the sins and duties of the tongue.

1. The tongue of man is his glory;[475] by which expressively he excelleth the brutes; and a wonderful work of God it is, that a man's tongue should be able to articulate such an exceeding number of words: and God hath not given man so admirable a faculty for vanity and sin; the nobler and more excellent it is, the more to be regarded, and the greater is the fault of them that do abuse it. Hilary compareth them to an ill barber that cuts a man's face and so deformeth him, when his work was to have made him more neat and comely. So it is the office of the tongue to be excellently serviceable to the good of others, and to be the glory of mankind; the shame therefore of its faults is the more unexcusable.

2. The tongue is made to be the index or expresser of the mind; therefore if the mind be regardable, the tongue is regardable. And if the mind be not regardable, the man is not regardable. For our Lord telleth us, that the tree is known by its fruit; an evil tree bringeth forth evil fruits: and "out of the abundance of the heart the mouth speaketh."[476] And Aristotle saith, that "such as a man is, such are his speeches, such his works, and such his life."[477] Therefore by vain or sinful words you tell men the vanity and corruption of your minds.

3. Men's works have a great dependence on their words; therefore if their deeds be regardable, their words are regardable. Deeds are stirred up or caused by words. Daily experience telleth us the power of speech. A speech hath saved a kingdom, and a speech hath lost a kingdom. Great actions depend on them, and greater consequents.

4. If the men that we speak to be regardable, words are regardable. For words are powerful instruments of their good or hurt. God useth them by his ministers for men's conversion and salvation; and Satan useth them by his ministers for men's subversion and damnation. How many thousand souls are hurt every day by the words of others! some deceived, some puffed up, some hardened, and some provoked to sinful passions! And how many thousand are every day edified by words! either instructed, admonished, quickened, or comforted. Paul saith, 2 Cor. x. 4, "The weapons of our warfare are mighty through God." And Pythagoras could say, that "tongues cut deeper than swords, because they reach even to the soul." Tongue sins and duties therefore must needs be great.

5. Our tongues are the instruments of our Creator's praise, purposely given us to "speak good of his name," and to "declare his works with rejoicing."[478] It is no small part of that service which God expects from man, which is performed by the tongue; nor a small part of the end of our creation: the use of all our highest faculties, parts, and graces, are expressively by the tongue: our wisdom and knowledge, our love and holiness, are much lost as to the honour of God, and the good of others, if not expressed. The tongue is the lantern or casement of the soul, by which it looketh out, and shineth unto others. Therefore the sin or duty of so noble an instrument is not to be made light of, by any that regard the honour of our Maker.

6. Our words have a great reflection and operation upon our own hearts. As they come from them, so they recoil to them, as in prayer and conference we daily observe. Therefore for our own good or hurt, our words are not to be made light of.

7. God's law and judgment will best teach you what regard you should have to words. Christ telleth you, that by "your words you shall be justified, and by your words you shall be condemned," Matt. xii. 37. And it is words of blasphemy against the Holy Ghost, which are the unpardonable sin. James iii. 2, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." Ver. 6, "The tongue is a fire; a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." James i. 26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." 1 Pet. iii. 10, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Matt. xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." The third commandment telleth us, that "God will not hold him guiltless that taketh his name in vain." And Psal. xv. 1-3, "Speaking the truth in his heart, and not backbiting with the tongue," is the mark of him that shall abide in "God's tabernacle, and dwell in his holy hill." And the very work of heaven is said to be the perpetual "praising of God," Rev. xiv. 11. Judge now how God judgeth of your words.

8. And some conjecture may be made by the judgment of all the world. Do you not care yourselves what men speak of you and to you? Do you not care what language your children, or servants, or neighbours give you? Are not words against the king treasonable and capital, as well as deeds? The "wheel of affairs or course of nature is set on fire by words," James iii. 6. I may conclude then with Prov. xviii. 21, "Death and life are in the power of the tongue:" and Prov. xxi. 23, "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble."

Direct. II. Understand well and remember the particular duties of the tongue; for the mere restraint of it from evil is not enough; and they are these: 1. To glorify God by the magnifying of his name; to speak of the praises of his attributes and works. 2. To sing psalms of praise to him, and delight our souls in the sweet commemoration of his excellencies. 3. To give him thanks for the mercies already received, and declare to others what he hath done for our souls and bodies, for his church and for the world. 4. To pray to him for what we want, and for our brethren, for the church, and for the conversion of his and our enemies. 5. To appeal to him and swear by his name when we are called to it lawfully. 6. To make our necessary covenants and vows to him, and to make open profession of our belief, subjection, and obedience to him, before men. 7. To preach his word, or declare it in discourse, and to teach those that are committed to our care, and edify the ignorant and erroneous as we have opportunity. 8. To defend the truth of God by conference or disputation; and confute the false doctrine of deceivers. 9. To exhort men to their particular duties, and to reprove their particular sins; and endeavour to do them good as we are able. 10. To confess our own sins to God and man as we have occasion. 11. To crave the advice and help of others for our souls; and inquire after the will of God, and the way to salvation. 12. To praise that which is good in others, and speak good of all men, superiors, equals, and inferiors, so far as there is just ground and cause. 13. To bear witness to the truth, when we are called to it. 14. To defend the cause of the just and innocent, and vindicate them against false accusers; and excuse those causes and persons that deserve excuse. 15. To communicate and convey to others the same good impressions and affections of mind, which God hath wrought on us, and not only the bare truths themselves which we have received. 16. Lastly, to be instruments of common converse; of expressing our mutual affections and respects, and transacting all our worldly business: for learning, arts, manufactures, &c. These are the uses and duties of the tongue.[480]

The duties of the tongue.

Direct. III. Understand and remember what are the sins of the tongue to be avoided. And they are very many, and many of them very great: the most observable are these:

The sins of the tongue.

1. (Not to say any more of the sins of omission; because it is easy to know them, when I have named the duties, which are done or omitted,) among the sins of commission, the first that I shall name is, blasphemy, as being the greatest; which is the reproaching of God: to speak contemptuously of God, or to vilify him, or dishonour him, by the denying of his perfections, and to debase him, by false titles, doctrines, images, resemblances, as likening him to man in any of our imperfections; any thing that is a reproaching of God is blasphemy. Such as Rabshakeh used when he threatened Hezekiah; and such as infidels and heretics use, when they deny his omnipresence, omniscience, government, justice, particular providence or goodness; and affirm any evil of him, as that he is the author of sin, or false of his word, or that he governeth the world by mere deceit, or the like.

2. Another sin of the tongue is, false doctrine, or teaching things false and dangerous as from God. If any falsely say, he had such or such a point by divine inspiration, vision, or revelation, that maketh him a false prophet. But if he only say falsely, that this or that doctrine is contained in the Scripture, or delivered by tradition to the church, this is but to be a false teacher; which is a sin greater or less according to the aggravations hereafter mentioned.

3. Another of the sins of the tongue is, an opposing of godliness indirectly, by false application of true doctrine, and an opposing of godly persons for the sake of godliness, and cavilling against particular truths and duties of religion; or indirectly opposing the truth or duty under pretence of opposing only some controverted mode or imperfection in him that speaketh or performeth it: a defending of those points and practices which would subvert or undermine religion: a secret endeavour to make all serious godliness seem a needless thing. There are many that seem orthodox, that are impious and malicious opposers of that truth in the application, which themselves do notionally hold, and positively profess.

4. Another great sin of the tongue is, the profane deriding of serious godliness, and the mocking, and jesting, and scorning at godly persons as such; or scorning at some of their real or supposed imperfections, for their piety sake, to make them odious, that piety through them might be made odious. When men so speak, that the drift and tendency of their speech is to draw men to a dislike of truth or holiness; and their mocks or scorns at some particular opinion, or practice, or mode, doth tend to the contempt of religion in the serious practice of it. When they mock at a preacher of the gospel, for some expressions or imperfections, or for truth itself, to bring him and his doctrine into contempt; or at the prayers and speeches of religious persons, to the injury of religion.

5. Another great sin of the tongue is, unjustly to forbid Christ's ministers to preach his gospel, or speak in his name; or to stand up against them and contradict, resist, and hinder them in the preaching of the truth; and, as Gamaliel calls it, "to fight against God," Acts v. 39. Yet thus they did by the apostles; ver. 46, "When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go." So Acts iv. 18, 19, "And they called them and commanded them not to speak at all, nor teach in the name of Jesus; but Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." 1 Thess. ii. 15, 16, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." As Dr. Hammond paraphraseth it, "And this generally is the ground of their quarrel to us, that in spite of their prohibition we preach to the gentiles."——

6. Another sin of the tongue is, profane swearing, either by God or by creatures: and also all light and unreverent use of the name and attributes of God, of which more afterwards.

7. Much more is perjury or forswearing a most heinous sin, it being an appealing to God, the author and defender of truth, to bear witness to an untruth, and to judge the offender; and so a craving of vengeance from God.

8. Lying also is a great and common sin of the tongue: of which more anon.

9. Another sin of the tongue is, hypocritical dissembling, which is worse than mere lying: when men's tongues agree not with their hearts, but speak good words in prayer to God, or conference with men, to cover evil intentions or affections, and to represent themselves to the hearers as better than they are.

10. Another is, ostentation or proud boasting, either of men's wit and learning, or greatness, or riches, or honour, or strength, or beauty, or parts, or piety, or any thing that men are proud of.[481] As the faithful "do make their boast in God," Psal. xxxiv. 2; xliv. 8, and in the "cross of Christ," by which "they are crucified to the world," Gal. vi. 14; so the covetous "boast themselves in the multitude of their riches," Psal. xlix. 6, and the "workers of iniquity boast themselves against the righteous, and the proud do triumph and speak hard things," Psal. xciv. 2-4. "Even against the Lord," do they boast, in their boasting against his people, Ezek. xxxv. 13. So far as pride prevaileth with men, they are apt to "boast themselves to be somebody," Acts v. 36. Either openly, as the more foolish do, or cunningly by the help of fair pretences, as the more ingenious proud ones do.

11. Another sin of the tongue is, unseasonable speaking of common things when holy things should be preferred; as on the Lord's day, or at the time of public worship, or when the company, occasion, or opportunity call for holy speeches: worldlings are talking, as Saul, of their asses, when they should talk of a kingdom, 1 Sam. ix. x. To speak about your callings and common affairs is lawful, so it be moderately and in season; but when you talk all of the world and vanity, and never have done, and will scarce have any other talk in your mouths, and even on God's day will "speak your own words," Isa. lviii. 13, this is profane and sinful speaking.

12. Another common sin of the tongue is, a tempting and persuading others to sin, enticing them to gluttony, drunkenness, wantonness, fornication, or any other crime; as men that "not only do the same, but have pleasure in them that do them," Rom. i. 32. This is to be the instruments and servants of the devil, and most directly to do his work in the world. The same I may say of unjust excusing, extenuating, or defending the sins of others, or commanding, alluring, affrighting, or encouraging them thereto.

13. Another is, a carnal manner of handling the sacred things of God, as when it is done with lightness, or with unsuitable curiosity of words, or in a ludicrous, toyish manner, especially by the preachers of the gospel themselves; and not with a style that is grave and serious, agreeable to the weight and majesty of the truth.

14. Another is, an imprudent, rash, and slovenly handling of holy things; when they are spoken of so ignorantly, unskilfully, disorderly, or passionately, as tendeth to dishonour them, and frustrate the desired good success.[482]

15. Another sin of the tongue is, the reviling or dishonouring of superiors; when children speak unreverently and dishonourably to or of their parents; or subjects of their governors; or servants of their masters, either to their faces, or behind their backs. "They are not afraid to speak evil of dignities," 2 Pet. ii. 10; Jude 8.

16. Another is, the imperious contempt of inferiors, insulting over them, provoking and discouraging them. Eph. vi. 4, "Fathers, provoke not your children to wrath."

17. Another sin of the tongue is, idle talk and multitude of useless words; a babbling loquacity, or unprofitableness of speech; when it is speech that tendeth to no edification, nor any good use for mind, or body, or affairs.

18. Another sin is, foolish talk, or jesting in levity and folly, which tendeth to possess the minds of the hearers with a disposition of levity and folly like the speakers. Eph. v. 4, "Foolish talking and jesting are things not convenient." Honest mirth is lawful; and that is the best which is most sanctified, as being from a holy principle, and about a holy matter, or to a holy end: as "rejoicing in the Lord always," Phil. iv. 4. "If any be merry let him sing psalms," James v. 13. But such a light and frothy jesting, as is but the vent of habitual levity by idle words, is not allowable. But especially those persons do most odiously abuse their tongues and reason, who counterfeit idiots or fools, and use their wit to cover their jests with a seeming folly, to make them the more ridiculous, and make it their very profession to be the jesters of great men. They make a trade of heinous sin.

19. Another sin is, "filthy speaking," Eph. v. 4; obscene and ribald talk; which the apostle calls "corrupt or rotten communication," Eph. iv. 29; when wanton, filthy minds do make themselves merry with wanton, filthy speeches. This is the devil's preparative to whoredom and all abominable uncleanness; for when the tongue is first taught to make a sport of such filthy sins, and the ear to be delighted in it, or be indifferent to it, there remaineth but a small step to actual filthiness.

20. Another sin of the tongue is, cursing; when men wish some mischief causelessly or unwarrantably to others. If you speak but in passion or jest, and desire not to them in your hearts the hurt which you name, it is nevertheless a sin of the tongue, as it is to speak blasphemy or treason in a passion or in jest; the tongue must be ruled as well as the heart. But if really you desire the hurt which you wish them, it is so much the worse. But it is worst of all, when passionate, factious men will turn their very prayers into cursings, calling for fire from heaven, and praying for other men's destruction or hurt; and pretending Scripture examples for it; as if they might do it unwarrantably, which others have done in other cases in a warrantable manner.

21. Slandering is another sin of the tongue; when out of malice and ill will, men speak evil falsely of others to make them odious or do them hurt: or else through uncharitable credulity, do easily believe a false report, and so report it again to others; or through rashness and unruliness of tongue, divulge it, before they try it, or receive either just proof, or any warrantable call to mention it.

22. Another sin is, backbiting and venting ill reports behind men's backs, without any warrant. Be the matter true or false, as long as you either know it not to be true, or if you do, yet vent it to make the person less respected, or at least without a sufficient cause, it is a sin against God, and a wrong to men.

23. Another sin is, rash censuring, when you speak that evil of another, which you have but an uncharitable surmise of; and take that to be probable which is but possible, or that to be certain which is but probable against another.[483]

24. Another sin is, railing, reviling, or passionate, provoking words, which tend to the diminution of charity, and the breach of peace, and the stirring up of discord, and of a return of railing words from others, contrary to the love, and patience, and meekness, and gentleness which become saints.

25. Another sin is, cheating, deceiving, overreaching words; when men use their tongues to defraud their neighbours, in bargaining for their own gain.

26. Another sin of the tongue is, false witness-bearing, and false accusing; a sin which cries to God for vengeance, who is the justifier of the innocent.

27. Another sin of the tongue is, the passing an unrighteous sentence in judgment: when rulers absolve the guilty or condemn the just, and call evil good and good evil, and say to the righteous, "Thou art wicked," Prov. xxiv. 24.

28. Another sin of the tongue is, flattery; which is the more heinous by how much more hurtful. And it is most hurtful, 1. When it tendeth to delude men in the greatest things, even the state of their souls. The flattery of a preacher that deceiveth men as in the name of Christ, is of all other flattery the most pernicious; to make the unregenerate believe that they are regenerate, and the ungodly to believe that they are godly, and the unjustified to believe that they are justified, and the children of Satan to believe that without conversion they may be saved; to make a worldling, a swearer, a glutton, a drunkard, a fornicator, a formal hypocrite, or a hater of holiness, believe that such as he may come to heaven without the sanctifying, renewing work of the Holy Ghost; this is the most eminent service of the devil that the tongue of any man can do him, except it be the very open opposers of religion. As the devil useth more to flatter men to hell, than to frighten them thither, so do his ministers and instruments. And all doctrines of libertinism and looseness, which warrant men to do evil and to neglect a holy life, are of the two a more dangerous way of flattery, than that which consisteth but in misapplication. Thus also carnal friends do use to flatter a sinner into presumption and false hopes, when they see him convinced of his sin and misery, and say, Trouble not yourself; God is merciful, and you have lived well, and been a good neighbour, and done nobody harm, and if such as you be not saved, God help a great many. Thus when a convinced sinner is striving to get out of the devil's snares, the servants of Satan rock him asleep again, by false and flattering speeches and deceit. 2. Flattering is pernicious when it tendeth to the hurt of many; as when rulers are deceived and perverted by it to the destruction of the people and themselves.[484] Prov. xxvi. 28, "A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin." See 1 Thess. ii. 5; Ezek. xii. 24; Psal. xii. 2, 3.

29. Another sin is, a jeering, mocking, deriding, or scorning at others, either for their infirmities of body or mind, or for their virtues, or through envy and malice, or pride, or a custom of deriding, scornful speech. "Scorners delight in scorning," Prov. i. 22. See Psal. xxii. 7; xliv. 13; lxxix. 4. Especially when sinners scorn at the reproofs and counsels of the godly, and cast them all back into their faces with contempt; for he that "reproveth a scorner getteth himself a blot," Prov. ix. 7, 8. "A scorner loveth not one that reproveth," Prov. xv. 12.

30. Another tongue sin is, idolatry or false worship; the praise of idols, or praying to them, or making songs, or speeches, or disputes for them; as also the false worship of the true God. These among others are the sins of the tongue to be avoided. No wonder if there be yet more, for the "tongue is ὁ κοσμος της αδικιας, a world of iniquity," James iii. 6.

Direct. IV. When you have thus understood the duties and sins of the tongue, and the greatness of them, the next thing which you must be most careful and diligent about is, that you keep all that upon the heart which should be upon the tongue, and keep the heart clean from that which the tongue must be kept clean from.[485] The principal work must be about the heart; for "out of the abundance of the heart the mouth speaketh." 1. The tongue will be no other way effectually governed; if the heart be upon the world, the tongue will most commonly be upon the world; you may force it a little against your hearts, but it will be to a very unconstant obedience; when you ever so little loose the reins it is gone. If the heart be proud, the tongue will speak proudly; if the heart be lustful, or vain, or malicious, the words will ordinarily be so too. 2. Or if you can force the tongue to go against the heart, it is but a hypocritical reformation. A vain, a proud, a worldly, a wanton, a malicious or ungodly heart will condemn you, though the tongue was forced to speak humbly, chastely, patiently, or piously. Therefore if you would overcome the vanity, or worldliness, or wantonness, or any other corruption of your speech, first set yourselves to overcome the same corruption in your hearts, and to revive and actuate the contrary graces. And if you would use your tongues to the honour of God, and the edification of men, wind up the spring of those holy affections which must be as water to the mill. It is the use of the tongue to express the mind: and it is the use of holy speech to be the expression of a holy mind. And do you think to express that which you have not? Will you make a duty of a lie? If you would speak of Christ or heaven with seriousness, see that your hearts are seriously set upon Christ and heaven. When you go into any company where you should speak for God, and for the hearers' good, endeavour beforehand to get a deep impression on your hearts of those attributes or truths of God which you would express; and to revive the sense of that upon yourselves which you would make others sensible of. Stir up within you the love of God, and the love of holiness and truth, and a love of the souls of them you speak to; and then you will be as a conduit which runs as soon as the cock is turned, because it is always full of water.

Direct. V. Labour for understanding in the matters on which you should discourse. Ignorance denieth provision for discourse, or furnisheth you only with chaff and vanity, and maketh you so speak as that it were better to say nothing. Knowledge and wisdom are continual storehouses of good and profitable talk: such as the "scribe instructed to the kingdom of heaven, that bringeth out of his treasure things new and old," Matt. xiii. 52. When a man understandeth the matter which he is to speak of, he is furnished to speak understandingly of it to others, and to defend it against gainsayers. Psal. xxxvii. 30, 31, "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment: the law of his God is in his heart; none of his steps shall slide." Prov. x. 31, 32, "The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out: the lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness." Wise men are never unprovided for wise speech; but the mouth of fools bewrayeth their folly. Prov. xv. 2, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." Chap. xiv. 3, "In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them." Chap. xviii. 6, 7, "A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul." But you will say, To tell us that we should get wisdom, is a word soon spoken, but not a thing that is easily or quickly done. It is very true; and therefore it is as true, that the tongue is not easily well

used and governed; for men cannot express the wisdom which they have not, unless it be by rote: therefore you must take Solomon's counsel, Prov. ii. 1-6, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear to wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom," &c.—

Direct. VI. In the mean time learn to be silent till you have learned to speak. Let not your tongues run before your wits; speak not of that which you do not well understand, unless as learners, to receive instruction. Rather of the two speak too little than too much.[486] Those that will needs talk of things which they understand not, do use, either to speak evil of them, (as Jude 10,) when they are good; or to speak evil of them, be they good or bad. He that cannot hold his tongue well, cannot speak well. Eccles. iii. 9, "There is a time to keep silence, and a time to speak." Amos v. 13, "There is a time so evil, that the prudent should keep silence." At such a time *Nihil æque proderit quam quiescere, et minimum cum aliis loqui et plurimum secum*, saith Seneca: It is then the best way to be quiet, and to say little to others, and much to yourselves. You have two ears and one tongue; hear twice and speak once; we oftener repent of speaking than of being silent. Few words are quickly answered for. To be wary and sparing of your speech doth not only avoid abundance of contention, danger, and repentance, but also procureth you a reputation of wisdom. Plutarch saith well, that *Pauca loquentibus paucis legibus opus est*: There needs but few laws for them that speak but few words. When one said to the cynic, when he was much silent, If thou art a wise man, thou dost foolishly; if thou be a fool, thou dost wisely. He answered, *Nemo stultus tacere potest*, A fool cannot hold his tongue; and he that cannot hold his tongue cannot hold his peace. Pythagoras's counsel in this agreeth with Christ's, *Aut sile, aut affer silentio meliora*, Either be silent, or say something that is better than silence. It was a wise answer of him that being asked whom covetous landlords and whom covetous lawyers hated most; did answer to the first, Those that eat little and sweat much; (for they usually live long, and so their leases are not soon expired;) and to the second, Those that speak little and love much; for such seldom make any work for lawyers. Two things are requisite in the matter of your speech; that it be somewhat needful to be spoken, and that it be a thing which you understand. Till then be silent.

Direct. VII. Take heed of hasty rashness in your speech; and use deliberation, especially in great or in doubtful things.[487] Think before you speak: it is better to try your words before you speak them than after; a preventing trial is better than a repenting trial; but if both be omitted, God will try them to your greater cost. I know, in matters that are thoroughly understood, a wise man can speak without any further premeditation, than the immediate actuating of the knowledge which he doth express; but when there is any fear of misunderstanding, or a disability to speak fitly and safely without forethoughts, there hasty speaking without deliberation (especially in weighty things) must be avoided: Prov. xxix. 20, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Especially take heed in speaking either to God in prayer, or in the name of God, or as from God in preaching or exhortation, or about the holy matters of God in any of thy discourse; Eccles. v. 1, "Keep thy foot when thou goest to the house of God, and be more ready to hear

than to offer the sacrifice of fools: for they consider not that they do evil:" that is, watch thyself in public worship, and be forwarder to learn of God and to obey him, as sensible of thy ignorance and subject to his will, than to offer him thy sacrifice (as if he stood in need of thee) while thou neglectest or rejectest his commands. Ver. 2, 3, "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through multitude of business, and a fool's voice is known by multitude of words:" that is, come to God as an obedient learner and a receiver, and not as a giver; and therefore be readier to hear what he hath to command thee, than to pour out many words before him, as if he would accept and hear thee for thy babbling. If loquacity and forwardness to talk many undigested words be a sign of folly among men, how much more when thou speakest to God that is in heaven!

Direct. VIII. Keep a holy government over all your passions, (as aforesaid,) and especially try all those words with suspicion which any passion urgeth you to vent. For passion is so apt to blind the judgment, that even holy passions themselves must be warily managed, and feared, as you carry fire among straw or other combustible matter. As "grievous words stir up anger," Prov. xv. 1; so anger causeth grievous words. "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools," Eccles. vii. 9. To govern the tongue when you are in any passion, (either love, or fear, or grief, or anger,) is like the governing of a ship in storms and tempests, or the managing of a horse that is fierce and heated. Prov. xiv. 16, 17, "The fool rageth and is confident: he that is soon angry dealeth foolishly." Chap. xxi. 19, "It is better to dwell in the wilderness than with a contentious, angry woman." Chap. xxix. 22, "An angry man stirreth up strife, and a furious man aboundeth in transgression." There is no ruling the tongue if you cannot rule the passions: therefore it is good counsel, chap. xxii. 24, "Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his way, and get a snare to thy soul."

Direct. IX. Foresee your opportunities of profitable discourse, and your temptations to evil speeches. For we are seldom thoroughly prepared for sudden, unexpected accidents. Consider when you go forth, what company you are like to fall into, and what good you are like to be called to, or what evil you are likest to be tempted to: especially consider the ordinary stated duties and temptations of your daily company and converse.

Direct. X. Accordingly (besides your aforesaid general preparations) be prepared particularly for those duties and those temptations: carry still about with you some special preservatives against those particular sins of speech which you are most in danger of; and some special provisions and helps to those duties of speech, which you may be called to: as a surgeon will carry about with him his instruments and salves which he is like to have use for, among the persons that he hath to do with; and as a traveller will carry such necessaries still with him, as in his travels he cannot be without. If you are to converse with angry men, be still furnished with patience and firm resolutions to "give place to wrath," Rom. xii. 19. If you are to converse with ignorant, ungodly men, go furnished with powerful, convincing reasons, to humble them and change their minds. If you are to go amongst the cavilling or scorning enemies of holiness, go furnished with well-digested arguments, for the defence of that which they are likest to oppose, that you may shame and stop the mouths of such gainsayers. This must be done by "the Sword of the spirit, which is the word of God," Eph. vi. 17.

Therefore be well acquainted with the Scripture, and with particular plain texts for each particular use: by them the "man of God is complete, throughly furnished to every good work," 2 Tim. iii. 17.

Direct. XI. Continually walk as in the presence of God, and as under his government and law, and as those that are passing on to judgment.[488] Ask yourselves, whatever you say: 1. Whether it be fit for God to hear? 2. Whether it be agreeable to his holy law? 3. Whether it be such speech as you would hear of at the day of judgment? If it be speech unmeet for the hearing of a grave and reverend man, will you speak it before God? Will you speak wantonly, or filthily, or foolishly, or maliciously, when God forbiddeth it, and when he is present and heareth every word, and when you must certainly give account to him of all?

Direct. XII. Pray every morning to God for preservation from the sins of speech that you are liable to that day. Commit the custody of your tongues to him; not so as to think yourselves discharged of it, but so as to implore and trust his grace. Pray as David, "Set a watch, O Lord, before my mouth; keep the door of my lips; incline not my heart to any evil thing: and that the words of your mouth and the meditations of your heart, may be acceptable to him," Psal. cxli. 3, 4; xix. 14.

Direct. XIII. Make it part of your continual work, to watch your tongues. Carelessness and negligence will not serve turn in so difficult a work of government. James telleth you that to tame and rule the tongue, is harder than to tame and rule wild beasts, and birds, and serpents: and as the ruling of a horse by the bridle, and of a ship that is driven by fierce winds: and that the "tongue is an unruly evil: and that he that offendeth not in word, is a perfect man, and able also to bridle the whole body," James iii. Make it therefore your study and work, and watch it continually.

Direct. XIV. Call your tongues daily to account, and ask yourselves, what evil you have spoken, and what good you have omitted, every day; and be humbled before God, in the penitent confession of the sin which you discover, and renew your resolution for a stricter watch for the time to come. If your servant be every day faulty, and never hear of it, he will take it as no fault, and be little careful to amend: nay, you will remember your very ox of his fault when he goeth out of the furrow, by a prick or stroke, and your horse when he is faulty, by a spur or rod. And do you think if you let yourselves, even your tongues, be faulty every day, and never tell them of it, or call them to account, that they are ever like to be reformed, and not grow careless and accustomed to the sin? Your first care must be for preventing the sin, and doing the duty; saying, as David, Psal. xxxix. 1-3, "I said, I will take heed to my ways, that I offend not with my tongue; I will keep my mouth with a bridle while the wicked is before me: I was dumb with silence, I held my peace." Psal. xxxv. 28; lxxi. 24, "My tongue shall speak of thy righteousness and of thy praise all the day long." Psal. cxix. 172, "My tongue shall speak of thy word." Psal. xlv. 1, "My tongue is as the pen of a ready writer." But your next care must be, to repent of the faults which you commit, and to judge yourselves for them, and reform: remembering that "there is not a word in your tongues, but is altogether known to God," Psal. cxxxix. 4.

Direct. XV. Make use of a faithful monitor or reprover. We are apt, through custom and partiality, to overlook the faults of our own speech. A friend is here exceeding useful. Desire your friend therefore to watch over you in this: and amend what he telleth you of; and be not so foolish as to take part with your fault against your friend.

Tit. 2. *Special Directions against profane Swearing, and using God's name unreverently and in vain.*

What an oath is.

I. To swear is an affirming or denying of a thing, with an appeal to some other thing or person, as a witness of the truth, or avenger of the untruth, who is not producible as witness or judge in human courts. An affirmation or negation is the matter of an oath: the peculiar appellation is the form. It is not every appeal or attestation that maketh an oath.[489] To appeal to such a witness as is credible and may be produced in the court, from a partial, incredible witness, is no oath. To appeal from an incompetent judge, or an inferior court, to a competent judge, or higher court, is no swearing. To say, I take the king for my witness, or I appeal to the king, is not to swear by the king; but to say, I take God to witness, or I appeal to God as the judge of the truth of what I say, is to swear by God. But to appeal to God as a righteous Judge, against the injustice or cruelty of men, without relation to his attesting or judging any affirmation or negation of our own, is no swearing by him, because there wanteth the matter of an oath. An oath is an appeal to some supernatural or higher and more terrible power, than that of the court or person we swear to, to make our testimony the more credible, when other evidences of certainty or credibility are wanting. So that a legal testimony or appeal are not swearing.

What is a lawful oath.

Swearing is either just and lawful, or sinful and abusive. To a just and lawful oath it is necessary, 1. That it be God alone ultimately that we swear by; because no witness and avenging judge above human courts can be appealed to but God: and therefore to swear by any creature properly and in the sense that God is sworn by, is to idolize it, and to ascribe to it the properties of God.[490] (Of which more anon.) 2. It is necessary to a just oath, that the matter be true as it is assertory or negative; and also if it be promissory, that the matter be, 1. Honest and lawful, 2. and possible. And where any one of these is wanting, it is unlawful. 3. It is needful that there be an honest end; for the end is a principal ingredient in all moral good and evil. 4. It is needful that it be done upon a sufficient call and honest motives, and not unnecessarily or without just reason. 5. And the manner and circumstances must be lawful.

An oath is an equivocal word, taken sometimes for that which is formally so, as before described; and sometimes for that which is but the matter and expressive form without any real intent of swearing. Or, an oath is taken either for the whole human act completely, containing the words signifying and the purpose signified; or else for the outward sign or words alone. (As the word prayer signifieth sometimes the bare form of words, and sometimes the words and desire signified by them. And as the word sacrament is sometimes taken for the external signs only, and sometimes for the signs with the mutual covenanting and actions signified.) Here it may be questioned,—

Quest. Whether it be swearing or not, which is frequently used by ignorant, careless people, who use the words or form of an oath, in mere custom, not knowing what an oath is, nor having any thought or purpose of appealing to God, or to the creature by which they swear. The reason of the doubt is, because it seemeth to be but the matter or external part of an oath; and it is the form that specifieth and denominateth. He that should ignorantly speak the words of an oath in Latin or Greek, while he understandeth not the language and intendeth no such thing, doth not swear.

How far the intent of the swearer (as of the baptizer or baptized to baptism) is necessary to the being of an oath.

Answ. 1. In the full and properest sense of the word, it is before God no oath if there be no intent of confirming your speech by an appeal to God, or to that which you swear by. As a ludicrous washing and using the words of baptism, is no true baptism, no more than a corpse is a man. (And thus it is true which the papists say, that the intention of the baptizer is necessary to the being of baptism; that is, it is necessary to the being of sacramental administration to the baptizer himself, before God, that he really intend to baptize; and it is necessary to the being of baptism before God in the person baptized, that he himself if at age, or those that have power to dedicate him to God if he be an infant, do really intend it; and it is necessary to the being of the external ordinance *in foro ecclesiæ*, before the church, that both the baptizer and baptized do profess or seem to intend it.) 2. But if you use such words as are the ordinary form of an oath in a language which you understand, so as the hearers may justly suppose you to understand it, it is an oath, *coram hominibus*, before men, and in the latter narrower sense of the word. And it shall be obligatory and pleadable against you in any court of justice by those you swear to; yea, and God himself doth take you thereby to be obliged thus to men: and if it be a profane, causeless swearing, men must call it an oath; for they see not the heart; even as they must take him to be baptized that professeth to intend it; and *in foro humano*, it is so indeed: and God himself will account you a sinner, even one that useth the external form of an oath, and that which before men is an oath, to the wrong of his name and honour, and to the scandal of others. And it will not excuse you that you knew not that it was an oath, or that you knew not the nature of an oath, or that you rashly used it, not considering that it was an oath; for you were bound to have known and to have considered; you should have done it, and might have done it if you would. But if they were words which you could not know to have been the form or expressions of an oath, but the hearers might perceive that you meant no such thing, but something else, then you are excusable, if you had just cause to use them.

How far swearing by creatures is a sin.

II. As to the case of swearing by creatures, how far it is sinful; it is just like the case of worshipping images, or by images. He that worshippeth an image or any creature as God, and ultimately terminateth his worship in it, doth commit direct and full idolatry;[491] which is so much the greater sin, by how much the baser the thing is which he idolizeth. But if he make the image or creature but his medium of that worship which should be immediately offered to God, in whom it is ultimately terminated, then it is not gross idolatry, but it is false and forbidden worship of the true God. But if the creature be made but the medium of that worship which God would have offered him by a medium, then it is lawful so to use or worship it (as to honour and admire God as appearing in his works; to give that worship or

honour to our parents and rulers as his officers, which is ultimately terminated in God). Just so is it in the case of swearing; for swearing is a part of the worship of God. He that sweareth by any creature as a god, or as the avenger of those that by falsehood elude the judgment of man, doth commit idolatry in it;[492] as Julian did when he swore by the sun (which he praised by his orations and worshipped as God). But he that only sweareth so by a creature, as to intend God ultimately as the witness and avenger, but yet so as that the creature only is named, or so named as hath an appearance of idolatry, or tendeth to entice the mind from God, or scandalously to obscure his honour, or in any other forbidden way, doth swear by the true God intentionally, but in a sinful manner. But he that directly sweareth by God, (upon a just call,) and by the creature (or nameth the creature rather) but in a just, and clear, and inoffensive subordination to God, is excusable. So we use to lay our hands on the Bible and thus to swear, So help me God, and the contents of this book. Thus on great occasions many good men in their writings to clear themselves from some calumny have said, I call God, and angels, and men to witness. Many in naming creatures intend rather a curse than a swearing by the creature: as, If it be not so, let God destroy me by this fire, or this water, &c.

Quest. Is it lawful to lay hands on the book and kiss it in swearing as is done in England?

Resp. To take an oath as imposed in England with laying the hand on the Bible and kissing it, is not unlawful.

Proved 1. That which is not forbidden by God is lawful (before God). But so to take an oath is not forbidden by God——Therefore, &c. The minor will be sufficiently proved by disproving all the pretences of a prohibition. The major needeth no proof.

2. If it be forbidden it is either, 1. As an act in worship not commanded, and so will-worship. 2. Or as a significant ceremony in worship not commanded. 3. Or as an uncommanded significant ceremony, which hath in itself some forbidden matter or manner. But it is not forbidden in any of these respects; therefore not at all.

I. Not as an act not commanded in worship; for *a quatenus ad omne valet consequentia*, then all acts in worship not commanded would be unlawful, which is false: for, 1. The acts used in swearing, Gen. xxiv. 2; xiv. 22; Apoc. x. 5, were not commanded and yet lawful; of which more anon. 2. God hath not commanded what tune to sing a psalm in, what division to make of the Bible into chapters and verses, whether to use a written or a printed Bible, what words, what method, what particular text to choose, what translation to use, with many such like.

II. Not as a significant ceremony not commanded; for then all such should be forbidden, which is not true. For, 1. Abraham's swearing by lifting up the hand, (and so the angels, Apoc. x.) and Abraham's servant by putting his hand under the thigh, were significant ceremonies. And he that will say they were commanded must prove it. The contrary may well by us be supposed, 1. Because no such law is notified in Scripture, and here *non apparere* and *non esse* are equal, because of the perfection of God's laws. 2. Because it is mentioned, as Paræus and other commentators note, as some accustomed rite, and so dependeth not on any particular precept to Abraham alone as a prophet. 3. Because it is not one but several sorts of swearing rites that are mentioned, lifting up the hand, and putting it under the thigh.

2. Almost all christians take some uncommanded significant ceremony in swearing to be lawful. The ceremony mentioned by Paræus, ibid. as used in the Palatinate, is such, of lifting up three fingers, *Hodie nos juramus, digitis tribus dextræ sublatis, invocantes vindicem S. Trinitatem*. The English annotations tell you that the customs of countries are very various in this point, yet most agree in adding some outward attestation of action or gesture to words in taking of an oath, to make it better remembered and more regarded, than bare words of affirmation, promise, or imprecation. And Josephus (cited by Grotius) tells us it was then the custom among the Jews to swear by this ceremony of putting the hand under the thigh (whether in token of subjection, or because it was the place of the sword, the instrument of revenge, as Grotius and others, or in expectation of the promised seed, as the fathers thought). And the case of Joseph's adjuration shows it. Vid. Perer. in Gen. xiv. and xxiv.

3. An action of another part of the body is no more forbidden to express the mind by, than of the tongue. God never said, you shall no way express your minds in things sacred or civil, but by the tongue. A change of the countenance may express it; a frown, or a pleasant look. (*Index animi vultus.*) Paul did lift up the hand to the Jews when he would speak for himself; Christ made as if he would have gone further, Luke xxiv. Words are not natural signs, but invented and arbitrary in particulars, though the power of speaking words so invented and learned be natural. If it be lawful to use significant words, not commanded in worship, it is lawful to use significant actions (under due regulation). Therefore all the ancient churches, without one contradictor that ever I read of, did use many such. Though Augustine, Ep. ad Januar. sadly complaineth that then they were grown to an oppressive number; yet he never speaketh against the thing itself. To stand up at the creed is a significant expression of consent, which not only all the churches else, but the old non-conformists never scrupled, nor do the present as far as I can learn: whether to sit, stand, or kneel, at singing psalms, is left at liberty. To put off the hat is a significant ceremony or act in worship, not commanded in itself, nor used of old for the same signification as now. And where the covering of the head doth signify reverence, it is better than to be bare. In one country custom maketh standing up, in another sitting and hanging down the head, in another kneeling, in another prostration, to be the sign of reverence, which accordingly may be used in God's service. When covenants between God and the people are renewed, consent may lawfully be expressed either by standing up or by holding up the hand, (by which suffrages in things sacred were used to be given,) or by subscribing, or by voice. For God hath commanded us the expressing of consent, reverence, &c., but left the word, gesture, or expressing sign to liberty. He that affirmeth that God hath left no other signification of our minds in sacred things to our liberty, but tied us to words alone, must prove what he saith (which he must do against Scripture, against nature, and against all the judgment and custom of all Christ's churches and of the world).

III. If laying the hand on the book and kissing it be unlawful for any special matter or manner forbidden more than other significant acts, it is for some of the reasons named by you: which now I will answer.

I. *Object.* It savoureth of the Romish superstition. *Answ.* I. Not at all; prove that if you can. 2. Superstition is the feigning of things to be pleasing or displeasing to God which are not, and using or disusing them accordingly; whatever be the etymology of the word, *Superstitum cultus*, or *supra statutum*, &c. it is certain that the common use of it among heathens (as

Plutarch at large) and christians was, for an erroneous, undue fear of God, thinking this or that was displeasing or pleasing to him, to be done or to be avoided, which was not so, but was the conceit of a frightened, mistaking mind. Therefore to say that God is displeased with this signification of the mind, when it is not so, nor can be proved, is superstition. And this is not the solitary instance of Satan's introducing superstition under pretence of avoiding superstition. 3. The sense of the law is to be judged of by the law, and by the notorious doctrine and profession of the law-makers and of the land; which here renounceth the superstitious use of it. But I confess I was more afraid that the papists had too much derogated from the Scripture, than given too much to it. And they profess that they swear not by a creature. Vid. Perer. ubi sup. in Gen. xxiv. 2.

Object. But Paræus, &c. in Gen. xxiv. 2, saith, *Non absque superstitione fit cum super crucifixum aut codicem Evangelii digitis impositis juratur, ut fit in Papatu*. *Answ.* 1. But that same act which *in Papatu* is superstitious because of superstitious conceits and ends, is not so in all others that have none such. 2. It is no new thing to be quick in accusing our adversaries: but Paræus addeth not a syllable of proof; and if he had, it must have been such as touched not us, or else invalid.

Object. Some good men have scrupled it. *Answ.* 1. Ten thousand to one such have not scrupled it. 2. They are not our gods nor law. 3. The quakers and the old anabaptists (and they say Origen) scrupled, yea, condemned all swearing, or all imposed oaths. And if we avoid all as sin which some good men have scrupled, we shall make superstition a great part of our religion: and when on the same grounds we have but practised all as duty, which some good men have taken for duty, we shall quite out-go the papists. He that readeth Beda, Boniface, and abundance such pious writers, will soon see, that godly or fanatical religious persons, dreams, visions, strict opinions, confident assertions, and credulous believing one another, with the hope of improving such things against pagans and Jews, for christianity, brought in almost all the legends and superstitions of the papists.

II. *Object.* Our common-law commissions, that give authority to examine persons, direct it to be done *supra sacramenta sua per sancta Dei evangelia fideliter præstanda*: and in the form of administrations in ecclesiastical courts the words are, *Ad sancta Dei evangelia rite et legitime jurati*: whether these forms do not infer that in their first use, (at least,) persons either swore by the evangelists or offended in that mode of swearing; and our common-law calls it a corporal oath, from touching the book.

Answ. 1. To know the sense of our present law it is not necessary that we know the sense of the first users of the form. For the law is not now the king's law that first made it, (he hath no law that hath no government,) but the king's law that now reigneth, and beareth his sense. 2. To justify our obedience to a law, it is not necessary that we prove every phrase in that law to be fitly expressed. 3. But examine it well, and try whether it be not also fit and laudable.

1. There are three things conjoined in the oaths in question: 1. A testimony assertory, or a promise. 2. An oath. 3. An imprecation. The assertory testimony here is the first thing intended; and the oath and imprecation are but as a means to make that testimony or

promise valid. 2. The published doctrine of England, in the thirty-nine articles, the book of ordination, &c. is, that the holy Scriptures contain all things necessary to salvation, as being God's law or rule of our faith and life. All our duty to God is there commanded; all the promises on which we hope are there contained; all the punishments which the perjured or any sinner must feel and should fear, are there threatened. Therefore, 3. The laying on the hand and kissing the book, is an action directly related to the imprecation, and not to the oath, but only by consequence, as the imprecation is subservient to the oath, as the oath is to the assertion. So that this is the plain paraphrase of the whole: I do believe that God the Ruler of all the world, is the Judge of secrets which are above man's judgment, the Searcher of hearts, and the hater and avenger of perjury, according to this his holy word by which he governeth us; and to this God I appeal as to the truth of this my testimony, consenting myself, to lose all the benefit of his promises to be just, and to bear all the punishment here threatened to the perjured, if I lie.

And what could be said more fitly, 1. To own the protestant doctrine that the Scripture is God's perfect word; that the evil to be feared, and the good to be hoped for, is all there contained, and is all the fulfilling of that word? 2. And to put the word in its due subordination to God? And our ordinary form of swearing showeth this, So help you God, and the contents of this book. Whether you will call this swearing upon or by the gospel, or call it a corporal oath, or a spiritual oath, is only *de nomine*, and is nothing to the matter thus truly described. *Sacramentum* signifieth the oath itself, and *Ad sancta evangelia* is a fit phrase: or if *super sacramenta* signify the two sacraments of the gospel, it can mean no more than, As one that by the reception of the sacrament, doth profess to believe this gospel to be true, I do renounce the benefits of it, if I lie; and in this sense it hath been some men's custom to receive the sacrament when they would solemnly swear.

III. *Object.* Some seem to object against kissing the book, as having the greater appearance of giving too much to it, or putting some adoration on it; and because this ceremony of kissing is held to be of later date than laying on the hand.

Answ. The ceremony signifieth that I love and approve the gospel, and place the hope of my salvation in it. And the public doctrine of the kingdom before cited, showeth us a full exposition what we ascribe to it. But as some scrupulous brethren in Scotland gratify the papists by rejecting the oath of supremacy, which is the most thorny hedge against them, and this while they cry out against popery; so others would gratify the papists, by suggesting that we give too much to the Bible, and adore it; when the very sum of England's protestantism, is their just ascribing to the holy Scriptures its sufficiency as to all things necessary to salvation. Thus Satan undoeth still by overdoing.

IV. *Object.* Laying on the hand, and kissing the book, seem of the same nature with the cross in baptism, and other significant ceremonies; and an oath is part of the worship of God; therefore not to be taken, with these ceremonies, or else will seem to justify the other.

Answ. 1. Significant words, gestures, or actions are not therefore evil, because they are significant (unless brutishness be a virtue); nor because any call them by the name of ceremonies (else that name might be put on any thing by an enemy to deprive us of our

liberty). Therefore I can judge of no ceremony by that general name alone, till it be named itself in specie. 2. Of the cross in baptism, see my "Disputations of Church Government," of Ceremonies, written long ago. There are these notorious differences in the case: 1. The cross is an image used in God's worship; though not a permanent, yet a transient image, and used as an image of the cross of Christ, though but in water or oil. And God hath more specially forbidden images used in his worship, than he hath done a professing significant word, gesture, or action, which is no image, nor used as such. 2. The cross seemeth to be a third sacrament of the covenant of grace, while it is used as a symbol of christianity, and a dedicating sign (as the canon calleth it) by which, before the church, there is made a solemn self-obligation, as sacramentally, to renounce the devil, the world, and the flesh, and manfully to fight under Christ's banner, as his faithful servants and soldiers, to our life's end; implying our trust and hope in Christ crucified for the benefits of his death. So that if it be not a complete third sacrament, it hath so much of that which is proper to a sacrament, (like the *sacramentum militare*, whence the name came into the church,) that for my part, I dare not use it, though I presume not to censure those that do, nor to condemn all other uses of the cross, which the ancients abounded in, as sudden, particular, professing signs, much below this solemn covenanting use. And as I think the king would not take it well, when he hath made the star the badge of the knights of the garter, if any subject will presume to make another *symbolum ordinis*, though yet many a significant gesture or act may be used without offence; so I fear Christ would not take it well of me if I presume to make or use another symbol or *tessera* of christianity, especially with so much of a covenanting sacramental nature. But what is this to things or gestures significant of no such kind? You see then the difference of these cases.

But if you were able to prove the cross as harmless as the swearing ceremony, I would be for the cross, and not against the laying the hand on the book, and kissing it. For, 1. I am not of their mind that form their judgment of other particulars to suit with their preconceived opinions of things of the same rank or quality; nor make the interest of my former conceptions to be the measure of my after judging. 2. Nor do I think it so great an honour to be strict in my opinions, as dishonour to be superstitious, and to add to God's law, by saying that he forbiddeth what he doth not, or to be affectedly singular in denying lawful things, with a "touch not, taste not, handle not," &c. Nor do I esteem him to be the wisest, best, or holiest person, who is narrowest or strictest in his opinions, but who is rightest; nor him that maketh most things to be sins, but him that committeth least sin, which is such indeed; nor him that maketh most laws to himself and others, but him that best obeyeth God's laws.

Quest. 1. May one that scrupleth thus swearing himself, yet, commissioned, give an oath thus to another that scrupleth it not?

Answ. 1. If the thing be, as is proved, lawful, his scruple will not make him innocent in neglecting the duty of his place. 2. If the substance of the oath were lawful, and only the mode or ceremony were sinful, as suspected, then, (1.) If the commissioner must himself particularly command that mode, it were unlawful for him to do it. (2.) But if he only command, and give the oath as an oath, leaving the mode, without his approbation or command, to the taker and the law, he may so give the oath: and thus christians in all ages have taken it for lawful to make covenants even with infidels and idolaters, and to take a

Turk's oath by Mahomet, when it is only the oath that we demand, and the mode is his own, which we had rather be without, and give no approbation of. And if a king may thus demand an infidel's or idolater's oath, (as God himself doth men's duty, when he knoweth that they will sin in doing it,) much more may one do so, in case of a doubtful ceremony, which he is neither the author nor approver of. But I think this in question, is lawful, fit, and laudable.

How God's name is taken in vain.

III. As to the case of taking God's name in vain, which for brevity I join with swearing, it is done, 1. Either in the grossest and most heinous sort; 2. Or in a lower sort. 1. The grossest sort of taking God's name in vain, is by perjury; or calling him in for witness to a lie. For among the Jews, vanity and a lie, were words frequently taken in the same signification. 2. But the lower sort of taking God's name in vain, is when it is used lightly, unreverently, contemptuously, jestingly, or without just cause; and in these also there is profaneness and a very great sin, which is aggravated according to the degree of the contempt or profanation.[493] It is a great sin unreverently in common talk to make a by-word of saying, O Lord, or O God, or O Jesus, or God help us, or Lord have mercy on us, or God send this or that, or any way to take God's name in vain; but to use it in jeers and scorns at religion, or make play-books or stage-plays with such profane contemptuous jeers, is one of the greatest villanies that man's tongue can be guilty of against his Maker. (Of which anon.)

IV. *Direct.* I. For the avoiding of all this profaneness in swearing and taking the name of God in vain, the first direction must be this general one, to use all the directions given in chap. i. for a wicked man's attaining true conversion; and withal to observe how great an evidence this sin is of a graceless, ungodly, miserable soul. For it is supposed to be an ordinary or frequent sin, and therefore to have no effectual principle in the heart which is against it; and therefore to have the principal room in the will; and therefore to be unrepented of (as to any saving, renewing repentance): if thou hadst any true grace, it would teach thee to fear and honour God more: to make light of God is inconsistent with godliness, if it be in a predominant degree; for they are directly contrary.

Direct. II. Get thy heart sensible of the intrinsic evil of thy sin. It would never be so easily and familiarly committed by thee, if thou didst not think it small. That thou mayst know it, consider of these following aggravations.[494]

1. Consider who that God is whom thou abusest.[495] Is he not the great and terrible Majesty, that made the world, and upholdeth it, and ordereth it by his will? the Governor and Judge of all the earth, infinitely excelling the sun in glory? a God most holy, and in holiness to be mentioned? And wilt thou make a by-word of his dreadful name? Wilt thou profanely swear by this holy name? and use the name of thy God as thou wouldst scarce use the name of thy father or thy king? Wilt thou unreverently and contemptuously toss it like a foot-ball? Dost thou know no more difference between God and man? Know God, and thou wilt sooner tremble at his name, than thus unreverently abuse it.

2. Consider who thou art that thus venturest to profane the holy name of God. Art thou not his creature and his subject, bound to honour him? Art thou not a worm, unable to resist him? Can he not tread thee into hell, or ruin thee, and be avenged on thee with a word or

less? He need to say no more, but Thus I will have it, to execute his vengeance on the greatest of his enemies: if he will it, it will be done. And art thou then a person fit to despise this God, and abuse his name? Is it not a wonder of condescension in him, that he will give leave to such worms as we to pray to him, and to praise and worship him, and that he will accept it at our hands? and yet canst thou venture thus to slight him and despise him? I have oft heard the same impious tongue reproach the prayers of the godly, as if they were too bold and familiar with God, and pleading against long or often praying, because man must not be so bold with God, and persuading others that God accepts it not, which yet itself was bold familiarly to swear by his name, and use it lightly and in common talk. And indeed God's servants must take heed of rude and unreverent boldness even in prayer. How much more then is the boldness of thy profaning God's holy name to be condemned? Must they take heed how they use it in prayer and praise, and darest thou abuse it by oaths, and curses, and vain speech?

3. Dost thou not sometimes pray by that name which thou profanely swearest by? If not, thou seemest utterly to renounce God, and art a miserable wretch indeed; but if thou do, what a hypocrite dost thou show thyself to be in all thy prayers, that takest on thee to reverence that name of God, which thou canst toss unreverently, and swear and curse by when thou art off thy knees. It is part of Bishop Hall's character of the hypocrite, that he boweth to the name of Jesus, and sweareth by the name of God, and prayeth to God at church, whom he forgets or sweareth by the rest of the week. Doth not thy conscience gripe thee for this hypocrisy, when in thy prayers thou thinkest of this abuse of God?

4. Think, man, what use thou wilt have for that holy name in thy distress, which thou now abusest. When sickness and death come, then thou wilt cry, Lord, Lord! then the name of God will be called on more reverently. And darest thou now make a foot-ball of it? Dost thou not fear lest it should be then thy terror, to remember on thy death-bed, when thou art calling upon God, Oh this is the name that I was wont to swear by, or to take in vain?

5. Remember that millions of glorious angels are magnifying that great and holy name, which thou art profaning and taking in vain. And dost thou not wonder that they do not some of them become the executioners of the vengeance of God against thee? and that the earth doth not open and swallow thee up? Shall a worm on earth be tossing that holy name, or swearing by it profanely, which a world of glorious angels are magnifying?

6. Consider that thou art more impious than they that profane things hallowed and consecrated to God. Was Belshazzar punished with the loss of kingdom and life, for carousing in the vessels of the sanctuary? Wouldst thou think him to be profane that should make a stable of the church, and should feed his swine with the communion cup? And dost thou not know that the name of God himself hath a higher degree of holiness, than any place or utensils of his worship have? and therefore that it is a greater profaneness to abuse his name, than to abuse any of these? Doth not thy tongue then condemn thee of hypocrisy, when thou wouldst exclaim against any that should thus profane the church, or font, or communion cup, or table, and yet thyself dost ordinarily profane the very holy name of God, and use it as a common name?

7. Consider how unworthily thou requitest God, for giving thee thy tongue and speech. He gave thee this noble faculty to honour him by; and is this thy thanks, to use it to dishonour him, by swearing and taking his name in vain?

8. Thy infectious breath corrupteth others. It tendeth to bring God into common contempt among his own creatures, when they hear his name contemptuously spoken of.

9. Thou forgettest how tender and jealous God hath showed himself to be, of the honour of his holy name; and what terrible threatenings he hath denounced against the profaners of it, and what judgments he hath executed on them.[496] Lev. xix. 12, "Ye shall not swear by my name falsely: neither shalt thou profane the name of thy God: I am the Lord." So Lev. xviii. 21. And of the priests it is said, Lev. xxi. 6, "They shall be holy unto their God, and not profane the name of their God." So Lev. xxii. 2, 31, 32, "Therefore shall ye keep my commandments, and do them: I am the Lord: neither shall ye profane my holy name, but I will be hallowed among the children of Israel: I am the Lord which hallow you." Deut. xxviii. 58, 59, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayst fear this glorious and fearful name, THE LORD THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed; great plagues and of long continuance; and sore sicknesses and of long continuance." Worshipping God and trusting in him is called, a "walking in his name," and "calling upon his name." See Mic. iv. 5; Psal. xcix. 6. The place of his public worship is called, "The place where he putteth or recordeth his name," Exod. xx. 24; Deut. xii. 5, 11, 21. Isa. xxix. 23, "They shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." Isa. xlviii. 11, "For how should my name be polluted? and I will not give my glory to another." God telleth Moses, and Moses telleth Aaron when his sons were slain, "I will be sanctified in them that come nigh unto me, and before all the people I will be glorified," Lev. x. 3. So Lev. xxiv. 10, 14, a man that in striving with another blasphemed and cursed, was stoned to death. And in the third commandment, it is terrible enough that God saith, "The Lord will not hold him guiltless that taketh his name in vain."

10. Dost thou not use to say the Lord's prayer, and therein, "Hallowed be thy name," Matt. vi. 9. Luke xi. 2: and wilt thou profane that name which thou prayest may be hallowed? Is it hallowing it, to swear by it, and use it unreverently and vainly in thy common talk? Or will God endure such hypocrisy as this, or regard such hypocritical prayers?

11. Thy customary swearing is an uncharitable accusation of the hearers, as if they were so incredulous, that they would not believe a man without an oath, and so profane, that they delight in the profanation of the name of God; which is the grief of every honest hearer.

12. Thou accusest thyself as a person suspected of lying, and not to be believed; for among honest men a word is credible without an oath. Therefore if thou were but taken for an honest man, thy bare word would be believed. And by swearing, thou tellest all that hear thee, that thou supposest thyself to be taken for a person whose word is not to be believed. And what need hast thou to tell this so openly to others if it be so?

13. And by swearing thou declarest the suspicion to be true, and that indeed thou art not to be believed: so far art thou from making thy sayings more credible by it. For he that hath so little conscience and fear of God, as to swear profanely, can hardly be thought a person that

makes any conscience of a lie. For it is the same God that is offended by the one as by the other. A swearer warranteth you to suspect him for a liar.

14. Both swearing and taking God's name in vain, are the greater sins, because you have no stronger a temptation to them. Commonly they bring no honour, but shame: they bring no sensual pleasure to the senses, as gluttony, and drunkenness, and uncleanness do; and usually they are committed without any profit to entice men to them. You get not the worth of a penny by your sin; so that it is hard to find what draweth you to it, or why you do it, unless it be to show God that you fear him not, and unless you intend to bid defiance to him, and do that which you think will offend him, in mere despite. So that one would think a very little grace might serve to cure such a fruitless sin: and therefore it is a sign of gracelessness.

15. How terribly dost thou draw God's vengeance upon thyself! Cursing thyself is a begging for vengeance: profane swearing is a profane, contemptuous appeal to the judgment of God. And darest thou, even in thy sins, appeal to the judgment of God? Dost thou fear it no more? To this judgment then thou shalt go! But thou will quickly have enough of it, and find what it was for stubble to appeal to the "consuming fire," Heb. xii. 29.

Direct. III. Remember God's presence, and keep his fear upon thy heart, and remember his judgment to which thou art hastening, and keep a tender conscience, and a watch upon thy tongue, and then thou wilt easily escape such a sin as this. Darest thou abuse God's name before his face?

Direct. IV. Write over thy doors or bed, where thou mayst oft read it, the third commandment, or some of those terrible passages of holy Scripture: Matt. v. 34-37, "I say unto you, Swear not at all; neither by heaven,—nor by the earth,—nor by thy head,—but let thy communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." James v. 12, "Above all things, my brethren, swear not, neither by the heavens, neither by the earth, nor any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation" (or hypocrisy, as Dr. Hammond thinks it should be read). Zech. v. 3, "Every one that sweareth shall be cut off." Jer. xxiii. 10, "Because of swearing the land mourneth." Hos. iv. 2. Think well on such texts as these.

Direct. V. Love God, and honour him as God, and thou canst not thus despise and abuse his name. Thou wilt reverence and honour the name of that person that thou lovest, and reverencest, and honourest. It is atheism and want of love to God, that makes thee so profane his name.

Direct. VI. Punish thyself after every such crime with such a voluntary mulct or penalty as may help to quicken thy observation and remembrance. If none execute the law upon thee, (which is twelve pence an oath,) lay more on thyself, and give it to the poor. Though you are not bound to do justice on yourselves, you may medicinally help to cure yourselves, by that which hath a rational aptitude thereto.

What truth is.

That you may know what lying is, we must first know what truth is, and what is the use of speech. Truth is considerable, 1. As it is in the things known and spoken of. 2. As it is in the conception or knowledge of the mind. 3. As it is in the expressions of the tongue. 1. Truth in the things known is nothing but their reality; that indeed they are that which their names import, or the mind apprehendeth them to be: this is that which is called both physical and metaphysical truth.[497] 2. Truth in the conception or knowledge of the mind, is nothing else but the agreement or conformity of the knowledge to the thing known; to conceive of it truly, is to conceive of it as it is; mistake or error is contrary to this truth. 3. Truth as it is in the expressions is indeed a twofold relation. (1.) The primary relation is of our words or writings to the matter expressed. And so truth of speech is nothing but the agreeableness of our words to the things expressed; when we speak of them as they are. (2.) The secondary relation of our words is to the mind of the speaker; for the natural use of the tongue is to express the mind as well as the matter: and thus truth of speech is nothing but the agreeableness of our words to our thoughts or judgments. Truth as it is the agreement of thoughts or words to the matter, may be called logical truth. And this is but the common matter of moral or ethical truth, which may be found partly in a clock, or watch, or weathercock, or a seaman's chart. The agreement of our words to our minds, is the more proper or special matter of moral truth; the form of it as a moral virtue is its agreement to the law of the God of truth. And as the *terminus* entereth the definition of relations, so our words have respect to the mind of the hearer or reader, as their proper *terminus*; their use being to acquaint him, 1. With the matter expressed; 2. With our minds concerning it. Therefore it is necessary to the logical truth of speech, that it have an aptitude rightly to inform the hearer; and to the ethical truth, that it be intended by the speaker really to inform him, and not to deceive him. (Supposing that it is another that we speak to.)

You see then that to a moral truth all these things are necessary: 1. That it be an agreement of the words with the matter expressed (as far as we are obliged to know the matter). 2. That it be an agreement of the words with the speaker's mind or judgment. 3. That the expressions have an aptitude to inform the hearer of both the former truths. 4. That we really intend them to inform him of the truth, so far as we speak it. 5. That it be agreeable to the law of God; which is the rule of duty, and discoverer of sin.

In some speeches the truth of our words as agreeing to the matter and to the mind is all one, viz. when our own conception or judgment of a thing is all that we assert. As when we say, I think, or I believe, or I judge that such a thing is so. Here it is no whit necessary to the truth of my words, that the thing be so as I think it to be, (for I affirm it not to be so,) but that indeed I think as I say I think. But that our words and minds agree, is always and inseparably necessary to all moral truth.

How far we are bound to speak the truth.

We are not bound to make known all that is true, (for then no man must keep a secret,) much less to every man that asketh us. Therefore we are not bound to endeavour the cure of every man's error or ignorance in every matter; for we are not bound to talk at all to every man. And if I be not bound to make known the truth at all, or my mind at all, I am not bound to make known all the truth, or all that is in my mind; no, not to all those to whom I am bound to make

known part of both. If I find a man in an ignorance or error which I am not bound to cure, (nay, possibly it were my sin to cure it; as to open the secrets of the king's counsels or armies to his enemies, &c.) I may and must so fit my speech to that man, even about those matters, as not to make him know what he should not know either of the matter or of my mind; I may either be silent, or speak darkly, or speak words which he understandeth not, (through his own imperfection,) or which I know his weakness will misunderstand; but I must speak no falsehood to him. Also there is a great difference between speaking so as not to cure the ignorance or error of the hearer, which I found him in, and so speaking as to lead him into some new error; I may do the former in many cases, in which I may not do the latter. And there is great difference between speaking such words, as in the common use of men are apt to inform the hearers of the truth, though I may know, that through some weakness of their own they will misunderstand them, and be deceived by them; and the speaking of words which in common use of men, have another signification than that which I use them to. By the former way, the hearer sometimes is the deceiver of himself, and not the speaker, when the speaker is not bound to reveal any more to him; but by the latter way the speaker is the deceiver. Also there is great difference to be made between my speaking to one to whom it is my duty to reveal the truth, and my speaking to a man to whom I am not bound to reveal it; yea, from whom my duty to God, and my king or country, bind me to conceal it. By these grounds and distinctions you may know what a lie is, and may resolve the ordinary doubts that are used to be raised about our speaking truth or falsehood. As,

Quest. I. Am I bound to speak the truth to every one that asketh me? *Answ.* You are not bound to speak at all in every case to every one that asketh you; and he that is silent, speaketh not the truth.

Quest. II. Am I bound to speak the truth to every one that I answer to? *Answ.* Your answer may sometimes be such as signifieth but a denying to answer, or to reveal what is demanded of you.

Quest. III. Am I bound to speak all the truth, whenever I speak part of it? *Answ.* No: it is God's word that must tell you when, and how much you must reveal to others[498] and if you go as far as God alloweth you, it followeth not, that therefore you must go further. A soldier taken by the enemy may tell the truth when he is asked in things that will do no harm to his king and country; but he must conceal the rest, which would advantage the enemy against them.

Quest. IV. Is it always a sin to speak a logical falsehood; that is, to speak disagreeably to the thing which I speak of? *Answ.* Not always: for you may sometimes believe an untruth without sin. For you are to believe things according to their evidence and appearance. Therefore if the deceit be unavoidably caused by a false appearance or evidence, without any fault of yours, it is not then your fault to be mistaken. But then your expressions must signify no more certainty than you have, nor any more confidence than the evidence will warrant. When you say, such a thing is so; the meaning must be but, I am persuaded it is so; for if you say, I am certain it is so, when you are not certain, you offend.

Quest. V. Is it always a sin to speak falsely or disagreeably to the matter, when I know it to be false? that is, Is it always a sin to speak contrary to my judgment or mind? *Answ.* Yes: for God hath forbidden it, and that upon great and weighty reasons, as you shall hear anon.

Quest. VI. Is it a sin when I speak not a known untruth, nor contrary to my opinion, nor with a purpose to deceive? *Answ.* Yes: it is oft a sin when there is none of this. For if it be your duty to know what you say, and to deliberate before you speak, and your duty to be acquainted with the truth or falsehood which you are ignorant of, and your duty to take heed that you deceive not another negligently, and yet you neglect all these duties, and by a culpable ignorance and negligence deceive both yourselves and others, then this is a sin, as well as if you knowingly deceived them.

Quest. VII. But though it be a sin, it remaineth doubtful whether it be a lie. *Answ.* This is but *lis de nomine*, a controversy about the name and not the thing. As long as we are agreed that it is a sin against God, and to be avoided, whether you call it a lie, or by another name, is no great matter. But I think it is to be called a lie: though I know that most definers follow Cicero, and say that a lie is a falsehood spoken with a purpose to deceive; yet I think, that where the will is culpably neglective of not deceiving, an untruth so negligently uttered deserveth the name of a lie.

Quest. VIII. Must my words, to free them from falsehood, be always true in the proper, literal sense? *Answ.* No. Augustine's determination in this case is clear truth, *Quod figurate dicitur non est mendacium, (i. e. eo nomine)*. To speak ironically, metonymically, metaphorically, &c. is not therefore to lie. For the truth of words lying in that aptitude to express the thing and mind, which is suited to the intellect of the hearers, they are true words that thus express them, whether properly or figuratively; but if the words be used figuratively, contrary to the hearers, and the common sense of them, with a purpose to deceive, then they are a lie, notwithstanding you pretend a figure to verify them.

Quest. IX. Must my words be used by me in the common sense, or in the hearer's sense? *Answ.* No doubt but so far as you intend to inform the hearer, you are to speak to him in his own sense. If he have a peculiar sense of some word, differing from the common sense, and this be known to you, you must speak in his peculiar sense. But if it be in a case that you are bound to conceal from him, the question is much harder. Some think it an untruth and sinful to speak to him in words which you know he will use to his own deceit. Others think that you are not bound to fit yourselves to his infirmity, and speak in his dialect contrary to common sense; and that it is not your fault that he misunderstandeth you, though you foresee it, where it will not profit him to understand you, nor yourselves are obliged to make him understand you, but the contrary: the next will open this.

Quest. X. Is it lawful by speech to deceive another, yea, and to intend it, supposing it be by truth? *Answ.* It is not a sin in all cases, to contribute towards another man's error or mistake.[499] For, 1. There are many cases in which it is no sin in him to mistake, nor any hurt to him: therefore to contribute to that which is neither sin nor hurt, is of itself no sin: yea, there are some cases in which an error (though not as such) may be a duty; as, to think charitably and well of a hypocrite, as long as he seemeth to be sincere. Here if by charitable

reports I contribute to his mistake, it seemeth to be but my duty. For as he is bound to believe, so I am bound to report the best while it is probable. 2. There are many cases in which a man's ignorance or mistake may be his very great benefit; his life or estate may lie upon it; and I may know that if he understood such or such a thing, he would make use of it to his ruin. 3. There are many cases in which a man's innocent error is necessary to the safety of others, or of the commonwealth. 4. It is lawful in such cases to deceive such men by actions; as an enemy by military stratagems, or a traitor by signs which he will mistake. And words of truth which we foreknow he will mistake, not by our fault, but by his own, do seem to be less questionable than actions which have a proper tendency to deceive. 5. God himself hath written and spoken those words which he foreknew that wicked men would mistake and deceive themselves by; and he hath done those works, and giveth those mercies, which he knoweth they will turn to a snare against themselves. And his dominion or prerogative cannot here be pleaded to excuse it, if it were unholy. And in this sense (as to permitting and occasioning) it is said, Ezek. xiv. 9, "And if the prophet be deceived, I the Lord have deceived that prophet." Yet must we not think with Plato, that it is lawful to lie to an enemy to deceive him. For, 1. All deceit that is against charity or justice is sinful. 2. And all deceit that is performed by a lie. As Augustine saith, There are some lies which are spoken for another's safety or commodity, not in malice, but in benignity, as the midwives to Pharaoh.—These lies are not commended in themselves, but in the deceit (or charity) of them. They that thus lie will deserve (that is, be in the way) to be at last delivered from all lying. There is also a lying in jest, which deceiveth not; because he that is spoken to, knoweth it to be spoken in jest. And these two sorts are not faultless; but the fault is not great. A perfect man must not lie to save his life.—But it is lawful to silence the truth, though not speak falsely. In Psal. and in Enchirid. he saith, *Mihi non absurdum*, &c. It seemeth not absurd to me that every lie is a sin; but it is a great matter or difference, with what mind and in what matters a man lieth. Some think a physician may lie to entice his patient to take a medicine to save his life: he may lawfully deceive him by hiding a medicine, and by true speeches and dark, which he thinketh will be misunderstood; but not by falsehood.

Quest. XI. Wherein lieth the proper vice of lying? Is it in deceiving? or in speaking falsely? or in speaking contrary to the thoughts? *Answ.* It is the aggravation of a lie, that it be an injurious deceit. But the malignity of the sin doth not consist in the mere deceit of another man's intellect: for, as is said, it may be a great benefit to many men to be deceived: a patient's life may be saved by it, when his physician findeth it necessary to his taking a medicine, which without deceit he will not take. And so children and weak-headed people must be used. Now such a charitable deceit, as such, can be no sin. Therefore the common nature of a lie consisteth not, only, in the purpose of deceiving, but in the speaking falsely, contrary to the mind: else it would follow, either that all deceit is sin, or that all lying or false speaking is lawful, where the deceit of another is charitable or lawful: which are neither of them to be granted. Yet it is not every untruth that is a lie. Some schoolmen distinguish between *mentiri* (as being *contra mentem ire*) and *mendacium dicere*; as if to tell a lie were not always to lie, because not contrary to the mind. But then by *mendacium* they mean no more than *falsum*.

What a lie is.
How sin is voluntary.

I conclude then, that a lie is the voluntary asserting of a falsehood. And the more it tendeth to the injury of another, the more it is aggravated; but it is one thing to be injurious, and another thing to be a lie. When I name a falsehood, I mean that which is apt to deceive the hearer. So that it is necessary to the being of a lie, that it be deceitful, though the purpose of deceiving be found only in the more explicit sort of lies; for *falsum dicitur a fallendo*, it were not false, if it were not deceitful, or apt to deceive. For an unapt or figurative expression which hath a right sense as used by the speaker and hearer, is no falsehood. In one language a double negative affirmeth; and in another a double negative is a more vehement kind of denial; and yet neither is to be called by the others an untruth. By asserting, I mean any expression that maketh the falsehood our own, as distinct from an historical narration; for it is not lying to repeat a lie, as only telling what another said. By voluntary, I mean not only that which is done knowingly, upon actual will and deliberate choice, or consent; but also that which is done *ex culpa voluntatis*, by the fault of the will, and is to be imputed to the will.[500] For it is of great necessity to observe this about every sin, that whereas we truly say, that all sin is voluntary, and no further sin than voluntary; yet by voluntary, here, is not meant only that which is actually willed; but all that the will is guilty of. For it is true that Austin saith, *Ream linguam non facit nisi rea mens*, The tongue is not made guilty, but by a guilty mind. But then it must be known, that the mind or will is guilty of forbidden omissions as well as actions: and so it is a lie or voluntary untruth, when the mind and will do not restrain the tongue from it when they ought. As, 1. When a man erreth or is ignorant through wilful sloth or negligence, and so speaketh falsely when he thinks it true; this is a culpable falsehood, and so a lie; because he might have avoided it and did not: and this is the case of most false teachers and heretics. So, also, if a man will through passion, custom, or carelessness, let his tongue run before his wits, and speak falsely for want of considering or heeding what he saith, this is a culpable untruth, and a lie, and it is voluntary; because the will should have prevented it and did not; though yet there was no purpose to deceive.

You see then that there are two degrees of lying. 1. The grossest is the speaking of a known falsehood, with a purpose to deceive. 2. The other is the speaking falsely through culpable ignorance, error, or inconsiderateness.

Direct. I. Be well informed of the evil of the sin of lying; for the common cause of it is, that men think that there is no great harm in it, unless some one be greatly wronged by it: but it is not forbidden by God only because it wrongeth others, but it hath all this evil in it.

1. Lying is the perverting of man's noble faculties, and turning them clean contrary to their natural use. God gave man a tongue to express his mind, and reveal the truth; and lying doth monstrously turn it to the hindering of the mind and truth, yea, to the venting of the contrary to both. And as it is the evil of drunkenness to be a voluntary madness or corruption of so noble a faculty as reason, so it is the fault of lying, to be corrupting, perverting, and deforming both of the mind and tongue; and by confusion, a destroying of God's work and creature as to its proper use.[501]

2. Lying is the enemy and destroyer of truth: and truth is a thing divine, of unspeakable excellency and use. It is God's instrument by which he maketh men wise, and good, and

happy. Therefore if he should not make strict laws for the preservation of so excellent a thing as truth, he should not secure the happiness of the world. As to the securing of men's lives it is not enough to make a law that you shall not kill men without just cause (though that be all that the law intendeth to attain); for then every man being left to judge, would think there were just cause whenever his passion or interest told him so; but the law is, You shall not kill at all without the judgment of the magistrate: so, if the law against lying did intend no more than the securing men from the injuries of error and deceit, yet would it not have been a sufficient means, to have said only, You shall not injure men by lying; for then men would have judged of the injury by their own interests and passions; but much more is it needful to have a stricter law, when truth itself is the thing that God intendeth to secure, as well as the interest of men. In the eyes of christians, and heathens, and all mankind that have not unmanned themselves, there appeareth a singular beauty and excellency in truth. Aristotle could say, that the nature of man is made for truth. Cicero could say, that *Quod verum, simplex, sincerumque est, id naturæ hominis accommodatissimum est*: Verity and virtue were ever taken as the inseparable perfections of man. Pythagoras could say, that to love truth and do good, were the two things that made man likest to God, and therefore were his two most excellent gifts. Plato could say, that truth was the best rhetoric and the sweetest oration. Epictetus could say, that truth is a thing immortal, eternal, of all things most precious; better than friendship, as being less obnoxious to blind affections. Jamblichus could say, that as light naturally and constantly accompanieth the sun, so truth accompanieth God and all that follow him. Epaminondas is praised for that he would not lie, no not in jest. Pomponius Atticus was so great a hater of a lie, that all his friends were desirous to trust him with their business, and use him as their counsellor. He knoweth not what use man's understanding or his tongue were made for, that knoweth not the excellency of truth.[502] Let a Pilate only ask as a stranger, "What is truth?" John xviii. 38, as Pharaoh asked, "Who is the Lord?" "For this end Christ himself came into the world, to bear witness to the truth, and every one that is of the truth will hear him," John xviii. 37. "He is the truth," John xiv. 6, and "full of grace and truth," John i. 14. "Grace and truth came by him," John i. 17. His Spirit is given to "guide his servants into the truth," John xvi. 13, and to "sanctify them by the truth," John xvii. 19, that "knowing the truth, it might make them free," John viii. 32. "The fruit of the Spirit is in all truth," Eph. v. 9. His ministers can "do nothing against the truth, but for the truth," 2 Cor. xiii. 8. "Truth" is the "girdle" that must "gird our loins," Eph. vi. 14. The "church" is the "pillar" and "ground of truth," 1 Tim. iii. 15. The faithful are "they that believe and know the truth," 1 Tim. iv. 3. "Speaking the truth in love," is the way of the churches' growth and edification, Eph. iv. 15. "Repentance" is given men, "to the acknowledging of the truth, that they may escape out of the power of the devil," 2 Tim. ii. 25, 26. The dullards are they that are "never able to come to the knowledge of the truth," 2 Tim. iii. 7. "They are men of perverse minds that resist the truth," 2 Tim. iii. 8. "They that receive not the truth in the love of it cannot be saved," 2 Thess. ii. 10. All they "are damned that believe not the truth," 2 Thess. ii. 12, 13. You see what truth is in the judgment of God and all the sober world. Therefore a lie, that is contrary to truth as darkness to light, must be equally odious as truth is amiable: no wonder therefore if it be absolutely forbidden of God.

3. You may the easier perceive this by considering, that other faults of the tongue, as idle talk, swearing, and such like, are forbidden, not only because they are a hurt to others, but for the intrinsical evil in the thing itself: great reason therefore that it should be so in this.

4. Lying is a vice which maketh us most unlike to God. For he is called the "God of truth," Psal. xxxi. 5; Deut. xxxii. 4. All his "ways" are "mercy and truth," Psal. xxv. 10. His "judgment is according to truth," Rom. ii. 2. "It is impossible for God to lie," Heb. vi. 18; Tit. i. 2. His word is the "word of truth," Psal. cxix. 43; Col. i. 5; 2 Tim. ii. 15; Jam. i. 15; 2 Cor. vi. 7. And who shall "dwell in his tabernacle," but those that "speak the truth in their hearts," Psal. xv. 2.[503] The disconformity of the soul to God, then, being its greatest deformity, in things wherein it is made to be conformed to him, it may hence appear that lying is an odious sin. And this may the easilier appear, if you consider, what a case the world were in if God could lie, and were not of undoubted truth: we should then be sure of nothing; and therefore could have no sure information by his word, no sure direction and guidance by his precepts, and no sure consolation in any of his promises. Therefore that which maketh us so unlike to the true God, must needs be odious.

5. Lying is the image or work of the devil, and liars are his children in a special sort: for Christ telleth us that he "abode not in the truth, for there is no truth in him; when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it," John viii. 44. The proud, the malicious, and the liars, are in a special sort the children of the devil; for these three are in Scripture in a special manner made the devil's sins.[504] Therefore sure there is an intrinsical evil and odiousness in a lie. It was Satan that filled the hearts of Ananias and Sapphira to lie to the Holy Ghost, Acts v. 3. To change the "truth of God into a lie," and "to make God a liar," are therefore the most odious sins, Rom. i. 25; 1 John v. 10; because it is a feigning him to be like the devil: and should we make ourselves like him then by the same vice? If you love not the devil's sin and image, love not a lie.

6. Lying destroyeth human converse, and bringeth most pernicious confusion into the affairs of mankind. If truth be excluded, men cannot buy and sell, and trade, and live together. It would be sufficient to destroy their rational converse if they had no tongues; but much more to have false tongues: silence openeth not the mind at all; lying openeth it not when it pretendeth to open it, and falsely representeth it to be what it is not. And therefore though you say, that your lies do no such hurt; yet seeing this is the nature and tendency of lying as such, it is just and merciful in the righteous God, to banish all lying by the strictest laws:[505] as the whole nature of serpents is so far at enmity with the nature of man, that we hate and kill them though they never did hurt us, because it is in their nature to hurt us; so God hath justly and mercifully condemned all lying, because its nature tendeth to the desolation and confusion of the world; and if any indulgence were given to it, all iniquity and injustice would presently like an inundation overwhelm us all.

7. Lying tendeth directly to perjury itself. It is the same God that forbiddeth them both: and when once the heart is hardened in the one, it is but a step further to the other. Cicero could observe, that he that is used to lie, will easily be perjured. A seared conscience that tolerateth one, will easily be brought to bear the other.

8. There is a partiality in the liar that condemneth himself, and the sin in another, which in himself he justifieth; for there is no man that would have another lie to him. As Austin saith, I have known many that would deceive, but never any that would be deceived.[506] If it be good, why should not all others lie to thee? If it be bad, why wilt thou lie to others? Is not thy tongue under the same law as theirs? Dost thou like it in thy children and in thy servants? If not, it should seem much worse to thee in thyself, as thou art most concerned in thy own actions.

9. Judge what lying is by thy own desire and expectation to be believed. Wouldst thou not have men believe thee, whether thou speak truth or not? I know thou wouldst; for the liar loseth his end if he be known to lie, and be not believed. And is it a reasonable desire or expectation in thee to have men to believe a lie? If thou wouldst be believed, speak that which is to be believed.

10. Lying maketh thee to be always incredible, and so to be useless or dangerous to others; for he that will lie doth leave men uncertain whether ever he speak truth, unless there be better evidence of it than his credibility. As Aristotle saith, A liar gets this by lying, that nobody will believe him when he speaks the truth. How shall I know that he speaketh truth to-day who lied yesterday? unless open repentance recover his credibility. Truth will defend itself, and credit him that owneth it at last; but falsehood is indefensible, and will shame its patrons. Saith Petrarch excellently, As truth is immortal, so a fiction and lie endureth not long: dissembled matters are quickly opened; as the hair that is combed and set with great diligence is ruffled with a little blast of wind; and the paint that is laid on the face with a deal of labour, is washed off with a little sweat: the craftiest lie cannot stand before the truth; but is transparent to him that nearly looketh into it; every thing that is covered is soon uncovered: shadows pass away; and the native colour of things remaineth: it is a great labour to keep hidden long. No man can live long under water; he must needs come forth, and show the face which he concealed.[507] At the furthest God at the day of judgment will lay open all.

Direct. II. If you would avoid lying, take heed of guilt.[508] Unclean bodies need a cover; and are most ashamed to be seen. Faultiness causeth lying; and lying increaseth the fault. When men have done that which they are afraid or ashamed to make known, they think there is a necessity of using their art to keep it secret. But wit and craft are no good substitute for honesty; such patches make the rent much worse. But because the corrupted heart of man will be thus working and flying to deceitful shifts, prevent the cause and occasion of your lying. Commit not the fault that needs a lie. Avoiding it is much better than hiding it, if you were sure to keep it never so close. As indeed you are not; for commonly truth will come to light. It is the best way in the world to avoid lying, to be innocent; and do nothing which doth fear the light: truth and honesty do not blush, nor desire to be hid. Children and servants are much addicted to this crime: when their folly, or wantonness, or appetites, or slothfulness, or carelessness hath made them faulty, they presently study a lie to hide it with; which is to go to the devil to entreat him to defend or cover his own works. But wise, and obedient, and careful, and diligent, and conscionable children and servants, have need of no such miserable shifts.

Direct. III. Fear God more than man, if you would not be liars.[509] The excessive fear of man is a common cause of lying; this maketh children so apt to lie, to escape the rod; and most persons that are obnoxious to much hurt from others, are in danger of lying to avoid their displeasure. But why fear you not God more, whose displeasure is unspeakably more terrible? Your parents or master will be angry, and threaten to correct you; but God threateneth to damn you; and his wrath is a consuming fire: no man's displeasure can reach your souls, and extend to eternity: will you run into hell to escape punishment on earth? Remember, whenever you are tempted to escape any danger by a lie, that you run into a thousandfold greater danger, and that no hurt that you escape by it, can possibly be half so great as the hurt it bringeth. It is as foolish a course as to cure the tooth-ache by cutting off the head.

Direct. IV. Get down your pride, and over-much regard of the thoughts of men, if you would not be liars. Pride makes men so desirous of reputation, and so impatient of the hard opinion of others, that all the honest endeavours of the proud are too little to procure the reputation they desire, and therefore lying must make up the rest. Shame is so intolerable a suffering to them, that they make lies the familiar cover of their nakedness. He that hath not riches, hath pride, and would be thought somebody, and therefore will set out his estate by a lie. He that hath not eminency of parentage and birth, if he have pride will make himself a gentleman by a lie. He that is a contemptible person at home, if he be proud, will make himself honourable among strangers by a lie. He that wanteth learning, degrees, or any thing that he would be proud of, will endeavour by a lie to supply his wants: even as wanton women by the actual lie of painting, would make themselves beautiful, through a proud desire to be esteemed. Especially he that committeth a shameful crime, if he be proud will rather venture on a lie than on the shame. But if your pride be cured, your temptation to lying will be as nothing; you will be so indifferent in matters of honour or reputation, as not to venture your souls on God's displeasure for it: not that any should be impudent, or utterly regardless of their reputation; but none should overvalue it, nor prefer it before their souls, nor seek it by unlawful means. Avoid shame by well-doing, and spare not: (only see that you have a higher end.) Seneca saith, There are more that abstain from sin through shame, than through virtue or a good will: it is well when virtue is so much in credit, and vice in discredit, that those that have not the virtue would fain have the name, and those that will not leave the vice, would escape the shame; and it is well that there are human motives to restrain them that care not for divine ones. But as human motives cause no saving virtues; so devilish and wicked means are far from preventing any pernicious hurt, being the certain means to procure it.[510]

Direct. V. Avoid ambition, and human, unnecessary dependence, if you would avoid lying. For the ambitious give up themselves to men; and therefore flattering must be their trade; and how much of lying is necessary to the composition of flattery, I need not tell you. Truth is seldom taken for the fittest instrument of flattery. It is contrarily the common road to hatred: *Libere et sine adulatione veritatem prædicantes, et gesta pravæ vitæ arguentes, gratiam non habent apud homines*, saith Ambrose. They that preach truth freely and without flattery, and reprove the deeds of a wicked life, find not favour with men. *Veritatem semper inimicitiæ persequuntur*:[511] Hatred is the shadow of truth, as envy is of happiness. When Aristippus was asked why Dionysius spake so much against him, he answered, for the same reason that all

other men do; intimating that it was no wonder if the tyrant was impatient of truth and plain dealing, when it is so with almost all mankind: they are so culpable, that all but flatterers seem to handle them too hard, and hurt their sores. And herein lieth much of the misery of great men, that few or none deal truly with them, but they are flattered into perdition: saith Seneca, *Divites cum omnia habent, unum illis deest; scilicet qui verum dicat: si enim in clientelam fælicis hominis potentumque perveneris, aut veritas aut amicitia perdenda est*: One thing rich men want when they have all things, that is, a man to speak the truth: for if thou become the dependant or client of prosperous or great men, thou must cast away (or lose) either the truth or their friendship.[512] Hierom thought that therefore Christ had not a house to put his head in, because he would flatter nobody, and therefore nobody would entertain him in the city. And the worst of all is, that where flattery reigneth, it is taken for a duty, and the neglect of it for a vice: as Hieron. (ad Cel.) saith, *Quodque gravissimum est, quia humilitatis ac benevolentiæ loco ducitur, ita fit ut qui adulari nescit, aut invidus aut superbus reputetur*, i. e. And, which is most grievous, because it goes for humility and kindness, it comes to pass that he that cannot flatter is taken to be envious or proud. But the time will come, that the flatterer will be hated even by him that his fallacious praises pleased. Deceit and lies do please the flattered person but a while; even till he find the bitterness of the effects, and the fruit have told him that it was but a sugared kind of enmity: and therefore he will not long be pleased with the flatterer himself. Flattery ever appeareth at last, to be but *perniciosa dulcedo*, as Austin calls it. Saith the same Austin, (in Psal. lix.) There are two sorts of persecutors, the opposer (or dispraiser) and the flatterer: but the tongue of the flatterer hurteth more than the hand of the persecutor.[513] And think not that any man's greatness or favour will excuse thee or save thee harmless in thy lies; for God that avengeth them is greater than the greatest. Saith Austin, (li. de Mendac.) *Quisquis autem esse aliquod genus mendacii, quod peccatum non sit putaverit, decipiet semetipsum turpiter, cum honestum se deceptorem arbitretur aliorum*, i. e. Whoever thinks that there is any kind of lie that is no sin, he deceiveth himself foully, whilst he thinks himself an honest deceiver of others. "Be not the servants of men," 1 Cor. vii. 23, if you would be true.

Direct. VI. Love not covetousness, if you would not be liars.[514] A lie will seem to a covetous man an easy means to procure his gain, to get a good bargain, or put off a cracked commodity for more than it is worth. *Rupere fœdus, impius lucri furor, et ira præceps.* Sen. Hip. He that loveth money better than God and conscience, will for money displease God and conscience, by this or any other sin.

Direct. VII. Learn to trust God, if you would not be liars.[515] For lying is the practice of him that thinks he must provide and shift for himself. Even Abraham's and Isaac's equivocation, (saying their wives were their sisters,) and David's feigning himself mad, proceeded from some distrust in God: they would not have thought it necessary so to shift for their lives, if they had fully trusted God with their lives. Gehazi's covetousness and lying did both proceed from a want of confidence in God. If a man were confident of God's protection, and that he had better stand to God's choice in all things than his own, what use could he think he hath for lying, or for any sinful shift?

Direct. VIII. Be not too credulous of bad reports, if you would not be liars. Malice is so mad, and so unconscionable a sin, and the tongues of men are commonly so careless of what they

say, that if you easily believe evil, you do but easily believe the devil, and thereby make yourselves his servants in divulging malicious lies. You think because they are spoken by many, and spoken confidently, you may lawfully believe or report what you hear. But this is but to think that the commonness of liars, and their malice and impudence, will warrant you to follow them, even because they are so bad. Will you bark and bite because that dogs do so? If a man be stung with an adder, you should help to cure him, and not desire yourselves to sting him: selfish, and interested, and malicious, and partial, factious persons, are so commonly liars, and impudent in their lies, that it behoveth you, if you would not be liars yourselves, to take heed of reporting any thing they say. These spiders will weave a web of the air, or out of their own bowels.[516]

Direct. IX. Be not rash in speaking things before you have tried them. Consider what you say, and know before you speak. Is it not a shame when you have spoken falsely, to come off with saying, I thought it had been true? But why will you speak upon thought, and not stay till you better understood the case? If the matter required such haste in speaking, you should have said no more than, I think it is so. "Prove all things," and then "hold that which is good," and assert that which is true. Saith Cicero, de Nat. Deor. 1. 1. *Nihil est temeritate turpius, nec quicquam tam indignum sapientis gravitate aut constantia, quam out falsum sentire, aut quod non satis explorate perceptum sit et cognitum, sine ulla dubitatione defendere*: Nothing is more unseemly than temerity: nor any thing so unworthy the gravity or constancy of a wise man, than either to hold a falsehood, or confidently to defend that which is not received and known upon sufficient trial.[517]

Direct. X. Foresee that which is like to entrap you in a lie, that you may prevent it. Let not the occasion and temptation surprise you unprepared. Foresight will make the temptation easy to be overcome, which unforeseen will be too strong for you.

Direct. XI. Get a tender conscience, and walk as in the sight and hearing of God, and as one that is passing to his judgment.[518] A seared conscience dare venture upon lies or any thing; but the fear of God is the soul's preservative. What makes men lie, but thinking they have to do with none but men? For they think by a lie to deceive a man, and hide the truth; but if they remembered that they have most to do with God, and that he is always present who cannot be deceived, and that his judgment will bring all secret things to light, and detect all their lies before all the world, they would not hire a torn and dirty cloak at so dear a rate, for so short a time. No wonder if men are liars that fear not God, and believe not the day of judgment.

Direct. XII. To save others from lying as well as yourselves, be sure to watch against it in your children, and wisely help them to see the evil of it. For children are very prone to it; and unwise correction frighteneth them into lies to save themselves, as indulgence and connivance do encourage them to it. Make them oft read such texts as these: Lev. xix. 11, "Ye shall not steal, nor deal falsely, nor lie one to another." Psal. xv. 2, "He that speaketh the truth from his heart," &c.[519] Isa. xxxvi. 8, "He said, Surely they are my people; children that will not lie; so he was their Saviour." John viii. 44, "The devil is a liar, and the father of it." Rev. xxi. 27; xxii. 15, "There shall in no wise enter into it any thing that defileth—or maketh a lie—

For without are dogs—and whoever loveth and maketh a lie." Psal. lxiii. 11, "The mouth of him that speaketh lies shall be stopped." Psal. ci. 11, "He that speaketh lies shall not tarry in my sight." Prov. xix. 5, 9, "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (shall perish). Prov. xxix. 12, "If a ruler hearken to lies all his servants are wicked:" so Psal. xxxi. 18; lii. 3. Psal. cxix. 163, "I hate and abhor lying, but thy law do I love." Prov. xiii. 5, "A righteous man hateth lying." Eph. iv. 35, "Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another:" q. d. A man would not lie to deceive his own members; no more should we to deceive one another. In a word, where the love of God and man prevaileth, there truth prevaileth; but where self-love, partiality, and carnal self-interest prevail, there lying is a household servant, and thought a necessary means to these ends.

But because lying is so common and so great a sin, and many cases occur about it daily, though I think what is said offereth matter enough to answer them, I shall mention some more of them distinctly, to help their satisfaction who cannot accommodate general answers to all their particular cases.

Quest. I. Is frequent known lying a certain sign of a graceless state, that is, a mortal sin, proving the sinner to be in a state of damnation?

Answ. The difficulty of this case doth no more concern lying, than any other sin of equal malignity. Therefore I must refer you to those places where I have opened the difference between mortal, reigning sins, and infirmities. At present take this brief solution. 1. It is a thing of too great difficulty, to determine just how many acts of a great sin may consist with a present state of grace (that is, of right by covenant to heaven). 2. All sin which consisteth with an habitual, predominant love of God and holiness, consisteth with a state of life, and no other. 3. He that seldom or never committeth such external crimes, and yet loveth not God, and heaven, and holiness above all the pleasures and interests of the flesh, is in a state of death. 4. It is certain that this love to God and holiness is not predominant, whose carnal interest and lust hath ordinarily in the drift and tenor of his life, more power to draw him to the wilful committing of known sin, than the said love of God, and heaven, and holiness have to keep him from it. For his servants men are, whom they obey, whether it be sin unto death, or obedience unto righteousness, Rom. vi. 16. 5. Therefore the way to know whether sin be mortified, or mortal, is, (1.) By feeling the true bent of the will, whether we love or hate it. (2.) By observing the true bent and tenor of our lives, whether God's interest in us, or the contrary, be predominant when we are ourselves, and are tempted to such sins. 6. He that will sin thus as oft as will stand with saving grace, shall never have the assurance of his sincerity, or the peace or comfort of a sound believer, till he repent and lead a better life. 7. He that in his sin retaineth the spirit of adoption, or the image of God, or habitual divine love, hath also habitual and virtual repentance for that very sin, before he actually repenteth; because he hath that habitual hatred of it, which will cause actual repentance, when he is composed to act according to his predominant habits. 8. In the mean time the state of such a sinner is, neither to be unregenerate, carnal, unholy, as he was before conversion, and so to lose all his right to life; nor yet to have so full a right as if he had not sinned: but a bar is put in against his claim, which must be removed before his right be full, and such as is ripe for present possession. 9. There are some sins which all men continue in while they live. As

defect in the degrees of faith, hope, love, &c.; vain thoughts, words, disorder, passions, &c. And these sins are not totally involuntary; otherwise they were no sins. Yea, the evil is prevalent in the will against the good, so far as to commit those sins, though not so far as to vitiate the bent of heart or life. 10. There are some sins which none on earth do actually repent of, viz. those that they know not to be sins; and those that they utterly forget; and those faults which they are guilty of just at the time of dying. 11. In these cases, virtual, or implicit, or habitual repentance doth suffice to the preventing of damnation. As also a will to have lived perfectly sufficeth in the case of continued imperfections.[520] 12. Things work not on the will as they are in themselves; but as they are apprehended by the understanding: and that which is apprehended to be either of doubtful evil, or but a little sin and of little danger, will be much less resisted, and ofter committed, than sins that are clearly apprehended to be great. Therefore, where any sort of lie is apprehended thus, as of small or doubtful evil, it will be the ofter committed. 13. If this apprehension be wrong, and come from the predominancy of a carnal or ungodly heart, which will not suffer the understanding to do its office, nor to take that to be evil which he would not leave, then both the judgment and the lie are mortal, and not mortified, pardoned sins. 14. But if this misapprehension of the understanding do come from natural impotency, or unavoidable want of better information, or only from the fault of a vicious inclination, which yet is not predominant, but is the remnant of a vice which is mortified in the main; then neither the error nor the often lying is a mortal, but a mortified sin. As, for instance, If false teachers (as the Jesuits) should persuade a justified person, that a lie that hurteth no man, but is officious, is but a venial or no sin, it is possible for such a person often to commit it, though he err not altogether innocently. 15. Though it is true that all good christians should not indulge the smallest sin, and that true grace will make a man willing to forsake the least, yet certain experience telleth us, that some constant sinning (aforenamed) doth consist with grace in all that have it upon earth; and therefore that lesser sins, as thoughts, passions, are not resisted so much as greater be; and therefore that they are more indulged and favoured, or else they would not be committed. No good men rise up with so great and constant watchfulness against an idle thought or word, or a disorder in prayer, &c. as they do against a heinous sin.

He that would have this and all such cases resolved in a word, and not be put on trying the case by all these distinctions, must take another casuist, or rather a deceiver instead of a resolver: for I cannot otherwise resolve him.

Quest. II. Is it not contrary to the light of nature, to suffer, e. g. a parent, a king, myself, my country, rather to be destroyed, than to save them by a harmless lie?

Answ. No. Because, 1. Particular good must give place to common. And if once a lie may pass for lawful in cases where it seemeth to be good, it will overthrow human converse, and debauch man's nature and the world.

2. And if one evil may be made a means for good, it will infer that others may be so too, and so will confound good and evil, and leave vicious man to take all for good which he thinks will do good. That is not to be called a harmless lie, which is simply evil, being against the law of God, against the order of nature, the use of human faculties, and the interest and converse of the sociable world.

3. The error of the objectors chiefly consisteth in thinking that nothing is further hurtful and morally evil, than as it doth hurt to some men in corporal respects. Whereas that is evil, which is against the universal rule of rectitude, against the will of God, and against the nature and perfection of the agent; much more if it also tend to the hurt of other men's souls, by giving them an example of sinning.

4. And though there may sometimes be some human probability of such a thing, yet there is no certainty that ever it will so fall out, that a lie shall save the life of king, parent, or yourselves. For God can open the eyes of that enemy whom you think to blind by a lie, and cause him to know all the truth, and so take away that life, which you thought thus to have saved.

5. And there are lawful means enough to save your lives when it is best for you to save them. That is, obey God, and trust him with your lives, and he can save them without a lie, if it be best: and if it be not, it should not be desired.

6. And if men did not erroneously overvalue life, they would not think that a lie were necessary for it. When it is not necessary to live, it is not necessary to lie for life. But thus one sin brings on another: when carnal men overvalue life itself, and set more by it than by the fruition of God in the glory of heaven, they must needs then overvalue any means which seemeth necessary to preserve it. See Job xiii. 7-10; Prov. xiii. 17; Rom. vi. 15; iii. 7-9; Psal. v. 7; Hos. iv. 2; John viii. 44; Rev. xxi. 27; xxii. 15; Col. iii. 9; 1 John ii. 21.

7. Yet as to the degree of evil in the sin, I easily grant (with Augustine, Enchirid.) that *Multum interest quo animo et de quibus quisque mentiatur: non enim ita peccat qui consulendi, quomodo ille qui nocendi voluntate mentitur: nec tantum nocet qui viatorem mentiendo in adversum iter mittit, quantum is qui viam vitæ mendacio fallente depravat*.

Object. Are not the midwives rewarded by God for saving the Israelitish children by a lie?

Answ. I need not say with Austin, "The fact was rewarded, and the lie pardoned;" for there is no such thing as a lie found in them. Who can doubt but that God could strengthen the Israelitish women to be delivered without the midwives? And who can doubt but when the midwives had made known the king's murderous command, that the women would delay to send for the midwives, till, by the help of each other, the children were secured? Which yet is imputed to the midwives, because they confederated with them, and delayed to that end. So that here is a dissembling and concealing part of the truth, but here is no lie that can be proved.

Object. But, Heb. xi. 31, and James ii. 25, Rahab is said to be justified by faith and works, when she saved the spies by a lie.

Answ. It is uncertain whether it was a lie, or only an equivocation, and whether her words were not true of some other men that had been her guests. But suppose them a lie, (as is most like,) the Scripture no more justifieth her lie, than her having been a harlot. It is her believing in the God of Israel, whose works she mentioned, that she is commended for, together with the saving of the spies with the hazard of her own life. And it is no wonder if such a woman in Jericho had not yet learned the sinfulness of such a lie as that.

Object. But at least it could be no mortal sin, because, Heb. xi. 31, and James ii. 25, say she was justified.

Answ. It was no mortal sin in her, (that is, a sin which proveth one in a state of death,) because it had not those evils that make sin mortal: but a lie in one that doth it knowingly, for want of such a predominancy of the authority and love of God in the soul, as should prevail against the contrary motives habitually, is a mortal sin, of an ungodly person. It is pernicious falsehood and soul delusion in those teachers, that make poor sinners think that it is the smallness of the outward act or hurt of sin alone, that will prove it to be, as they call it, venial, or mortified, and not mortal.

Quest. III. Is deceit by action lawful, which seemeth a practical lie? and how shall we interpret Christ's making as if he would have gone farther, Luke xxiv. 28; and David's feigning himself mad, and common stratagems in war, and doing things purposely to deceive another?

Answ. 1. I have before proved that all deceiving another is not a sin, but some may be a duty: as a physician may deceive a patient to get down a medicine to save his life, so he do it not by a lie.

2. Christ's seeming to go farther was no other than a lawful concealment or dissimulation of his purpose, to occasion their importunity: for all dissimulation is not evil, though lying be. And the same may be said of lawful stratagems as such.

3. David's case was not sinful, as it was mere dissimulation to deceive others for his escape. But whether it was not a sinful distrust of God, and a dissimulation by too unmanly a way, I am not able to say, unless I had known more of the circumstances.

Quest. IV. Is it lawful to tempt a child or servant to lie, merely to try them?

Answ. It is not lawful to do it without sufficient cause, nor at any time to do that which inviteth them to lie, or giveth any countenance to the sin, as Satan and bad men use to tempt men to sin, by commending it, or extenuating it. But to lay an occasion before them barely to try them (as to lay money, or wine, or other things in their way, to know whether they are thieves or addicted to drink, that we may the better know how to cure them; and so to try their veracity) is not unlawful. For, 1. The sin is virtually committed when there is a will to commit it, though there should be no temptation or opportunity. 2. We do nothing which is either a commendation of the sin, or a persuading to it, or any true cause either physical or moral; but only an occasion. 3. God himself, who is more contrary to sin than any creature, doth thus, by trial, administer such occasions of sin to men that are viciously disposed, as he knoweth they will take; and his common mercies are such occasions. 4. God hath no where forbidden this to us: we may not do evil that good may come by it; but we may do good when we know evil will come of it by men's vice. 5. It may be a needful means to the cure of that sin, which we cannot know till it be thus detected.

Quest. V. Is all equivocation unlawful?

Answ. There is an equivocating which is really lying: as when we forsake the usual or just sense of a word, and use it in an alien, unusual sense, which we know will not be understood, and this to deceive such as we are bound not to deceive.

But there is a use of equivocal words which is lawful and necessary: (for human language hath few words which are not of divers significations.) As, 1. When our equivocal sense is well understood by the hearers, and is not used to deceive them, but because use hath made those words to be fit; as all metaphors are equivocal, and yet may be used. 2. When the equivocal sense is the most usual or obvious, and if it be not understood, it is through the hearer's fault or extraordinary dulness. 3. When a robber, or usurping tyrant, or any cruel enemy, that hath no authority to do it, shall seek to insnare my life by questions, I may lawfully answer him in such doubtful words, as purposely are intended to deceive him, or leave him ignorant of my sense, so be it they be not lies or false in the ordinary usage of those words. 4. And to such a person I may answer doubtfully, when it is apparent that it is a doubtful answer, and that I do it as professing that I will answer him no more particularly nor plainly, but will conceal the rest.

Quest. VI. Whether all mental reservation be unlawful?

Answ. This needeth no other answer than the former. If the expressed words be a lie, the mental reservation will not make them justifiable as a truth. But if the expressed words of themselves be true, then the mental reservation may be lawful, when it is no more than a concealment of part of the truth, in a case where we are not bound to reveal it.

But of both these cases I must refer the reader to what I have said about vows, part iii. chap. v. tit. 2, without which he will not know my meaning.

Quest. VII. May children, servants, or subjects, in danger, use words which tend to hide their faults?

Answ. 1. When they are bound not to hide the fault, they may not: which is, 1. When due obedience, or, 2. The greater good which will follow, require them to open it.

2. When they are not bound to open it, they may hide it by just means, but not by lies or any evil. In what cases they may hide a fault by just means, I shall here say no more to.

Quest. VIII. May I speak that which I think is true, but am not sure?

Answ. If you have a just call, you may say you think it is true; but not flatly that it is so.

Quest. IX. May I believe and speak that of another, by way of news, discourse, or character, which I hear reported by godly, credible persons, or by many?

Answ. 1. The main doubt is when you have a call to speak it, which is answered after, part iv. at large.

2. You may not so easily believe and report evil of another as good.

3. You must not believe ill of another any further than evidence doth constrain you; yet you may believe it according to the degree of evidence or credibility; and make use of the report for just caution or for good; but not to defame another, upon uncertainty, or without a call.

4. The sin of receiving and spreading false reports of others upon hearsay, is now so common among those that do profess sobriety and religion, that all men should take heed of it in all company, as they would do of the plague in an infectious time. And now it is so notorious that false news and slanders of others are so common, neither good men's words, nor common fame, will allow you (or excuse you) to believe or report any evil of another, till you are able to prove that it is your duty; but all christians should join in lamenting and reproving this common uncharitable sin.

Tit. 4. *Special Directions against Idle Talk, and Babbling.*

Direct. I. Understand well what is idle talk; for many take that to be vain which is not, and many take not that to be vain which is. I shall therefore open this before I go any further.

What is not idle talk.

The judgment of infidels and impious men here are of little regard. 1. Some of them think prayer to be but vain words, because God knoweth our wants and hearts, Job xxii. 2,3, and our service is not profitable to him: as if he had bid us "seek him in vain," Isa. xlv. 19.[521] These I have elsewhere confuted. 2. Others think frequent preaching vain, and say as the infidels of Paul, Acts xvii. 18, "What will this babbler say;" and as Pharaoh, Exod. v. 9, "Let them not regard vain words;" but God saith, Deut. xxxii. 46, 47, "Set your hearts to all the words which I testify among you——for it is not a vain thing for you, because it is your life." 3. Some carnal wretches think all vain in God's service, which is spiritual, and which they understand not, or which is above the reach of a fleshly mind.[522] 4. And some think all vain in preaching, conference, writing, or prayer, which is long. But Christ spake no vain words when he "prayed all night," Luke vi. 12. Nor are we bid to pray in vain, when we are bid "pray continually, instantly, and importunately," 1 Thess. v. 17; Acts vi. 4; Luke xviii. 1, 2. Nor did Paul speak idly when he preached till midnight, Acts xx. Godliness is not vain "which is profitable to all things," 1 Tim. iv. 8. Indeed as to their own salvation the wicked may make our preaching vain; but the word of God returneth not empty. The oblations of the disobedient are vain, Isa. i. 13, and the "prayer of the wicked, abominable to the Lord, but the prayer of the upright is his delight," Prov. xv. 8. 5. Some think all preaching vain, of that which they know already, whereas they have most need to hear of that, lest they condemn themselves by sinning against their knowledge, 2 Pet. i. 12, 13; Rom. xiv. 22. 6. Some think it vain if the same things be often preached on, or repeated, (see Phil. iii. 1,) though yet they never received and obeyed them; or if the same words be oft repeated in prayer, though it be not from emptiness or affectation but fervency, Mark xiv. 39; Psal. cxxxvi.; cxix. 7. Unbelievers think our boasting in God is vain, 2 Kings xviii. 20; Isa. xlix. 4, 5. 8. And some malicious adversaries charge it on ministers as preaching in vain, whenever the hearers are not converted. See Heb. iv. 2; Gal. v. 2; iii. 4; iv. 11; Isa. liii. 1.

On the other side many that are godly mistake in thinking, 1. That all talk is vain which is not of absolute necessity to some great use and end.[523] 2. And that all mirth and pleasant

discourse is vain. Whereas the Holy Ghost saith, Prov. xvii. 22, "A merry heart doth good like a medicine, but a broken spirit drieth the bones." Prov. xv. 13, "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." Gen. xxvi. 8, King Abimelech saw Isaac sporting with Rebekah his wife: laughing, (as the Hebrew is,) or playing, (as the Chaldee, and Samaritan, and Septuagint,) or jesting (as the Syriac, Arabic, and vulgar Latin).

Observe these qualifications, and your mirth and sporting talk will not be idle. 1. Let it be such and so much as is useful to maintain that cheerfulness of mind and alacrity of spirits, which is profitable to your health and duty; for if bodily recreations be lawful, then tongue recreations are lawful when they are accommodate to their end. 2. Let your speech be savoury, seasoned with salt, and not corrupt and rotten communication: jest not with filthiness or sin. 3. Let it be harmless to others: make not yourselves merry with the sins or miseries of other men. Jest not to their wrong. 4. Let it be seasonable, and not when another frame of mind is more convenient, nor when graver or weightier discourse should take place. 5. Let it be moderate and not excessive, either wasting time in vain, or tending to habituate the mind of the speakers or hearers to levity, or to estrange them from things that should be preferred. 6. See that all your mirth and speech be sanctified by a holy end; that your intent in all be to whet your spirits and cheer up and fit yourselves for the service of God, as you do in eating and drinking, and all other things. 7. And mix (with cautelous reverence) some serious things, that the end and use be not forgotten, and your mirth may not be altogether as empty and fruitless as that of the unsanctified is. Sporting, pleasant, and recreating talk is not vain, but lawful upon these conditions. 8. Still remembering that the most holy and profitable discourse must be most pleasant to us, and we must not, through a weariness of it, divert to carnal mirth, as more desirable, but only to natural honest mirth as a necessary concomitant to exhilarate the spirits.[524]

What is idle talk. The sorts of it.

Idle or vain words, then, are such as are unprofitable and tend not to do good.[525] I here forbear to speak of those idle words which are also worse than vain, as mentioned before among the sins of the tongue. Idle words are, 1. Either simply such which tend to no good at all. 2. Or comparatively such; which are about some small or inconsiderable good, when you should be speaking of greater things: the former sort are always idle, and therefore always sinful; the latter sort are sometimes lawful in themselves, that is, when greater matters are not to be talked of: in its season it is lawful to speak about the saving of a penny, or a point, or a pin; but out of season, when greater matters are in hand, this is but idle, sinful talk.

Also there is a great deal of difference between now and then an idle word, and a babbling, prating custom, by which it becometh the daily practice of some loose-tongued persons, so that the greater part of the words of all their lives are merely vain.

The particular kinds of idle talk are scarce to be numbered. Some of them are these.

1. When the tongue is like a vagrant beggar or masterless dog, that is never in the way, and never out of the way, being left to talk at random about any unprofitable matter that comes

before it; and such will never want matter to talk of; every thing they see or hear is the subject of their chat; and one word begetteth occasion and matter for another, without end.

2. Another sort of idle talk is the vain discourses (by word or writing) of some learned men, in which they bestow an excessive multitude of words about some small impertinent thing; not to edify, but to show their wit:[526] which Seneca reprehends at large.

3. Another sort of idle talk is vain and immoderate disputings, about the smaller circumstances of religion, or frequent discourses about such unedifying things while greater matters should be talked of. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain," Tit. iii. 9. "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm," 1 Tim. i. 5-7. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of sciences falsely so called; which some professing, have erred concerning the faith," 1 Tim. vi. 20, 21. "But shun profane and vain babblings; for they will increase unto more ungodliness," 2 Tim. ii. 16. "There are many unruly and vain talkers," &c. Tit. i. 10, 11.

4. Another sort of idle talk is the using of a needless multitude of words, even about that which is good and necessary in itself, but might better be opened in a briefer manner.[527] Even in preaching or praying words may be vain; which is when they are not suited to the matter and the hearers: for you must note that the same words are necessary to one sort of hearers, which are vain as to another sort. And therefore as ministers must take heed that they suit their manner of speech to their auditors, so hearers must take heed lest they censoriously and rashly call that vain which is unnecessary to them, or such as they: there may be present many ignorant persons that the preacher is better acquainted with than you: and the ignorant lose that which is concisely uttered: they must have it at large, in many words, and oft repeated, or else they understand it not, or remember not that which they understand. But yet a real excess of words even about holy things must be avoided. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few: for a dream cometh through the multitude of business, and a fool's voice is known by the multitude of words."[528] Two causes of idle words in prayer must be avoided: 1. Emptiness and rashness. 2. Affectation: that is, (1.) Affectation to words, as if you should be heard for saying so many words over and over, (as the papists in their Jesus Psalter say over the name Jesu nine times together, and those nine times, fifteen times over, besides all their repetitions of it, in the petitions themselves between.[529] So in the titles of the blessed Virgin, in her Litany, p. 525.) Hypocrites in all ages and religions have the same trifling way of devotion; as Christ showeth of the very heathen that used this way: "But when ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking: be ye not therefore like unto them," Matt. vi. 7. (2.) There is an affectation of length that causeth idle words in prayer; when men think that it is for the honour of their parts to spend so much time, and speak so long together, or when their superstitious consciences in secret tie them to hold on so long, and

have not matter or affection answerable to fill up the time, no marvel if it be filled up with words that are too much guilty of vanity.

5. Another kind of idle talk is that which is purposely contrived to humour idle fancies, and recreate vicious minds, and pass away men's precious time: such are abundance of love-books, romances, plays, and play-books; volumes of vanity, and hours full of studied vanity (and worse): and such is much of the talk of feigned fools and jesters: vices which I can hardly express so odious as I apprehend them.

6. Another sort is a custom of inordinate jesting: this vein or disposition is so strong in some, that when they have a list to vent a jest, they cannot hold, but out it must come whatever it cost, and be it never so frivolous and vain, Eph. v. 4.

7. Another sort is foolish talk, that hath not wit enough to make it edifying, Eph. v. 4. And among idle talkers how much of it is foolish! How weary would it make a man to hear the talk of many babblers! How insipid is it! How sottish! Like the talk of a mad-man, or a drunken man, or a man in his sleep: it is far pleasanter not only to hear a bird chirp, but a swine grunt, than to hear much of their discourse. See Prov. x. 14; xii. 11; xxviii. 19; 1 Pet. ii. 15; Prov. xv. 2, 14.

The aggravations of it.

Direct. II. Understand also the aggravations of idle words; which of them are the greatest sins, that they may be most carefully avoided. Though all idle words are sins, yet all are not equally sinful: the worst are such as these that follow.

1. When idle words are frequent, multiplied, and made their common talk and custom: which is the case of some men, but of abundance of loquacious women; whose natural disposition inclineth them thereto. One that hath but little wit, and much self-conceitedness, and passion, will have a torrent of words for a drop of sense.[530] If they meet but with a person so patient and idle as to give them the hearing, they will sit a whole hour together with you, yea, many hours, to tell you first how the affairs go between them and their husbands, or children, or servants; and then talk of their cattle, house, or land; and then tell you of news, and enter into a long discourse of other men's matters, which they neither understand nor have any thing to do with: and next they talk of the weather; and then of the market, what is cheap and what is dear; and then they tell you what this body said to them, and what the other body said; and then they tell you a story of the old times, and how the world is changed, and how much better the former times were than these: then they tell you what wrong such a one did them, and what he said of them, and how bad this or that man is, and what they said or did amiss; and what the report of the country is of such and such: then they tell you what clothes such a one wears, and how fine and gallant such a one is, and who keepeth a good house, and who is niggardly and sparing: then they tell you what meat was at such and such a table or feast; and if they be at meat, they have something to say about every dish, and every sort of meat or drink; especially news takes up much of their discourse.[531] And it is well if in all this, the sermon of the preacher, or his prayer, or his life, be not brought in to fill up the empty places of the discourse; and it may be the king and his council, and his laws, and his doings, shall be defiled by these parrots' unreverend prattlings, as well as meaner things and

persons: so that, as Theophrastus saith, he that would not fall into a fever, let him run from them in all the haste he can. I should rather think it would cast one into the scurvy, if weariness be so great a symptom of it as they say. He that hath nothing to do in this world, nor any thing to do for the world to come; and that hath no use for his time, or wit, or tongue, or hands, but waketh as he sleepeth, and liveth as he must lie when he is dead; he that hath neither master, work, nor wages, but thinks he is made to see leaves wag, or hear flies buzz; let him choose such a companion, and let him sit and hear such people chat. For my part, I can easilier endure to have them call me morose, or proud, or uncivil, or any thing; nay, I had rather be digging, or ploughing, or ridding kennels, than endure the tediousness of their discourses.[532] Dionysius sent one to be put to death, for finding fault with his poetry; but called him again to try him once more; and the man rose up in the midst of his recitation, saying, Come, let me go to the gibbet, as choosing to die rather than to be so wearied. I am not so impatient; but I should be glad if I could sleep well while I am tied to such company. And if I had one to send to school that were sick of the talking evil, the *morbus loquendi*, I would give (as Isocrates required) a double pay to the schoolmaster willingly, one part for teaching him to hold his tongue, and the other half for teaching him to speak. I should think many such men and women half cured, if they were half as weary of speaking as I am of hearing them. He that lets such twattling swallows build in his chimney, may look to have his pottage savour of their dung. Nay, though they may have some learning and goodness to season their discourse, their too much loquacity will make one's stomach turn against it; and the surfeit may make some queazy stomachs distaste even the more wholesome food. Pompey was so weary of Tully's talkativeness, that he wished he had been on Cæsar's side, for then he would have feared me, (saith he,) whereas now his familiarity wearieth me.

Omne supervacuum pleno de pectore manat.

2. It is an aggravation of the sin of loquacity and idle talk, when it is done in a proud, self-conceitedness of your own wit, with an unmannerly contempt of others. This is the case of abundance that have not the manners or patience to stay till another man hath done his speech. They think others so long that their list will not hold till they come to the end. Yea, many pretended learned men and disputants have this disease, that without any shame, or respect to order, or their own reputation, they are in such haste to answer, and talk themselves, that they cut off the speech of others in the midst, as if they should say, Hold your tongue, and let me speak that am wiser. And their excuse is, You are so long that I shall forget half before you come to the end. But if it be in a disputation or about great matters, it is usually much more to the advantage of the truth and hearers, to speak all that necessarily must be considered together, in a continued speech: for the parts of truth have such a dependence one upon another, like the members of a body, or the wheels of a watch, that they are not understood disjunctly, half the sense of them being respective to the other parts. Therefore to deliver it (in such cases) by fragments, and chopping of words, and frequent interruptions one of another, is to chat or contend, and not to open the truth with the clearness and gravity which it requireth. These, therefore, that accuse others of speaking too long, to excuse their uncivil interruptions, may take their answer from Augustine, *Absit ut multiloquium deputem quando necessaria dicuntur, quantalibet sermonum multitudine ars prolixitate dicantur*. The huge volumes of Augustine, Chrysostom, Suarez, Calvin, yea,

Tostatus himself, are seldom accused of idle words. If you depute to each their equal share of time, a composed discourse is fitter and spareth time better, than interrupting altercations and exchange of words; and if your memory cannot hold all that is said, either take notes, or crave the help of some repetition, or answer the part which you do remember.

3. Idle talk is worst when it is about holy things, and tendeth to profane them: when men unreverently babble about the Scriptures, or controversies of religion; or when by fluent tongues men design the increase of some faction, or propagating of some error, or the setting forth their parts. Saith Hierom, (ad Nepot.) *Verba volvere et apud imperitum vulgus admirationem sui facere, indoctorum hominum est: nihil tam facile quam vilem plebem et indoctam, volubilitate linguæ decipere, quæ quicquid non intelligit, plus miratur*. Profane loquacity is the worst kind of loquacity.

4. Idle words are the greater sin when they are magnified and justified, and taken to be lawful, if not some excellent thing. As some unhappy scholars that spend whole days and months about some trivial, unnecessary studies, while Christ, the wisdom of God, (or the subject of divine philosophy,) is neglected:[533] he that heareth some of their supposed critical curiosities, would say with Paul, "The Lord knoweth the thoughts of the wise that they are vain," 1 Cor. iii. 20. And if he compare their lives with their studies, perhaps he will remember, "They became vain in their imaginations; their foolish hearts were darkened, and professing themselves wise, they became fools," Rom. i. 21.

5. Idle words are an aggravated sin, when they are studied, and pompously set forth at great labour and cost, as a matter to be gloried in; as in plays and romances: worse than tobacco-houses where men sell smoke. The pleasure, the love, the labour, the cost, the time, the deceit, the temptation, the impenitency, are the great aggravations of this sin.

The sinfulness of much idle talk.

Direct. III. Understand and consider the mischief of the sin of babbling, idle talk. For the common cause of it is, that men take it to be so small a sin, that they think there is no danger in it; and therefore they fear it no more than a scratched finger.

1. (Besides the general evil mentioned tit. 1. direct. i.) consider that much idle talk is a multitude of sins. Though one idle word were never so small a sin, yet when it cometh to hundreds and thousands, and is your daily, hourly custom, all set together cannot be small. Many thousand pence is more than one shilling or pound. And your frequent custom of idle talk, may amount to a greater sinfulness, than Noah's once drunkenness, or David's once adultery, or Peter's once denying Christ. If a swearer should swear as oft, or a liar lie as oft, or a thief steal as oft as many women (and men too) speak idly, what monsters should we take them for!

2. Idle talk excludeth all the good discourse and edifying speech that should have been used all that time.[534] We have many greater uses for our tongues: you have your business to talk of, and your God, and your souls, and your duties, and your sins, and the life to come to talk of! Oh how many great and necessary things! And will you shut out all this edifying speech, by your idle chat? Will you hinder others as well as yourselves?

3. Idle talk is a sinful consumer of time: you have greater business to spend your hours in: if you saw what a world you are ready to go to, and saw how near you are to it, you would think yourselves that you had greater business than idle chat, to spend your time in. Do you know what you lose in losing all those hours?

4. Idle talk corrupts the hearers' minds, and tendeth to make them light, and vain, and empty, even as good discourse doth tend to make them good. Why do you talk to others, but to communicate your sense and affections to them by your words? And for all that many take it for a little sin, I am sure it is not a little hurt that it doth. If men were not used to be entertained with so much vain discourse, they could not tell how to keep better things from their minds or mouths; nor would their thoughts be so habituated to vanity; nor would they make such returns of idle words; whereas one vain discourse begets another, and it is a multiplying and very infectious sin.

5. As your tongues are misemployed, so your wits and minds are dishonoured by vain talk. Even good words will grow contemptible when they are too cheap and common. A fiddler at the door goes but for a rogue, though music and musicians be honoured: whoever took a talkative babbler for a wise man? He that is *logophilus* is seldom *philologus*, much less *philosophus*.[535] As Demosthenes said to a prater, If thou knewest more, thou wouldst say less. They seldom go for men of action and virtue that talk much; they that say much, usually do little: women, and children, and old folks, are commonly the greatest talkers (I may add, mad folks). Livy noteth, that soldiers that prate and brag much, seldom fight well; and Erasmus noteth, that children that quickly learn to speak are long in learning to go. It is not the barking cur that biteth. Let it be the honour of a parrot to speak much, but of a man to speak wisely. The mobility of their tongues (an honour common to an aspen leaf) is all their honour, that can *multis verbis pauca dicere*, say a little in a great many of words; but *multa paucis*, much in few words, is the character of the wise, unless when the quality of the auditors prohibiteth it: and *qui sunt in dicendo brevissimi*, if the auditors can bear it, shall be accounted the best speakers. I am not of his mind that said, He oft repented speaking, but never repented silence. But, except they be ministers, few men have so much cause to repent of silence as of speech. *Non quam multa, sed quam bene*, must be the christian's care. As one said of philosophy, I may much more say of religion, that though an orator's excellency appeareth only in speaking, yet the philosopher's (and the christian's) appeareth as much in silence.

6. Where there is much idle talk, there will be much sinful talk. Prov. x. 19, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." There are lies, or backbitings, or meddling with other folks' matters, or scurrilous jests, if not many such sins that go along with a course of idle talk: it is the vehicle in which the devil giveth his most poisonous draughts. Saith Lipsius, It is given to praters, *non multa tantum sed male*; to speak ill, as well as to speak much.

7. Vain words hinder your own edification. Who knoweth if you would hold your tongues, but some one would speak wiselier, that might do you good?[536]

8. And you weary the hearers (unless they are strangely patient) when you intend to please them (or else you might as well talk all that by yourself). It is scarce manners for them, unless

you be much their inferiors, to tell you they are weary to hear you, and to entreat you to hold your tongues; but you little know how oft they think so: I judge of others by myself; I fly from a talkative person, as from a bed that hath fleas or lice: I would shut my doors against them, as I stop my windows against the wind and cold in winter. How glad am I when they have done, and gladder when they are gone! Make not yourselves a burden to your company or friends, by the troublesome noise of an unwearied tongue.

9. Many words are the common causers of contention. Some word or other will fall that offendeth those that hear it; or else will be carried to those that are absent, and made the occasion of heart-burnings, rehearsals, brawls, or law-suits. There is no keeping quietness, peace, and love, with talkative prattlers; at least not long.

10. Are you not sensible what pride and impudency is in it, when you think yourselves worthiest to speak? As if you should say, You are all children to me; hold your tongues, and hear me speak! If you had christian humility, and modesty, you would in honour prefer others before yourselves, Rom. xii.

10. You would think yourselves unworthiest to speak, (unless the contrary be very evident,) and desire rather to hear and learn. As Heraclitus being asked, Why he alone was silent in the company, answered, That you may talk; so when you talk above your parts, it is as if you told the company, I talk that all you may be silent.

11. It is a voluntary sin and not repented of. For you may easily forbear it if you will; and you wilfully continue in it; and therefore impenitency is your danger.

12. Lastly, consider how unprofitable a sin it is; and how little you have to hire you to commit it. What get you by it? Will you daily sin against God for nothing?

Direct. IV. If you would not be idle talkers, see that your hearts be taken up with something that is good; and that your tongues be acquainted with and accustomed to their proper work and duty.[537] An empty head and heart are the causes of empty, frothy, vain discourse. Conscience may tell you when your tongues run upon vanity, that at that time there is no sense of sin or duty, or the presence of God upon your hearts; no holy love; no zeal for God: but you are asleep to God and all that is good; and in this sleep you moither and talk idly of any thing that cometh into your mind. Also you make not conscience of speaking of that which is good, or else it would keep out vanity and evil. Remember what abundance of greater matters you have to talk of! You have the evil of sin, the multitude and subtilty of temptations, and the way of resisting them, to talk of; you have your faults to lament, your evidences to inquire after, your mercies thankfully to open, the greatness and goodness, and all the attributes of God to praise; you have all the works of God to admire, even all the creatures in the world to contemplate, and all God's admirable providences and government to observe; you have the mystery of redemption, the person, and office, and life, and miracles, and sufferings, and glory, and intercession, and reign of Christ to talk of; and all the secret sanctifying operations of the Holy Ghost; and all the ordinances of God, and all the means of grace, and all our duties to God and man, and all the holy Scripture; besides death and judgment, and heaven and hell, and the concernments of the church of God, and the case of the persons you speak to, who may need your instruction, exhortation, admonition, reproof,

or comfort: and is not here work enough to employ your tongues, and keep them from idle talk?[538] Make conscience of those duties commanded, Eph. iv. 29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers: and grieve not the holy Spirit of God." Eph. v. 18, 19, "Be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." 1 Pet. iv. 11, "If any man speak, let him speak as the oracles of God."[539] Sinful omission of good discourse, is the cause of sinful commission of vanity. Specially when the heart itself is vain; for as a man is, so is he apt to speak. 1 John iv. 5, "They are of the world, therefore speak they of the world." Isa. xxxii. 6, "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord."

Direct. V. Walk always with God, as in his presence, and in the awe of his laws and judgment, that conscience may be kept awake and tender.[540] You will be restrained from vain talk, if you perceive that God is hearing you, and if you remember that your tongue is under a law, and that "for every idle word men shall give account, in the day of judgment," Matt. xii. 36, 37, and that by your "words you shall be justified, or condemned." If the law of God were in your hearts, Psal. xl. 8, and hidden there, Psal. cxix. 11, your heart would be fixed, Psal. lvii. 7. His word then would be the rejoicing of your heart, Psal. cxix. 111; and your tongues would then be talking of judgment, Psal. xxxvii. 30. A tender conscience will smart more with an idle word, than a seared, senseless conscience with an oath, or lie, or slander. For the fear of God is clean, Psal. xix. 9, and by it men depart from evil, Prov. xvi. 6. "Be thou therefore in the fear of the Lord all the day long," Prov. xxiii. 17.

Direct. VI. Avoid idleness, if you would avoid idle talk.[541] The drones of the commonwealth that have nothing else to do, but visit, and compliment, and prate of other men's matters, and that can have while to sit whole hours together, upon no business, are they that are most guilty of idle chat. Idle gentlemen, and beggars, and idle gossiping women, and old men that are void of the fear of God, and children that have no business to do, are they that can sit talking away their time to as little purpose, as if they had been all the time asleep. All idle persons swarm with the vermin of idle thoughts and words.

Direct. VII. If you would avoid idle talk, avoid idle, talkative companions: or if you cannot avoid them, answer them not, but let them talk alone, unless it be to reprehend them, or turn them to more profitable talk.[542] For when you hear vanity, it will incline you to speak vanity: and these ungodly persons "speak every one vanity to his neighbour," as if their tongues were so their own, that no lord might control them, Psal. xii. 1-6. The philosopher could say, That which you would not hear, do not speak; and that which you would not speak, do not hear. Most are like parrots, that will oftest speak the words which they oftest hear. How hard is it to avoid idle talk amongst idle talkers! One vain word draws on another, and there is no end.

Direct. VIII. Avoid vain works, if you would avoid vain words. For a man that engageth himself in vain employment, doth lose all the words as vain, which he useth about that employment. What a life then do they live, that have an unlawful calling! When their very business and

trade is sin, the adjuncts, the words about it, must be sin, and so all their lives are a continued sin. I had rather therefore be the basest drudge, than one of these men. Especially stage-players should think of this: and those that spend whole hours, yea, half-days, if not nights, in gaming, or vain and sinful sports: what abundance of idle words do they use about them! every cast of the dice, and every card they play, hath an idle word; so that a sober man would be weary and ashamed to hear them.

Direct. IX. Plunge not yourselves into excess of worldly business, as some do, that undertake more without necessity, than they can discharge: for such necessitate a variety of thoughts and words. And all that are spent in serving them in those their vain employments, are vain; though the work for the matter of it be not vain.

Direct. X. Let not a vicious mind make that seem necessary or convenient which is vain. Carnal hearts that are acquainted with no better things, think nothing vain that pleaseth their sensual inclinations, or which their carnal interest doth require. A man-pleaser thinketh civility obligeth him to observe his unnecessary visits and compliments, and to answer idle talkers, and not sit silent by them, nor contradict them: and so it must be a point of good manners to break the law of God: and as they think it uncivil not to pledge every drinker in his healths, so not to answer every twattler in his talk.

Direct. XI. Take heed of a proud, self-conceited mind, that thinks too well of your own discourse. Get but humility, and you will rather choose to hear than to speak. But when all your fancies and impertinencies seem some excellent matters to you, then you are with child till you are delivered of them, and then all must reverence and silently attend your pride and folly; or be taken as neglecters of you for disregarding it.

Direct. XII. Avoid passion and passionate companions: for passion is talkative, and will not be checked, but resisteth the restraint of reason, and multiplieth words that are worse than vain.[543]

Direct. XIII. Take heed of an inordinate jesting vein:[544] for it habituateth the mind to foolish levity, and knows no bounds, and breeds idle words, as thick as putrified flesh breeds vermin: and it is the greater sin, because it is ordinary, and with a certain pleasure and pride, and glorying in vanity, and sinful levity and folly.

Direct. XIV. Understand particularly what service you have to do for God or men, in every company you come in, and so fit your words to the present duty and company.[545] For those words are vain and inconvenient in one company, that are necessary or convenient in another. If you be to converse with the ignorant and ungodly, turn your discourse into a compassionate way of instruction or exhortation. If with men wiser and better than yourselves, inquire and learn of them, and draw that from them which may edify you.

Direct. XV. Affect not an unnecessary curiosity of speech, but take those for the fittest words, which are suited to the matter, and to thy heart, and to the hearers.[546] Otherwise your speech will be studiedly and affectedly vain; and you will glory in that as elegant, which is your shame. Hypocritical words that come not from the heart, are dead and corrupt, and are but the image of true speech, as wanting that verity and significancy of the mind which is their

life. Words are like laws, that are valued by the authority, and matter, and end, more than by the curiosity and elegancy; or like money, that is valued by the authority, metal, and weight, and not by the curiosity of its sculpture, imagery, or matter. All that is counterfeit, though curious, is vain.

Direct. XVI. Suppose you had written down the idle words of a day, (your own or any other prattlers,) and read them over all at night! Would you not be ashamed of such a volume of vanity and confusion? Oh what a book it would be, that one should thus write from the mouth of idle talkers! What a shame would it be to human nature! It would tempt some to question, whether man be a reasonable creature, or whether all be so, at least? Remember then, that all is recorded by God and conscience; and all this hodgepodge of vanity must be reviewed and answered for.

The rest that is necessary for direction against idle words, you may find chap. v. part ii. in the government of the thoughts, and in my book of "Self-denial." In a word, (for I must not commit the fault which I am reproving,) account not a course of idle talk for a small sin. Never suffer so loose and slippery a member as your tongue to be unguarded; and never speak that, of which you dare not say, as Psal. xix. 14, "Let the words of my mouth, and the meditations of my heart, be now and always acceptable in thy sight, O Lord, my strength and my Redeemer."

Who should be most watchful here.

But especially, above others, these persons should watch against vain words: 1. Preachers, who are doubly sanctified persons, and whose tongues being consecrated to God, must not be sacrilegiously alienated to vanity: which is worse than sacrilegious alienation of the places, or utensils, or revenues of the church. Hate it therefore more than these.

2. Ancient people, whose words should be grave and wise, and full of instruction to suppress the levity of youth; childhood and youth is vanity; but age should not be so.[547]

3. Parents and masters, who should be examples of gravity and staidness to their families; and by their reproofs and chastisements should repress such faults in their inferiors.

4. Those that are better qualified than others, with knowledge and utterance, to use their tongues to edification. Vain speech is a double sin in them.

5. Those that are noted for persons of holiness and religion: for it is supposed, that they pray and speak much against idle talk, and therefore must not themselves be guilty of it. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James i. 26. (See my sermon on that text.)

6. Those that are ignorant, and need much the edifying speech of others.

7. Those that live among wise and holy persons, by whom they may be much edified.

8. Those that are among twattlers, where they know they have more need to watch their tongues, than their purses among cut-purses.

9. Those (women especially) that are naturally addicted to over-much talk, who therefore should be the more watchful, as knowing their disease and danger.

10. Both empty and angry persons, who carry a continual temptation about them. All these should be specially watchful against idle talk.

And for the time, 1. Specially when they are among those that may receive most hurt by it. 2. And when you are going to holy duty, or newly come from it, &c.

Tit. 5. *Special Directions against Filthy, Ribald, Scurrilous Talk.*

Direct. I. The chief direction against this filthy sin, is general; to get out of a graceless state, and get a heart that feareth God, and then you dare not be guilty of such impudency: God is not so despised by those that fear him.

Direct. II. Cease not your holy communion with God in his worship, especially in secret, and be not strange to him, and seldom with him. And then you dare not so pollute those lips, that use to speak seriously to God. What! talk of lust and filthiness with that tongue, that spake but even now to the most holy God! God's name and presence will awe you, and cleanse you, and show you that his temple should not be so defiled, and that he hath not called you to uncleanness but to holiness; and that a filthy tongue is unsuitable to the holy praise of God: but while the rest of your life is nothing but a serving the devil and the flesh, no wonder if ribaldry seem a fit language for you.

Direct. III. Cleanse your hearts of vanity and filthiness; and then your tongues will be more clean. It is a vain or unchaste heart that makes an unchaste tongue.

Direct. IV. Remember what a shame it is to open and proclaim that filthiness of thy heart which thou mightest have concealed. Christ telleth us how to expound thy words, that out of the abundance of thy heart thy mouth speaketh, Luke vi. 45. And what needest thou tell people that it is the rutting-moon with thee? and that lust and filthiness are the inhabitants of thy mind? If thou be not so far past all shame as to commit fornication in the open streets, why wilt thou there talk of it?

Direct. V. Remember that filthy talk is but the approach to filthy acts. It is but thy breaking the shell of modesty, that thou mayst eat the kernel of the vomiting nut. This is the tendency of it, whether thou intend it or not. Canst thou be offended with him, that believeth thou dost that villany in secret, which thou talkest of openly? or that taketh thee to be preparing thyself for a whore? If the deed be bad, thy making a jest of it cannot be good.

Direct. VI. Remember that thou biddest defiance to godliness and honesty: "corrupt communication" grieveth the Spirit of God, Eph. iv. 29, 30; v. 4. Canst thou expect that the Holy Ghost should dwell and work in so filthy a room, and with such filthy company? Darest thou go pray or read the Scripture, or speak of any holy thing, with those lips that talk of filthy ribaldry? Dost thou find thyself fit to go to prayer after such discourse? Or rather, dost thou not allow all that hear thee to think, that thou renouncest God and godliness, and never

usest any serious worship of God at all? And if thou do pretend to worship him with that filthy tongue, what canst thou expect in answer to thy prayers, but a vengeance worse than Nadab and Abihu's, Lev. x. 1-3. "Shall sweet water and bitter come from the same fountain?" James iii. 11. Dost thou bless God, and talk filthily with the same tongue? and think he will not be avenged on thy hypocrisy?

Direct. VII. Consider how thou biddest defiance also to common civility. Thou dost that which civil heathens would be ashamed of; as if thou hadst a design to reduce England to the customs of cannibals and savages in America, that go naked, and are past shame.

Direct. VIII. Observe what service thou dost the devil, for the corrupting of others;[548] as if he had hired thee to be a tutor in his academy, or one of his preachers, to draw the minds of the hearers from modesty, and prepare them for the stews. Especially people can scarce have more dangerous wildfire cast into their fantasies, than by hearing rotten, filthy talk. And wilt thou be one of Venus's priests?

Direct. IX. Remember how little need there is of thy endeavour. Are not lust and filthiness so natural, and the minds of all unsanctified and uncleansed ones so prone to it, that they need no tutor, nor instigator, nor pander to their lusts? This fire is easily kindled; the bellows of thy scurrility are needless to make such gunpowder burn.

Direct. X. Presently lament before God and man the filthiness that thy tongue hath been guilty of, and wash heart and tongue in the blood of Christ; and fly from the company and converse of the obscene, as thou wouldst do from a pest-house, or any infectious, pestilential air. And if thou hear such rotten talk, reprove it, or be gone, and let them see that thou hatest it, and fearest God.

Object. But, saith the filthy mouth, I think no harm; may we not jest and be merry?

Answ. What! hast thou nothing to jest with but dung, and filth, and sin, and the defilement of souls, and the offending of God? Wouldst thou be unclean before the king, or cast dung in men's faces, and say, I think no harm, but am in jest?

Object. But, saith he, those that are so demure, are as bad in secret, and worse than we.

Answ. What! is a chaste tongue a sign of an unchaste life? Then thou mayst as equally take a meek and quiet tongue to be a sign of an angry man; or a lying tongue to be a sign of a true man. Would the king take that excuse from thee, if thou talk treason openly, and say, Those that do not, are yet in secret as bad as I? I trow he would not take that for an excuse.

Tit. 6. *Directions against profane Deriding, Scorning, or Opposing Godliness.*

The explication.

To prevent the replies or excuses of the scorner, I must here tell you, 1. That by godliness I mean nothing but an entire devotedness to God and living to him: the doctrine and practice which are agreeable to the holy Scripture. I mean no fancies of mistaken men, nor the private opinions of any sect; but the practice of Christianity itself.

2. And yet I must tell you, that it is the common practice of these scorners to fasten more upon the concrete, than the abstract, the person, than the bare doctrine, and to oppose godly persons as such, when yet they say that they oppose not godliness. The reasons of this are these: (1.) Because they dare be bolder with the person, than with the rule and doctrine of God himself. If they scorn at the Bible, or at godliness directly, as such, they should so openly scorn at God himself, that the world would cry shame on them, and conscience would worry them: but as godliness is in such a neighbour, or such a preacher, or such a man, so they think they may reverence it less, and that what they do is against the person and not the thing.

(2.) In men they have something else to pretend, to be the matter of their scorn. Godliness in men is latent, invisible, unprovable as to the sincerity of it, and obscure as to the exercise. If he that scorneth a godly man say, He is not godly, but a hypocrite; in this world there is no perfect justification to be had against such a calumny; but the probable evidence of profession and a godly life is all that can be brought. But godliness, as it is in the Scripture, lieth open to the view of all, and cannot be denied there, but by denying the Scriptures themselves.

(3.) Godliness as in the rule of holy Scripture is perfect, without any blemish that may give a scorner a pretence; but godliness in men is very imperfect, and mixed with sins, with faults which the world may oft discern, and the godly themselves are forwardest to confess; and therefore in them a scorner may find some plausible pretence. And when he derideth these professors of godliness as being all hypocrites, he will not instance in their virtues, but in their faults; as in Noah's drunkenness, and Lot's incest, and David's adultery and murder, and Peter's denying Christ; yet so as the dart shall be cast at piety itself; and the conclusion shall not be, to drive men from drunkenness, adultery, or any sin, but from serious godliness itself.

(4.) Godliness as in the rule, is to them a more unobserved dormant thing, and doth not so much annoy them; for they can shut their Bibles, or make nothing of it, but as a few good words; but godliness in the godly, existent in their teachers and neighbours, is more discernible to them, and more active, and more troublesome to them, and so more hated by them. In a dead letter, or dead saint, that troubleth them not, they can commend it; but in the living they are molested by it; and the nearer it is to them, the more they are exasperated against it. The word is the seed of godliness; which least offendeth them, till it spring up and bring forth the fruit which condemneth their wicked lives.

3. And as opposers and scorners do usually strike at godliness through the person and his faults, so they use to strike at the particular parts of God's worship, through some modes or circumstances, or imperfections of men in the performance. It is not preaching or praying that they scorn, if you believe them, but this or that manner or imperfection in preaching and praying. But the drift of all is, not to help any man to do it better, but to make them odious that are most serious in doing it at all, and thereby to persuade men that it is a needless thing.[549]

4. Note also, that it is not the image or dead part of religion that these men are most offended at and oppose; but it is the life, and zeal, and diligence of the godly. So that if they differ not

from themselves in profession about any doctrine or ceremony, yet they hate and scorn them for doing seriously the same which themselves hypocritically profess.

5. Lastly, note also, that this is not a difference of one sect, or party, or church against another, upon differing opinions; but it is that which is among all parties within themselves, when there is any thing of serious religion to be found. Even among the papists there are some spiritual, serious, holy persons, who are derided and opposed by the profane that are of their own church. Yea, among the heathens, Seneca and others tell us, that strictness in moral virtue was made the scorn of the rude and sensual sort of men. But though the quarrel be but that which was taken up from the beginning between the woman's and the serpent's seed, yet in all countries where church differences cause contention, this serpentine enmity doth with serpentine subtilty creep in and make advantage of them, and take up the nick-names, or sharper weapons, which differing christians form against each other, to strike at the heart of Christianity itself.[550]

Direct. I. For the cure of those that are already infected with so heinous a sin, the chief direction is, to understand the greatness of it, and the miserable consequents: as followeth.

1. Consider what it is that thou deridest. Dost thou know against what thou openest thy mouth? 1. Thou deridest or opposest men for loving God with all their heart, and soul, and might: and dost thou not confess that this is the duty of all men living? and that he is not worthy to be called a christian that loveth not God above all? Thou canst not deny this. And yet wilt thou oppose it? Deny it not; for this is the very thing that thou opposest; either men's loving God, or showing their love to him. If thou didst but love him as much as they, thou wouldst seek and serve him as diligently as they. Dost thou not know this thyself, that if thou didst love him with all thy heart, and soul, and strength, thou wouldst seek, and serve, and obey him with all thy heart, and soul, and strength? If the godly do more than this, deride them and spare not. If they love God, and serve him with more than all the heart, and soul, and might, then call them righteous over-much. If thou know any one that loveth God or serveth him more than he deserveth, blame and oppose that man and spare not. Thou knowest that what thou lovest most, thou art diligent thyself in seeking and remembering. Thou labourest for money because thou lovest it: and they labour in seeking and serving God because they love him: and is it a work for any but a devil, to oppose or scorn men for; for loving or showing their love to God?

2. Thou deridest men for delighting in that which is most delectable: for delighting in high and heavenly knowledge, and in a holy state of soul and life; and for delighting in the law of God, and meditating in it day and night, Psal. i. 2; and for delighting in holy prayer, and the praises of their Maker; and for delighting in the forethoughts and mention of eternal joys, and making their calling and election sure. What is it but the exercise of these holy desires and delights which thou deridest? And wouldst thou not be as serious in religion and holiness as they, if thou hadst as much of these delights as they? Canst thou sit at thy pots, or follow thy game or sports, or talk of vanity many hours together, because thou delightest in them? and yet dost thou deride those that pray or hear God's word opened to them many hours, because it is their delight? O poor souls! how quickly and how terribly will God acquaint thee,

whether their delights or thine were the more rational and just! and whether their work or thine was fitter to be derided!

3. Thou scornest men for paying but what they owe to the God that created and redeemed them. Are they not his own? and did he not give them all their parts and powers? and are not all their abilities and possessions his? What have they which they received not of him? And is this thy justice and honesty, to deride men for offering to pay their debts, and to give God his own? If thou know any one that giveth him more than he oweth him, deride that superstitious, over-righteous man, and spare not. But if men should not be derided for paying their debts to thee, deride not men for paying their debt to God, and giving him that which is his own. As we must give to Cæsar that which is Cæsar's, so we must give that to God also which is God's.

4. Thou deridest servants for obeying diligently their highest Master; and for doing diligently the greatest, best, and needfullest work in all the world. And is this a good example for thy own servants? Sure if a man should be mocked for serving God, he should be mocked more for serving such a one as thee. Dost thou know where we may find a better master, whom we may serve with better encouragement than God? He hath made us his stewards, and trusted us with his goods, and dost thou scorn us for being faithful in our stewardship? Thou deridest his subjects for obeying the King of all the world; and is this a good example to the king's subjects? should it be a matter of scorn to obey the king? or dost thou think that God's authority is less? or obedience to him less commendable?

5. Nay, thou deridest men for doing but some part of their duty, and discharging but a little of their debt. For the holiest man whom thou deridest for doing too much, doth less than what he ought to do. Thou knowest that the best of men do love God and serve him less than he deserveth; and that the carefullest come short of the perfect keeping of his laws; and yet wilt thou scorn men for doing so much, when they know, and thou confessest, that they do too little? Could they do all, they did but their duty, Luke xvii. 10.

6. Thou scornest men because they will not set up themselves, their own wit, and will, against their Maker. God hath commanded them to "give all diligence to make their calling and election sure," 2 Pet. i. 10; and to "strive to enter in at the strait gate," Matt. vii. 13; and "day and night to meditate in his law," Psal. i. 2; and to love him with all their heart and might; and to "pray continually," 1 Thess. v. 17. And thou deridest men for obeying these commands! Why, what wouldst thou have us do, man? should we tell God that we are wiser than he? and that he shall not have his will, but we will have our own? and that we know a better way than he hath appointed us? and that he is mistaken, and would deceive us by his laws? Wouldst thou have men thus to be voluntarily mad, and profess themselves open rebels against God?

7. Thou scornest men because they trust him that is truth and goodness itself. We cannot imagine that he can deceive us by his word, or that he maketh any law for us that is not good, or requireth any duty of us that shall be to our hurt, or that we shall be losers by.[551] And therefore we resolve to obey him as carefully as we can, because we are confident that goodness itself will not abuse us, and truth itself will not deceive us: and is this a matter to be scorned for? should not children trust their father?

8. Thou deridest men for not sinning against their certain knowledge and experience. They know that a holy life is best, though thou dost not; they know the reasonableness of it; they know the sweetness of it; they know the necessity of it.[552] And must they renounce their own understandings? must they be ignorant because thou art ignorant? and put out their eyes because thou art blind? Is it a crime for men to be wiser than thou? and that in the matters of God and their salvation? They have tried what a holy life is, and so hast not thou. They have tried what a life of faith and obedience is: and must they renounce their own experience? Must they that have tasted it say honey is bitter, because thou that never didst taste it sayest so? Alas, what unreasonable men have we to deal with!

9. Thou opposest and scornest men for loving themselves; yea, for loving their soul, and taking care of its health and welfare. For how can a man truly love himself, and not love his soul which is himself? And how can a man love his soul, and not prefer it before the low concernments of his flesh? and not take the greatest care of its greatest everlasting happiness? Can a man truly love himself, and yet damn himself, or lose the little time in which he must, if ever, work out his salvation? You will not scorn him that is careful of your children, or your very cattle? You love them, and therefore are careful of them yourselves. And shall not he that loveth his soul be careful of it? To love ourselves is natural to us as men: and how shall he love his neighbour that loveth not himself?

10. Thou scornest men because they love heaven above earth, and because they are desirous to live for ever with God and all the holy hosts of heaven. For what is it that these men do so diligently, but seek to be saved? What do they but "seek first the kingdom of God, and his righteousness?" "and labour for the meat" that perisheth not, John vi. 27; and lay up their "treasure in heaven," Matt. vi. 20; and set their "hearts there," ver. 21; "and seek the things that are above, and have their conversation in heaven," Col. iii. 1-3; Phil. iii. 19, 20. And if it be so scornful a matter to seek for heaven, sure thou never thinkest of coming to heaven thyself; unless thou think to come thither by scorning at the seekers of it.

11. Thou deridest men because they are unwilling to be damned, and unwilling to do that which they know would damn them; or to neglect that without which there is no hope of escaping hell. They believe the threatenings of God, and therefore they think no pains too great to escape his wrath. They think a holy life is both a necessary and an easy way to prevent everlasting torment: but if thou think otherwise, keep thy opinion till grace or hell shall make thee wiser; and mock not at a man that will not play with his own damnation, and leap into hell as desperately as thyself.

12. Thou deridest men because they will not be the voluntary destroyers of themselves. Were it not enough for thee to betray them unto others? or to murder any of thy neighbours thyself? but thou must wish them to do it with their own hands, and deride them if they will not? O cruel monster! that wouldst wish a man to lie in the fire of hell for evermore! and to go thither wilfully of his own accord! which is ten thousand times worse than to wish him to cut his own throat. Dost thou say, God forbid! I desire no such thing. Why, man, dost thou do thou knowest not what? Doth not he tempt a man to be hanged, that tempteth him to kill and steal? When the righteous God hath unchangeably determined in his law, that "without holiness none shall see God, and that Christ shall come in flaming fire to render vengeance

to them that obey not his gospel, and that all they shall be damned that obey not the truth, but have pleasure in unrighteousness;"[553] when God hath resolved that hell shall be the wages of ungodliness, dost thou not desire them to damn themselves, when thou desirest them to be ungodly? If thou believe that there is any hell at all, then tell me what it is possible for any man to do, to murder his soul and damn himself, but only to be ungodly? If this way do it not, there is no danger of any other. Tell me, dost thou think the devil deserveth to be called a murderer of souls? If not, it seems thou wilt openly take the devil's part; but if he do deserve it, then the reason of all the world be judge, whether that man deserve it not much more, that will do much more against himself, than the devil ever did or can do? The devil can but tempt, but thou wouldst have men do the thing that he tempts them to, and actually to sin, and neglect a holy life. And which is the worse, he that doth the evil, or he that only persuadeth them to it? If the devil be called, "Our adversary, that like a roaring lion goeth about night and day seeking whom he may devour," 1 Pet. v. 8, what should that man be called that doth far more against himself, than all the devils in hell do against him? Sure he is a devourer or destroyer of himself. Tell me, thou distracted scorner! is the devil's work, thinkest thou, good or bad? If it be good, take thy part of it, and boast of it when thou seest the end. If it be bad, (to deceive souls and entice them to sin and hell,) why wouldst thou have men do worse by themselves? He that sinneth doth worse than he that tempteth. Tell me, what way doth the devil take to do men hurt, and damn their souls, but only by drawing them to sin? He hath no other way in the world to undo any man, but by tempting him to that which thou temptest men to; even to sin against God and to neglect a holy life. So that it is plain that thou scornest and opposest men because they will not be worse than devils to themselves.

13. Moreover thou opposest men for not forsaking God! What is it to forsake God, but to refuse to love, and honour, and obey him, as God? He hath told us himself that "he that cometh to God must believe that God is, and that he is the rewarder of them that diligently seek him," Heb. xi. 6. And is it not this diligent seeking him that thou deridest? It is plain then that thou wouldst scorn men away from God, and have them forsake him as thou hast done.

14. Thou scornest men for not being hypocrites; because they will be that in good earnest which thou hypocritically callest thyself, and wouldst be thought. Thou callest thyself a christian; and what is it but for being serious christians that thou deridest them? Thou takest on thee to believe in God; and what is it but for obeying and serving God that thou deridest them? Thou takest on thee to believe the Scripture to be the word of God; and what is it but for following the holy Scriptures that thou deridest them? Thou sayest thou believest the communion of saints; and deridest them that hold the communion of saints in practice. Thou sayest thou believest that Christ shall judge the world; and yet scornest them that are serious in preparing for his judgment. Thou prayest that God's name may be hallowed, and his kingdom come, and his will be done on earth as it is in heaven; and yet thou deridest them that hallow his name, and are subjects of his kingdom, and endeavour to do his will. O wretched hypocrite! And yet that tongue of thine pretendeth that it is their hypocrisy for which thou hatest and deridest them, when thou dost it because they be not such blind and senseless hypocrites as thyself! Can there be grosser hypocrisy in the world, than to hate and scorn the serious practice of thy own profession? and the diligent living according to that which thy own tongue professeth to believe? If thou say that it is for doing too much, and

being too strict, I answer thee, if it be not the will of God that they do, though I would not deride them, I would seek to change them as well as thou! But if it be the will of God, then tell me, dost thou think they do more than those that are in heaven do? or do they live more strictly than those in heaven? If they do, then oppose them and spare not. If not, why prayest thou that God's will may be done on earth as it is in heaven?

15. Thou deridest men for doing that which they were made for, and that which they have their reason, and will, and all their faculties for; take them off this, and they are good for nothing: a beast is good to serve man, and the plants to feed him; but what is man good for, or what was he made for, but to serve his Maker? And dost thou scorn him for that which he came into the world for? Thou mayst as well hate a knife because it can cut, or a scythe for mowing, or a clock for telling the hour of the day, when it was made for nothing else.

16. Thou deridest men for being saved by Christ, and for imitating his example. What came Christ for into the world but to "destroy the works of the devil," 1 John iii. 8; and to "save his people from their sins," Matt. i. 21; and to "redeem us from all iniquity, and purify to himself a peculiar people zealous of good works?" Tit. ii. 42. And hath Christ, to the astonishment of men and angels, come down into flesh, and lived among men, and given them his holy doctrine and example, and suffered death for them, and all this but to bring men to zealous purity, and darest thou make a scorn of it after this? What is this but to scorn thy Saviour, and scorn all the work of redemption, and tread under foot the Son of God, and despise his blood, his life, and precepts?

17. Thou scornest men for being renewed and sanctified by the Holy Ghost. What is the work of the Holy Ghost on us, but to sanctify us? and what is it to sanctify us, but to cleanse us from sin, and cause us entirely to devote our souls and lives to God? Dost thou believe in the Holy Ghost, or not? If thou do, what is that but to believe in him as the sanctifier of God's elect? And what didst thou take sanctification to be, but this purity and holiness of heart and life? and yet darest thou deride it?

18. Thou deridest men for imitating those ancient saints, whose names thou seemest thyself to honour, and in honour of whom thou keepest holidays. Thou takest on thee to honour the names of Peter, and Paul, and Stephen, and John; of Augustine, Hierom, Chrysostom, and other such saints of God; and yet wilt thou make a scorn of those that strive to imitate them? Search and see; if any of these men did, after their conversion, live in luxury, carding, dicing, profaneness, and if any of them were against a holy life, against much praying, hearing, reading the Scriptures, meditating, exact obedience to God; then let not the shame be thine, but mine. He that is most unlike them, let him have the scorn.

19. Thou deridest men for repenting of their former sin, and for accepting that mercy which Christ hath purchased, and God hath offered them, and sent his messengers to entreat them to accept. Can they repent of their former ungodliness, and not turn from it and amend? If thou knewest what they know, thou wouldst repent thyself, and not deride men for repenting: if thou knewest the gift of God, thou wouldst beg it, and gladly accept of it thyself, and not deride them that accept it.

20. Thou scornest men for keeping that covenant, which thou also madest with God in thy baptism thyself. At the same time thou speakest against the anabaptists, that will not have their children baptized, and deridest those that keep their covenant, which in baptism they made. What a monster of contradictions is an ungodly hypocrite! Didst thou not in baptism renounce the flesh, the world, and the devil, and give up thyself in covenant to God the Father, Son, and Holy Ghost? And dost thou not yet know what thou didst? but scorn them that perform it? What is it to be given up to God in baptism, but to take him for thy God, thy Saviour, and Sanctifier, whom thou must love, and seek, and obey in holiness, with all thy heart, and soul, and might? He is a covenant-breaker indeed, that hates the keeping of it.

I have hitherto been showing thee what it is that thou opposest and deridest: I shall now tell thee further what thou dost, in showing thee the aggravations of the sin, and its importance.

2. Consider in all this, what an open enemy thou art to God, and an open soldier for the devil: what canst thou do more against God, and do thy worst, than make a scorn of all his work and servants? He feareth not thy power or rage; thou canst not hurt him. How many millions of such worms as thou can he tread to hell, or destroy in a moment! It is in his servants and service that he is honoured or opposed here, and that mortals show their love or hatred to him. And how canst thou devise, if thou wouldst do thy worst, to serve the devil more notoriously, than by opposing and deriding the service of God? If such be not Satan's servants, he hath none.

3. Consider what a terrible badge of misery thou carriest about thee! thou bearest the mark of Satan, death, and hell in thy forehead, as it were. If there were any doubt whether a swearer, or drunkard, or fornicator may be in a state of grace, yet it is past all doubt that a scorner of godliness is not: it were strange indeed for that man to be holy that derideth holiness: there is scarce any sort of men in the world, that are more undoubtedly in a state of damnation than thou art. It is dark to us what God will do with infidels, and heathens that never had the means of salvation; but what he will do with all the unbelieving and ungodly that have had the means, we know past doubt; much more what he will do with those, that are not only void of holiness, but deride it. I deny not but yet if thou be converted thou mayst be saved: and oh that God would "give thee repentance to the acknowledging of the truth," that thou mightest escape out of the devil's snares, who leads thee captive at his will, 2 Tim. ii. 25, 26. It is written of Basil, that by his prayers he caused the devil to give back a writing, by which a wretched man had sold his soul to him, that he might enjoy his master's daughter; and that the man repented and was delivered: if thou mayst be so recovered it will be a happy day for thee. But till then it is as sure as the Scripture is sure, that thou art a miserable creature, and an undone man if thou die in that condition that thou art in. Oh with what fear shouldst thou rise and lie down, if thou hadst thy wits about thee, lest thou shouldst die before thou art converted.[554]

4. To scorn at holiness is a defiance of grace, as if thou didst renounce God's mercy: thou dost thy worst to drive away all hope, and make thy case uncurable and desperate. For if ever thou be saved, it must be by this grace and holy life which thou deridest: and is scorning grace the way to get it? And is it likely that the Holy Ghost will come and dwell in the man that scorneth his sanctifying works?

5. To scorn at godliness, is a daring of God to give over his patience, and presently to execute his vengeance on thee! Canst thou wonder if he should make thee a monument of his justice, and set thee up for all others to take warning by? Who is fitter for this, than the scornful opposers of his grace and service? Hasten not vengeance, man; it will come time enough. Will a worm defy the God of heaven?

6. How little dost thou understand of all that thou opposest! Didst thou ever try a holy life? If thou hadst, thou wouldst not speak against it; if thou hast not, art thou not ashamed to speak evil of that which thou dost not understand? It is a thing that none can thoroughly know without experience: try it awhile, and then speak thy mind.

7. Didst thou ever consider how many judgments are against thee, and whom thou dost contradict and scorn? (1.) If thou scorn at serious godliness, at preaching, hearing, reading, praying, meditating, and strict avoiding sin, thou contradictest God himself; for none in all the world is so holy, or so much for holiness, as he: and therefore ultimately, it is him that all thy malice is against; even God the Father, and the Redeemer, and the Sanctifier. (2.) Thou settest thyself against all the evidence of Scripture; (3.) And against all the works of God: for all conspire to call the world to holiness and strict obedience to God. (4.) And thou contradictest all the prophets and apostles, and all the ancient fathers of the church; and all the martyrs and saints of God that were ever in the world; and all the learned faithful ministers and pastors of the church that are or have been; and all the godly throughout the world; and all that ever had experience of a holy life: and what art thou, that thou shouldst scorn all these? Art thou wiser than all the ministers and godly persons in the world? than all the apostles and holy martyrs of Christ, that ever were? yea, than God himself?

8. Didst thou ever mark how unlike the speech of Christ and his apostles was to thine? Did they deride men for being too diligent, for the pleasing of God and saving of their souls? Read but these places following and judge: Matt. v. 8, 11, 20; vi. 21, 33; vii. 13, 14; 1 Pet. iv. 18; 2 Pet. iii. 11; i. 10; Heb. xi. 6; Matt. v.; Rom. viii. 1, 5-9, 13; Phil. iii. 18, 19; Heb. xii. 28, 29.

9. Dost thou not thyself do as much for the world, as those that thou opposest do for heaven? Art thou offended that they preach and pray so long? Art not thou longer about thy worldly business? And are not gallants longer at a feast, or visit, or games and recreations? Art thou offended that they talk so much of heaven? And dost not thou talk more of earth? And which of these dost thou think in thy conscience, doth better deserve to be sought and talked of? Which will prove better at the last? And whose labour will be more worthy of derision?

10. What gain would it be to thee if thou hadst thy will, and praying, and preaching, and holiness were as much banished from the world as thou wouldst have it? and if men to please thee should displease God, and cast away their souls for ever? Would it do thee good for earth to be so like to hell? It is the grief of godly men already, to think how little holiness is in the world: there is scarce a sadder thought that ever came into my heart, than to survey all the nations of the earth; and to think how ignorance and ungodliness abound, and how few there be that are truly holy; and what an inhuman creature is that who yet would have them fewer; and scorn out of the world the little wisdom and piety that is left![555]

And would it be any pleasure to thee in hell, if men should accompany thee thither to humour thee? Nay, it would be thy everlasting torment, to see there so many for ever undone, by hearkening to thy wicked counsel. Say not, that thou art not so cruel, and it is not their damnation that thou desirest: no more is it thy own that thou desirest; but all is one as to the effect, if thou desire the way to it. Thou mayst as well give one man poison, and deride at another for eating and drinking, and yet say, it is not your death that I desire. But die they must, if they are ruled by thee.

11. Were not he a cruel man that would not do as much for the saving of his neighbour's soul, as that which thou deridest them for in the saving of their own? If thou wert sick, should I refuse to pray for thy life? Or if I knew that it might save another's soul, should I think any means or pains too much? If not, methinks I may be allowed to do as much for myself, as charity bids me do for another.

12. Is it a season to mock at holiness, when at the same time there are so many millions of souls in heaven that all came thither by the way of holiness? and so many millions of souls in hell that all came thither for want of holiness? and while thou art prating against it, they are crying out in despair of the folly of their neglecting it? Would one of the souls in heaven regard thy mocks if he were to live on earth again? Or would one of the souls in hell be mocked thither, if they were but tried with another life? If thou sawest at this hour, what unholy souls in hell are suffering, and what holy souls in heaven enjoy, wouldst thou ever mock again at holiness? For shame consider what thou dost; and see by faith the things that mortal eyes behold not.

13. What if men should yield unto thy derisions, and forsake a holy life to please thee? Wouldst thou undertake to justify them or be answerable for them before that God, that required holiness, and will condemn all the unholy? Wouldst thou bring them off, and save them from damnation? Alas! poor soul, how unable wilt thou be to save thyself! And wilt thou take them for wise men, if they displease the Lord, and go to hell to humour such a one as thou?

14. Thou wilt not thyself be mocked out of thy house, or land, or right, nor from thy meat, or drink, or rest: wouldst thou cast these away, if another should mock but thee for using them? I think thou wouldst not. And wouldst thou have wise men be mocked out of their salvation?

15. Thou wouldst not think it reasonable that thy children or servants be derided for loving or obeying thee? or thy very horse dispraised for serving thee? And do they owe thee more, than we all owe God?

16. God highly honoureth them and dearly loveth them, for that very thing that thou hatest and deridest them for. John xvi. 27, and xiv. 21, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father: and I will love him, and will manifest myself to him." Psal. xi. 7, "The righteous Lord loveth righteousness: his countenance doth behold the upright." Psal. cxlvi. 8, "The Lord loveth the righteous." 2 Cor. vi. 16-19, "For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the

unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And darest thou scorn the sons and daughters of the Almighty? even for that very thing for which he hath promised to receive them, and to be a Father to them? How contrary then art thou to God! Mal. iii. 16-18, "A book of remembrance was written for them that feared the Lord, and thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him:" and darest thou scorn God's jewels, and those that are thus precious to him? "For them that honour me I will honour, and they that despise me shall be lightly esteemed," 1 Sam. ii. 30. And wilt thou be one of his despisers, opposing that in others, for which God himself hath promised to honour them?

17. To hate and scorn at holiness, is to hate and scorn at God's own image; and the clearest image of God that is under heaven; even that which Christ came down from heaven to give us the first draught of; even that copy of the holy life of Christ, which by the Spirit of God is drawn upon the heart.[556] And he that scorneth at this image of God, doth scorn at the Holy Ghost that made it, and scorn at Christ who gave us the first pattern, and scorn at God himself whose image it is. Saith Chrysostom, God is loved and hated in his servants, as a king is honoured or despised in his image. And he that dare scorn God, and scorn Jesus Christ, and scorn the Holy Ghost, in the image of God upon his children, methinks should never have the face once to expect to be saved by the God that he doth scorn.

18. Thou art the shame of human nature; and makest man so like a devil, that it is hard to prove that the devils can do much worse than thou.[557] Can there be a greater sin, than for a creature to scorn and deride the image and laws of his Creator? and hate and oppose, or persecute men for obeying him, and seeking to please him, and to save their souls? What couldst thou do worse if thou wouldst study to be as bad as thou canst? What a shame it is to thy understanding to be so blind! and to thy heart to be so wicked! It were not half so great a shame to scorn the sun for shining, or the earth for bearing fruit; for though these are God's creatures, yet they bear not the image of his holiness as his children do. When he will condemn men at last it will be upon this account. Matt. xxv. 40, 45, "Verily I say unto you, Inasmuch as you did it not (or did it) to one of the least of these (my brethren) ye did it not (or did it) unto me." Oh wonderful, that the nature of man can ever come to this, to hate, and oppose, and scorn the image and obedience of his Maker, and make a mock of the holiness of God! It is a great question whether the very tempting men to such sins as these be not the devil's greatest sin: and to commit it is worse than to tempt thee to commit it (*cæteris paribus*). And for a man that hath a Saviour offered him, thus to scorn his Saviour's grace, and mock his servants, must needs be far worse than for the devil to do it who hath no Saviour, no pardon offered, and no hope, but is shut up under endless desperation: as it is worse for a child to curse his father, or scorn him, than for an enemy to do it. Think and tremble, how near this deriding or opposing the work of the Holy Ghost, doth come to the unpardonable blasphemy against him.[558]

19. What villany may not be expected from thee, that canst commit such a sin as this? May not thy neighbour look for any mischief that thy carnal interest shall lead thee to do against him? Is it any wrong to thee to think that thou art a thief, a murderer, a whoremonger, a deceiver, unless it be for want of a temptation to commit them; or that thou wouldst be a

traitor against thy king and country; or perfidious to thy truest friend, if thou wert tempted to it; when thou scornest men for obeying God himself?[559] Can that man stick at any wickedness that he is equally tempted to, who dare scorn his Maker, the Redeemer, and the Sanctifier; and spit contempt upon holiness itself, the image of his Judge? For my part, if ever I trust thee or any such man as thou, with life or liberty, or with the worth of a groat, it shall be thy interest and not thy honesty and conscience that I will trust; I will trust thee little further than I would trust the devil himself that governs thee.

20. Lastly, consider what thou wilt think of thyself for this at death and judgment.[560] Will it comfort thee when thou art going to be judged of God, to think that thou art now going into the presence of that God whom thou wast wont to scorn? When thou seest Christ come with thousands of his holy angels to judge the world, will it comfort thee to think, this is he whose holy life, and precepts, and servants I mocked or persecuted on earth? Now I must be judged by him that I derided. Oh dreadful case! for a scorner or persecutor of godliness, to go to be judged by that holy God whose ways he scorned and persecuted![561] If you say, It was not Christ but a man that you derided; see Matt. xxv. 40, 45; Luke xix. 27; Acts ix. 4, "Saul, Saul, why persecutest thou me?" If thou scorn a child for that in which he resembleth, imitateth, or obeyeth his Father, thou wilt find in the day of judgment to thy woe, that it was the Father himself that was the utmost and principal object of thy scorn. Then I had rather be the vilest toad than such a man. Then wilt thou stand to what thou saidst? Wilt thou then maintain thy slanders and reproach? Wilt thou then condemn or scorn the godly, when thou seest them justified at Christ's right hand, or glorified with him in heaven? No! as Mal. iii. 18, when God makes up his jewels, "then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then how gladly would you eat all the words of reproach and scorn, that ever you uttered against a saint; and wish that you had never spoken them! I tell you it is an unseemly thing for the same man now to scorn at godliness, who will so speedily tremble before the righteous God in the remembrance of it!

I have thought these discoveries of the horridness of this sin, to be the best directions against it; for as it is a sin thou gettest nothing by, so it is a sin that thou mayst easily leave if thou be willing. But for those that are yet but in the way to it, or in danger of it, I shall add these further directions to keep them from so desperate a wickedness.

Direct. I. Avoid the company of those distracted men, that dare revile the servants and ways of God. There is that in your corrupted natures, which will incline you to imitate the most horrid blasphemies if you often hear them. We have seen it in our days, that in imitation of others, men have been drawn to sins not to be named: to drink healths to the devil, to make "God damn me" an ordinary by-word. Be not therefore companions of them.

Direct. II. Take heed of sinning yourselves into blindness of mind and hardness of heart. Forsake not God, lest you be forsaken by him. It is men forsaken of God that ordinarily come to this desperate degree of sin: insomuch that the book of Homilies thus describing them saith, "The third sort he calleth scorners, that is, a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sin, and to lead their lives in all kind of wickedness, but also they do contemn and scorn in others, all godliness, true religion, all

honesty and virtue. Of the two first sorts of men, I will not say but they may take repentance and be converted unto God: of the third sort, I think I may without danger of God's judgment pronounce, that never any yet were converted unto God by repentance, but continued still in their abominable wickedness, heaping up to themselves damnation against the day of God's inevitable judgment."[562] Though I take this to be too severe, yet it is the judgment of the church of England, and terrible to scorners that profess their assent to it.

Direct. III. Take heed of scorning at the very circumstances or modes of worship which you dislike; for such scorns come so near to the worship itself, that the minds of the hearers may easily be hence drawn to dishonour the substance for the sake of the derided mode or circumstance; and it plainly savoureth of a bold profaneness, which grave and sober christians do abhor. In the case of idolatry, or where the very substance of the worship is impious and forbidden, I deny not but Elias may (sometimes, and with wariness) be imitated, who derided Baal's priests: but to do thus upon smaller differences in the manner or circumstances of worship, is the way to teach men to turn all religion into matter of derision and contempt. If you see about the king some circumstance of clothing, ornament, or attendance of his followers, which you dislike or judge ridiculous, if you look toward him with a scornful laughter, it will not excuse you to say, I laughed not at the king, but at such or such a thing about him; for his presence should have restrained you from that which seemeth to be a deriding of him. So here, I know you will say, It is not at God's worship, but at such words or gestures of the minister that I scorn: but take heed of dallying with holy things; play not so near the consuming fire; give not others occasion to deride the thing itself by your deriding the circumstances, though they were unapt. Have we not seen, while factious christians raise jests, and nicknames, and scorns against each other, how the profane and common enemies of religion do take them up, and turn them against all serious godliness, to the trouble of others and their own damnation?[563] And we have had experience in these contentious times, that it is the sectaries and the profane that are apt to use these scoffs and scorns against the things and persons that they mislike; and that sober, peaceable, judicious men of all sides do abhor it. How unsavoury and profane have all sober men thought it, when they heard some young and hot-brained persons mocking at the Common-prayer by the name of Pottage, and at the surplice by the name of The whore of Babylon's smock! And from hence the same spirit led them as proudly and bitterly to deride at ministers, universities, learning, temples, tithes, and all the appurtenances of worship; yea, at the Lord's day, and singing psalms, and preaching, and almost all the duties of religion: for when once men will pretend to strive for God, with the spirit and weapons of Satan, and the world, and flesh, there is no stop till they come to the bottom of impiety, and do Satan's work in Satan's way: and so on the other side, while some have too reproachfully scorned such, as Precisians or Puritans, who differed from them about the form of church government and ceremonies, the rabble of the profane soon got advantage by it, and turned these words to so common and bitter reproaches of the godly, sober, peaceable people of the land, that Mr. Robert Bolton saith, "I am persuaded there was never poor persecuted word, since malice against God first seized on the damned angels, and the graces of heaven dwelt in the heart of man, that passed through the mouths of all sorts of unregenerate men, with more distastefulness and gnashing of teeth, than the name of Puritan doth at this day; which, notwithstanding as it is now commonly meant, and ordinarily proceeds from the spleen and spirit of profaneness and

good fellowship, is an honourable nickname, that I may so speak, of christianity and grace."[564] See more cited out of him, and Bishop Downam, Bishop Abbot, &c. in my "Formal Hypocrite," p. 210, 212, &c.

Direct. IV. Be very fearful of making the persons of the godly contemptible, though for their real faults, lest the ungodly easily step thence to the contempt of godliness itself. For it is easy to observe how commonly the vulgar judge of the doctrine and religion by the person that professeth it. If a papist or a sectary live a holy life, take heed of making a scorn at their persons, notwithstanding thou takest the rise of thy derision from their mistakes; for even a mistaking saint is dearly beloved and honoured of God; and wherever holiness is, it is the most great, resplendent, and predominant thing in him that hath it;[565] and therefore puts a greater honour on him, than any mistake or infirmity can dishonour him: as the person of a king must not be dishonoured by a reproachful mention of his infirmities, lest it reflect upon his office; so neither must the person of a holy man, lest it reflect on his religion. Not that any man's person should credit or secure his faults, nor that we should judge of the faults or manners by the men, instead of judging of the men by their manners; but you must judge of them by that which is predominant; and so blame their faults, as to preserve the honour of their virtues and religion, and of their persons for their virtues' sake. So blame the falls of Noah, and Lot, and David, and Peter, as may make the sin more odious, but not so as may make their persons contemptible, lest it make their religion next to be contemned. Mark here the difference between the mentioning of good men's falls by the godly and by the ungodly. The godly mention them to make sin appear a thing more to be feared and watched against, and holiness to appear more excellent and necessary; but the ungodly mention them (and read them in Scripture) to make themselves believe that sin is not so bad and dangerous a thing as preachers tell them; and that holiness doth but little differ from a fleshly life.

Direct. V. Judge not of God's servants barely by report, without some considerable acquaintance with them. I cannot remember one of a multitude of the enemies, scorners, and persecutors of godliness, great or small, high or low, but such as never had the happiness to be well acquainted with them, by any familiarity, or observation of the secret passages of their lives; but usually they are such as know them but by report, or by sight, or small acquaintance. And if they did but live with them in the same houses, or were of their familiarity, it were the likeliest way to change their minds and speeches; unless their acquaintance were only with some of the more ignorant, passionate, or distempered sort of christians.

Direct. VI. Take heed of uncharitableness and malice against any; but especially the servants of Christ. For this blinds the judgment, and mads men with a venomous kind of passion, and will make them scorn and rage against the most holy servants of the Lord. The least true love to a christian, as a christian, would do much to the cure of all this sin.

Direct. VII. Take heed of being engaged in a sect or faction, and take heed of the carnal zeal of schism, and of the spirit of faction, which ordinarily makes men think it lawful, if not necessary, to scorn the persons that seem against them, that so they may disable them from hindering the interest of their cause or party. Thus papists, and thus—the factious ones of every party, think that their revilings are but the necessary disarming of the enemies of God

(for such all must seem that differ from them); and a stripping them of that honour by which they might do hurt. Thus good is pretended for the most odious evil, and God is set up against that love which is the fulfilling of his law; and made the patron of the scorners of his children; but surely he scorneth the scorners, Prov. iii. 34.

Direct. VIII. Take heed of error and infidelity: for if the understanding be once deluded, and take religion itself to be but a deceit or fancy, and godliness to be but conceit and hypocrisy, no wonder if it be made a scorn by such. And such scorners will justify themselves in it, and think they do no harm; so great a plague is a blinded mind.

I have said less against this devilish sin than the nature of it requireth, because I have already said so much, especially in three treatises, viz. "The vain Religion of the Formal Hypocrite;" that called "Now or Never;" and "A Saint or a Brute."

I conclude with these earnest requests to the godly: 1. Give men no occasion of scorn by your imprudence, scandal, selfishness, or passions, as you tender the honour of God and men's salvation. As Chrysostom saith, "As he that beareth the king's standard in fight had need to be well guarded, so he that carrieth the name and profession of God and godliness."[566] 2. Be not discouraged by scorners: these are but easy in comparison of what Christ suffered for you, and what the scorners themselves must suffer.

CHAPTER X.

DIRECTIONS FOR THE GOVERNMENT OF THE BODY.

PART I.

Directions about our Labour and Callings.

Tit. I. *Directions for the Right Choice of our Calling and ordinary Labour.*

I have already spoken of christian works, and the duty of our callings, chap. iii. grand direct. x; and am now only to subjoin these few directions, for the right choosing of your callings: for of the using of them I must speak more anon.

Direct. I. Understand how necessary a life of labour is, and the reasons of the necessity.

Quest. I. Is labour necessary to all? or to whom, if not to all? *Answ.* It is necessary (as a duty) to all that are able to perform it: but to the unable it is not necessary; as to infants, and sick persons, or distracted persons, that cannot do it, or to prisoners, or any that are restrained or hindered unavoidably by others, or to people that are disabled by age, or by any thing that maketh it naturally impossible.

Is labour necessary to all?

Quest. II. What labour is it that is necessary? *Answ.* Some labour that shall employ the faculties of the soul and body, and be profitable, as far as may be, to others and ourselves. But the same kind of labour is not necessary for all.

What labour is necessary?

In some labours, the mind is more employed than the body; as in the labours of a magistrate, a minister, a physician, a lawyer, &c.; though some in these may have much bodily labour also.

The labour of some is almost only of the mind: as, 1. Of students in divinity, philosophy, law, physic, &c. who are but preparing themselves for a calling. 2. Of some ministers, or other godly persons, who by the iniquity of the place or times where they live, may for a season be disabled from appearing among men, and labouring for any except by the mind; being imprisoned, or driven into solitude, or otherwise made incapable. 3. Of men that have some extraordinary necessity for a season, to converse with God and themselves alone; as, men that are near death, and have need to lay by all other labours to prepare themselves. Though, usually, even they that are near death should labour the good of others to the last; and in so doing they profit and prepare themselves.

The labour of some others is more of the body than the mind; as, most tradesmen and day-labourers.

And the labour of some is equally of the body and mind; as, some painful ministers, and physicians, scribes, and artificers of more ingenious professions, as watchmakers, printers, builders, &c.: some of these are fittest for one man, and some for another.[567]

Quest. III. May not religion excuse men from all other labour, save prayer and contemplation?[568] *Answ.* Religion is our obligation to obey God. God bindeth us to do all the good we can to others. Some men that have ability, opportunity, and a call, may be excused by religion from worldly labours, as ministers; but not from such spiritual labours for others which they can perform. He that under pretence of religion, withdraweth from converse, and forbeareth to do good to others, and only liveth to himself, and his own soul, doth make religion a pretence against charity, and the works of charity, which are a great part of religion; for "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James i. 27. Even when sickness, imprisonment, or persecution disableth to do any more for others, we must pray for them. But while we can do more, we must.

Will religion excuse from labour?

Quest. IV. Will not riches excuse one from labouring in a calling? *Answ.* No; but rather bind them to it the more; for he that hath most wages from God, should do him most work. Though they have no outward want to urge them, they have as great a necessity of obeying God, and doing good to others, as any other men have that are poor.

Will not riches excuse?

Quest. V. Why is labour thus necessary to all that are able? *Answ.* 1. God hath strictly commanded it to all; and his command is reason enough to us: 2 Thess. iii. 10-12, "For even when we are with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies: now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." See ver. 6, 14; 1 Thess. iv. 11, "We beseech you, brethren—that ye study to be quiet, and to do your own business, and work with your hands as we commanded you, that ye may walk honestly (or decently) towards them that are without, and that ye may have lack of nothing." Gen. iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." And in the fourth commandment, "Six days shalt thou labour."[569] So Eph. iv. 28; Prov. xxxi. 32, 33.

Why labour is necessary.

2. Naturally action is the end of all our powers; and the power were vain, but in respect to the act: to be able to understand, to read, to write, to go, &c. were little worth, if it were not that we may do the things that we are enabled to.

3. It is for action that God maintaineth us and our abilities: work is the moral as well as the natural end of power. It is the act by the power that is commanded us.

4. It is action that God is most served and honoured by: not so much by our being able to do good, but by our doing it. Who will keep a servant that is able to work and will not? Will his mere ability answer your expectation?

5. The public welfare, or the good of many, is to be valued above our own. Every man therefore is bound to do all the good he can to others, especially for the church and commonwealth. And this is not done by idleness, but by labour. As the bees labour to replenish their hive, so man, being a sociable creature, must labour for the good of the society which he belongs to, in which his own is contained as a part.

6. Labour is necessary for the preservation of the faculties of the mind. (1.) The labour of the mind is necessary hereto, because unexercised abilities will decay; as iron not used will consume with rust. Idleness makes men fools and dullards, and spoileth that little ability which they have. (2.) And the exercise of the body is ordinarily necessary, because of the mind's dependence on the body, and acting according to its temperature and disposition: it is exceedingly helped or hindered by the body.

7. Labour is needful to our health and life: the body itself will quickly fall into mortal diseases without it (except in some very few persons of extraordinary soundness).[570] Next to abstinence, labour is the chief preserver of health. It stirreth up the natural heat and spirits, which perform the chief offices for the life of man: it is the proper bellows for this vital fire:

it helpeth all the concoctions of nature: it attenuateth that which is too gross: it purifieth that which beginneth to corrupt: it openeth obstructions: it keepeth the mass of blood and other nutritious humours in their proper temperament, fit for motion, circulation, and nutrition; it helpeth them all in the discharge of their natural offices: it helpeth the parts to attract each one its proper nutriment, and promoteth every fermentation and assimilation by which nature maintaineth the transitory, still-consuming oil and mass: it excelleth art in the preparation, alteration, and expulsion of all the excrementitious matter, which being retained would be the matter of manifold diseases; and powerfully fighteth against all the enemies of health. In a word, it doth incomparably excel the help of the most skilful physicians and excellent medicines in the world, for the preventing of most diseases incident to man: (and consequently to the benefit of the soul itself, which cheerfully useth a cheerful and well-tempered body; and useth a languishing, sickly body, as the rider useth a tired horse, or as we use a sick or lazy servant, or a blunted knife, or a clock or watch that is out of order). I speak all this of bodily labour, which is necessary to the body, and consequently to the mind; for want of which abundance grow melancholy, and abundance grow sluggish and good for nothing, and abundance cherish filthy lusts, and millions yearly turn to earth before their time. For want of bodily labour, a multitude of the idle gentry, and rich people, and young people that are slothful, do heap up in the secret receptacles of the body a dunghill of unconcocted and excrementitious filth, and vitiate all the mass of humours which should be the fuel and oil of life, and die by thousands of untimely deaths, (of fevers, palsies, convulsions, apoplexies, dropsies, consumptions, gout, &c.) more miserably than if thieves had murdered them by the highway, because it is their own doing, and by their sloth they kill themselves. For want of bodily exercise and labour interposed, abundance of students and sedentary persons fill themselves with diseases, and hasten their death, and causelessly blame their hard studies for that which was caused by their bodily sloth. The hardest studies will do little harm to most men, if they do but by convenient, interposed bodily labour, keep all the humours in their just temperament; when by a sluggish walk now and then, instead of labour and sweat, they defraud themselves. If the world knew but the benefit of temperance and labour to the maintaining of man's health and life, and the mischiefs of excess of meat and drink, and idleness, the love of health and life would do that with them, which God's authority will not do.

8. Labour and diligence do keep the mind upon a lawful employment, and therefore keep out many dangerous temptations, and keep the thoughts from vanity and sin; and also keepeth out vain words, and preserveth the soul from many sins, which a life of idleness and sloth doth cherish. It helpeth even unlearned persons more effectually to restrain their thoughts and words from sin, than the greatest knowledge and diligent watchfulness can do in an idle kind of life.

9. Diligent labour mortifieth the flesh, and keepeth under its luxurious inclinations, and subdueth that pride, and lust, and brutish sensuality which is cherished by an idle life.

10. Lastly, It is God's appointed means for the getting of our daily bread; and as it is a more real honour to get our bread ourselves, than to receive it by the gift of our friends or parents, so is it more comfortable to a well-informed mind. We may best believe that we have our

food and provisions in mercy, and that they shall be blest to us, when we have them in God's appointed way; who hath said, "If any man will not work, neither should he eat," 2 Thess. iii.

Direct. II. As labour is thus necessary, so understand how needful a stated calling is, for the right performance of your labours. A calling is a stated ordinary course of labour. This is very needful for these reasons: 1. Out of a calling a man's labours are but occasional, or unconstant, and so more time is spent in idleness than in labour. 2. A man is best skilled in that which he is used to. 3. And he will be best provided for it with instruments and necessaries. 4. Therefore he doth it better than he could do another work, and so wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more easily; when a man unused, and unskilled, and unfurnished, toileth himself much in doing little. 6. And he will do his work more orderly, when another is in continual confusion, and his business knoweth not its time and place, but one part contradicts another. Therefore some certain calling or trade of life is best for every man.

Quest. I. May not a man have a calling consisting of occasional, uncertain works? *Answ.* He that can have no better, may do thus; so be it they are consistent works which he is able for: as a footman may go of various errands, and a day-labourer may do many sorts of works; but great variety will be a great inconvenience to him.

Quest. II. May a man have divers trades or callings at once? *Answ.* Yes, no doubt, if it be for the common good, or for his own, and no injury to any other; nor so inconsistent, as that one shall make him unfaithful in the other; then God forbids it not.

The question, Whether a man may change his calling, I answered before, chap. iii. direct. x.

Direct. III. Think not that a calling can be lawful when the work of it is sin; nor that you, or your labour, or your gain, in an unlawful calling, shall be blest. An unlawful act is bad enough; but an unlawful calling is a life of sin. To make sin a man's trade, and work, and living, is a most horrid, desperate course of life. As mercenary soldiers, that for their pay will fight against authority, right, or innocency, and murder men for half a crown a day: and those that live by cheating, stealing, oppressing, whoring, or by resetting such; or upon the sin of such: or of drunkards, gamesters, or other sensual vices, which they knowingly and willingly maintain.

Direct. IV. Think not that because a work is lawful, that therefore it is lawful to make a calling of it. It is lawful to jest in time and measure, but not lawful to be a jester as a trade of life. If in some cases it should prove lawful to act a comedy or tragedy, it it will not follow, that therefore it is lawful to be by trade a stage-player: if a game at cards or dice may be in some cases lawful, it follows not, that it is lawful to be a gamester by trade. The like I may say of many others.

Direct. V. It is not enough that the work of your calling be lawful, nor that it be necessary, but you must take special care also that it be safe, and not very dangerous to your souls. The calling of a vintner and ale-seller is lawful and needful; and yet it is so very dangerous that (unless it be in an extraordinary place or case) a man that loveth his soul should be loth to

meddle with it, if he can have a safer to get his bread by. They get so little by sober people, and their gain dependeth so much upon men's sin, that it is a constant temptation to them to be the maintainers of it. And frail man, that can so hardly stand on firm ground, should be loth for a little money to walk still upon the ice, and to venture his soul in a life of such temptations; for it is twenty to one but they will prevail.

Direct. VI. The first and principal thing to be intended in the choice of a trade or calling for yourselves or children, is the service of God, and the public good; and therefore *(cæteris paribus)* that calling which most conduceth to the public good is to be preferred. The callings most useful to the public good are the magistrates, the pastors, and teachers of the church, schoolmasters, physicians, lawyers, &c. husbandmen (ploughmen, graziers, and shepherds); and next to them are mariners, clothiers, booksellers, tailors, and such other that are employed about things most necessary to mankind; and some callings are employed about matters of so little use, (as tobacco-sellers, lace-sellers, feather-makers, periwig-makers, and many more such,) that he that may choose better, should be loth to take up with one of these, though possibly in itself it may be lawful. It is a great satisfaction to an honest mind, to spend his life in doing the greatest good he can; and a prison and constant calamity to be tied to spend one's life in doing little good at all to others, though he should grow rich by it himself.

Direct. VII. When two callings equally conduce to the public good, and one of them hath the advantage of riches, and the other is more advantageous to your souls, the latter must be preferred; and next to the public good, the soul's advantage must guide your choice: as suppose that a lawyer were as profitable to the public good as a divine, and that it is the way to far more wealth and honour; yet the sacred calling is much more desirable for the benefit of your souls; because it is an exceeding great help, to be engaged by our callings to have the word and doctrine of Christ still before us, and in our minds and mouths; when others must be glad to be now and then exercised in it, when their hearts are cooled by the frequent and long diversions of their worldly business; so that our calling and work is to an honest heart a continual recreation, and preserving, and edifying help to grace. So a schoolmaster's calling is usually but poor and very painful, requiring much close attendance; but yet it is of so great use to the common good, and alloweth the mind so much leisure and advantage to improve itself in honest studies, that it is fitter to be chosen and delighted in by a well-tempered mind, than richer and more honoured employments. It is sweet to be all day doing so much good.

Direct. VIII. If it be possible, choose a calling which so exerciseth the body, as not to overwhelm you with cares and labour, and deprive you of all leisure for the holy and noble employments of the mind; and which so exerciseth your mind, as to allow you some exercise for the body also. 1. That calling which so taketh up body and mind, as neither to allow you commixed thoughts of greater things, nor convenient intermissions for them, is a constant snare and prison to the soul; which is the case of many who plunge themselves into more and greater business than they can otherwise despatch; and yet are contented to be thus continually alienated in their minds from God and heaven, to get more of the world. Many poor labourers (as clothiers, tailors, and other such) can work with their hands, and meditate or discourse of heavenly things without any hinderance of their work; when many men of richer callings have scarce room for a thought or word of God or heaven all day. 2. On the

contrary, if the body have not also its labour as well as the mind, it will ruin your health, and body and mind will both grow useless.

Direct. IX. It is lawful and meet to look at the commodity of your calling in the third place (that is, after the public good, and after your personal good of soul and bodily health). Though it is said, Prov. xxiii. 4, "Labour not to be rich;" the meaning is, that you make not riches your chief end: riches for our fleshly ends must not ultimately be intended or sought. But in subordination to higher things they may; that is, you may labour in that manner as tendeth most to your success and lawful gain: you are bound to improve all your Master's talents; but then your end must be, that you may be the better provided to do God service, and may do the more good with what you have. If God show you a way in which you may lawfully get more than in another way, (without wrong to your soul, or to any other,) if you refuse this, and choose the less gainful way, you cross one of the ends of your calling, and you refuse to be God's steward, and to accept his gifts, and use them for him when he requireth it; you may labour to be rich for God, though not for the flesh and sin.

Direct. X. It is not enough that you consider what calling and labour is most desirable, but you must also consider what you or your children are fittest for, both in mind and body. For that calling may be one man's blessing, which would be another's misery and undoing. A weak body cannot undergo those labours that require strength; and a dull and heavy mind and wit, cannot do the works which require great judgment and ingenuity.[571] It hath been the calamity of the church, and undoing of many ministers themselves, that well-meaning parents out of love to the sacred work of God, have set their children to be ministers that were unfit for it; and many self-conceited persons themselves are ready to thrust themselves into that holy office, when they have some inconsiderable smattering knowledge, and some poor measure of gifts, overvalued by themselves, that know not what is required to so great a work. Be sure that you first look to the natural ingenuity of your children, (or yourselves,) and then to their grace and piety; and see that none be devoted to the ministry that have not naturally a quickness of understanding, and a freedom of expression, unless you would have him live upon the ruin of souls, and wrong of the church and work of God; and turn an enemy to the best of his flock, when he seeth that they value him but as he deserves: and let none be so unwise as to become a preacher of that faith, and love, and holiness, which he never had himself. And even to the calling of a physician none should be designed that have not a special ingenuity, and sagacity, and natural quickness of apprehension; unless he should make a trade of killing men; for it is a calling that requireth a quick and strong conjecturing ability, which no study will bring a man that hath not a natural acuteness and aptitude thereto. Thus also as to all other callings, you must consider, not only the will of the child or parents, but their natural fitness of body and mind.

Direct. XI. Choose no calling (especially if it be of public consequence) without the advice of some judicious, faithful persons of that calling. For they are best able to judge in their own profession. Never resolve on the sacred ministry without the advice of able ministers: resolve not to be a physician, but by the counsel of physicians; and so of the rest: for abundance of persons ignorantly conceit themselves sufficient, that are utterly insufficient; and so live all their days, as wrongs and burdens unto others, and in sin and misery to themselves.

Direct. XII. If thou be called to the poorest laborious calling, do not carnally murmur at it, because it is wearisome to the flesh, nor imagine that God accepteth the less of thy work and thee: but cheerfully follow it, and make it the matter of thy pleasure and joy that thou art still in thy heavenly Master's service, though it be about the lowest things: and that he who knoweth what is best for thee, hath chosen this for thy good, and trieth and valueth thy obedience to him the more, by how much the meaner work thou stoopest to at his command. But see that thou do it all in obedience to God, and not merely for thy own necessity; thus every servant must serve the Lord in serving their masters, and from God expect their chief reward, Col. iii. 22-24; Eph. vi. 6, 7.

Tit. 2. *Directions against Idleness and Sloth.*

What sloth and idleness is.

Here I must show you what idleness and sloth is, and what are the signs of it; and then give you directions how to conquer it. Sloth signifieth chiefly the indisposition of the mind and body; and idleness signifieth the actual neglect or omission of our duties. Sloth is an averseness to labour, through a carnal love of ease, or indulgence to the flesh. This averseness to labour is sinful, when it is a voluntary backwardness to that labour which is our duty. Sloth showeth itself, 1. In keeping us from our duty, and causing us to delay it, or omit it: and, 2. In making us to do it slowly and by the halves: and both these effects are called idleness, which is the omission or negligent performance of our duties through a flesh-pleasing backwardness to labour.

What it is not.

By this you may see, 1. That it is not sloth or sinful idleness to omit a labour which we are unable to perform: as for the sick, and aged, and weak to be averse to labour through the power of an unresistible disease or weakness; or when nature is already wearied by as much labour as it can bear. 2. Or when reason alloweth and requireth us to forbear our usual labour for our health, or for some other sufficient cause. 3. Or when we are unwillingly restrained and hindered by others; as by imprisonment, or denial of opportunity: as if the magistrate forcibly hinder a preacher, or physician, or lawyer from that which otherwise he should do. 4. Or if a mistake or sinful error only keep a man from his labour, it is a sin, but not this sin of sloth; so also if any sensual vice or pleasure besides this love of ease take him off. 5. If it be a backwardness only to such labour as is no duty to us, it is but a natural and not a vicious sloth. But involuntary averseness to the labour of our duty through indulgence of fleshly ease, is the sinful sloth or laziness which we speak of.

The aggravations of it.

Sloth and idleness thus described is a sin in all; but a far greater sin in some than in others.[572] And you may thus know what sloth it is that is the most sinful. 1. The more sloth is subjected in the mind itself, and the less it is subjected in the body, the greater is the sin. For the mind is the nobler part, and immediate seat of sin. 2. The smaller the bodily distempers or temptations are which seduce the mind, the greater is the sin; for it shows the mind to be the more corrupted and tainted with the disease of sloth. He that is under an unresistible indisposition of body, sinneth not

at all (unless as he voluntarily contracted that disease). But if the body's indisposition to labour be great, but yet not unresistible, it is a sin to yield to it; but so much the smaller sin, *cæteris paribus*, as the bodily disease is greater. He that hath some scorbutical lassitude, or phlegmatic heaviness and dulness, doth sin if he strive not against it as much as he can, and as in reason he should: it is not every bodily indisposition that will excuse a man from all labour, as long as he is able to labour notwithstanding that disease; but if the disease be great, so that he resisteth his lassitude with a great deal of labour, the sin is the less: but he that hath a body sound and able, that hath no disease to indispose him, sinneth most of all if he be slothful, as showing the most corrupted mind. 3. He is most sinfully slothful who is most voluntarily slothful. As he that endeavoureth least against it, and he that most loveth it, and would not leave it; and he that is least troubled at it, and least repenteth and lamenteth it, and contriveth to accommodate his sloth. 4. The sloth is, *cæteris paribus*, the worst, which most prevaileth to the omission or negligent performance of our duty; but that sloth which doth but indispose us, but is so far conquered by our resistance, as not to keep us from our duty, or not much and often, is the smaller sin. 5. That is the most sinful sloth, *cæteris paribus*, which is against the greatest duties: to be backward to the most holy duties, (as praying, and hearing or reading the word of God, &c.) or to duties of public consequence, is a greater sin than to be lazily backward to a common, toilsome work. 6. That is the most sinful sloth and idleness which is committed against the greatest motives to labour and diligence: therefore, in that respect, a poor man's sloth is more sinful than a rich man's, because he is under the pressure of necessity; and in another respect the rich man's sloth is worst, because he burieth the greatest talents, and is idle when he hath the greatest wages. A man that hath many children sinneth more than another by his idleness, because he wrongeth them all whom he must provide for. A magistrate or pastor of the church doth sin more incomparably than common people, if they be slothful; because they betray the souls of men, or sin against the good of many. As it is a greater sin to be lazy in quenching a fire in the city, than in a common, needless business; so it is a greater sin to be slothful in the working out our salvation, and making our calling and election sure, when God, and Christ, and heaven, and hell are the motives to rouse us up to duty, and when the time is so short, in which all our work for eternity must be done, I say, it is a far greater sin, than to be slothful when only corporal wants or benefits are the motives which we resist. Yet indeed the will of God is resisted in all, who forbiddeth us to be "slothful in business," Rom. xii. 11.

The signs of sloth.

Sloth is a thing that is easily discerned: the signs of it are, 1. When the very thought of labour is troublesome and unpleasing, and ease seems sweet. 2. When duty is omitted hereby and left undone. 3. When the easy part of duty is culled out, and the harder part is cast aside. 4. When the judgment will not believe, that laborious duty is a duty at all. 5. When that which you do, is done with an ill will, and with a constant weariness of mind, and there is no alacrity or pleasure in your work. 6. When you do no more in much time, than you might do in less, if you had a willing, ready mind. 7. When the backward mind is shifting it off with excuses, or finding something else to do, or at least delaying it. 8. When you choose a condition of greater ease and smaller labour, before a laborious condition of life which in other respects is better for you. As when a servant had rather live in an ungodly family where there is more ease (and fulness) to be had, than in a place of greatest advantage for the soul, where there is more labour (and want).

9. When little impediments discourage or stop you. "The slothful saith, there is a lion in the way," Prov. xxvi. 13; xxii. 13. "His way is an hedge of thorns," Prov. xv. 19. "He will not plough by reason of cold," Prov. xx. 4. 10. When you make a great matter of a little business. It cannot be done but with such preparation, and so much ado, that shows a slothful mind in the doer. Even the "putting his hand to his mouth," and "pulling it out of his bosom," is a business with the sluggard; that is, he maketh a great matter of a little one, Prov. xxvi. 15; xix. 24. 11. Lastly, The fruits of slothfulness use to detect it, in soul, and body, and estate; for it corrupteth, impoverisheth, and ruineth all. The weeds of his field or garden, the vices of his soul, the sins of his life, the duties omitted, or sleepily performed, the disorders of his family or charge, and usually, or oft, his poverty, do detect him, Prov. xxiv. 30; xii. 24, 27.[573]

By this much it is easy to discern the impudent folly of the quakers and some ignorant rustics, that rail against magistrates and ministers for living idly, because they do not plough or thrash, or use some mechanic trade or labour; as if the labour of their highest calling were no labour, but mere idleness. Thus proud men speak evil of that which they understand not! Had they tried it, they would have found that the work of a faithful minister is further distant from idleness than a thrasher is. Doth not Christ and the Holy Ghost oft call them "labourers, fellow-labourers with Christ, and workmen, and their work a labour?" Luke x. 27; 1 Cor. iii. 9; 1 Tim. v. 17, 18; 2 Tim. ii. 15; Matt. x. 10; 1 Cor. iii. 13-15; ix. 1; Eph. iv. 12; Phil. ii. 30.

Hence also you may see, 1. That though all that can must labour, yet there is great diversity of labours; and all men are not to do the same work. Magistrates, and pastors, and lawyers, and physicians, must labour diligently; but they are not all bound to plough, and thrash, and use the more servile labours of their inferiors. 2. That every man must labour in the works of his own calling, "and do his own business," 1 Thess. iv. 11; 2 Thess. iii. 11; and take that for the best employment for him, which God doth call him to, and not presume to step out of his place, and take the work of other men's callings out of their hands. 3. That a man that is paid for his labour by another, (as lawyers, physicians, schoolmasters, servants,) do rob them by their idleness, when they withhold from them any part of that which they are paid for.

Direct. I. The first help against sloth, is to be well acquainted with the greatness of the sin. For no wonder if it be committed by them that think it small. First, therefore, I shall tell you what it is.

1. God himself reckoneth it with heinous sins. "Pride, fulness of bread, and abundance of idleness," Ezek. xvi. 49, (the very character of the debauched part of the gentry,) is said to have been Sodom's sin, that was consumed with fire from heaven. And the Thessalonians were forbidden to keep company with such as lived disorderly and did not work.[574]

2. Idleness is a temporary destruction (as to their use) of all the faculties of mind and body which should be exercised. It is contrary to nature; for nature made our faculties for use. You bury yourselves alive. If it be a sin to hide God's lesser talents, what is it to bury ourselves and all our powers? If it be pity to see a dead man, because he is unuseful to the world; is it not pity and shame to see one voluntarily dead, that maketh himself useless by his sloth? Should not the church-yard be the dwelling of the slothful, that he may be nearest them in place that he is nearest to in quality?

3. Idleness and sloth are consumers of all the mercies of God. You are the barren ground where he soweth his seed, and none comes up. You return him but a crop of thorns and briers, and such ground is "nigh to cursing" (the final curse); "whose end is to be burned," Heb. vi. 8. Doth God daily feed, and clothe, and keep you, and protect and support you, and teach and warn you, and all for nothing? Is idleness that for which he hired you? Will you accuse your Maker of so great imprudence, and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worse than nothing? He calleth to you, "Why stand you idle?" Matt. xx. 3, 6. And it is a terrible sentence that such shall receive, "Thou wicked and slothful servant; cast the unprofitable servant into outer darkness," &c. Matt. xxv. 26.

4. Idleness is a robbing God, who is the Lord of us and all our faculties, and all our service is his due. You rob him of the honour and service that you might have done him by your diligence.

5. And it is a robbing yourselves of all the good to soul or body, which by your labour and industry you might have got. The slothful man lieth wishing till he perish, Prov. xxi. 25.[575]

6. And it is a robbing of the commonwealth, and of all those to whom your labours, or the fruit of them, was due. You are burdens to the commonwealth, like drones in the hive, Col. iii. 22.

7. Slothfulness is a great consumer of time (as is showed, chap. v.) You lose not only all the time when duty is omitted, but much of the time in which you perform it, while you rid no work, and do it as if you did it not. He that goeth but a mile an hour, loseth his time, though he be still going, even as much as he that goeth two miles one hour and sits still the next. Oh what abundance of their lives do idle persons lose! When time is gone, they will better understand the greatness of their sin and loss, that now make light of it.

8. Idleness is not a single sin, but a continued course of sinning: an idle person is sinning all the while he is idle; and that is with some a great part of their lives: and therefore it is the greater, because the continuance showeth that it is not effectually repented of.

9. Idleness is a destroyer of grace, and gifts, and natural parts; they will rust for want of use. "The slothful is brother to the great waster," Prov. xviii. 9. Weeds will grow up and choke the fruit.

10. Idleness and sloth is a fruit of flesh-pleasing; and so cometh from the most pernicious vice. It is but to please the flesh that one is drunk, and another gluttonous, and another a fornicator, and another covetous; and your idleness and sloth is but pleasing the same flesh in another way, which is forbidden as well as those. "And if ye live after the flesh ye shall die," Rom. viii. 13.

11. It is a strengthening the flesh against the Spirit, by indulging it in its ease and sloth; and maketh it not only unruly and unserviceable, but masterly and earnest for its own desires.

12. Idleness is the mother and nurse of many heinous sins. 1. It cherisheth lust, and draweth people to fornication, which hard labour would have much prevented. 2. It is the time for

foolish sports, and vanity, and wantonness, and excess of riot, and all the mischiefs which use to follow it. 3. It is the time for idle talk, and meddling with other folk's matters: and therefore Paul reprehendeth the idle as busy-bodies, or meddlers with matters that concern them not, and twattlers, and tale-carriers, 2 Thess. iii. 11: 1 Tim. v. 13; 1 Thess. iv. 11.[576] They that do not what they should, will be doing what they should not. 4. It is the time for gluttony, and drunkenness, and gaming, and all other sensuality. 5. Yea, it is the time for seditions and rebellions; as in armies it is the time for mutinies.

13. Idleness is the season of temptation: it is Satan's seed-time. It is then that he hath opportunity to tempt men to malice, revenge, and all other villany that is committed.

14. Idleness is "a disorderly walking," 2 Thess. iii. 10, 11; out of the way that God hath appointed us to eat our bread in, and receive his blessing in. The large description of a virtuous woman, Prov. xxxi. 10, to the end, is worthy to be studied by the slothful. "She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet.—She looketh well to the ways of her household, and eateth not the bread of idleness."[577] I desire our ladies and gentlewomen, that take this pattern to be below them, to remember that it was not a ploughman, but a king, and that the greatest that ever Israel had, that gave this counsel as received from his mother: who concludeth, ver. 30, 31, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." But if our gallants should have no meat or clothing but what were the fruit of their hands, it would make a foul change in their garb and diet! And if their own works must be the matter of their praise, instead of the names of their ancestors, arms, lands, and titles, it would also make a foul change in their honours![578]

15. Idleness usually bringeth poverty; and it is a just and merciful chastisement of God to cure the sin: but such can have little comfort in their wants; nor expect that others should pity them, as they would do the diligent. Yea, many, when by idleness they are brought to poverty, by poverty are brought to murmuring and stealing, to the ruin both of soul and body, and family and reputation.

16. Idleness is a murderer of the body. Gluttony and idleness kill most of the world before their time: no two sins more constantly bring this curse along with them.

17. Idleness maketh thee the shame of the creation. Seest thou not how all the world is in action? how the sun runneth his course for thee, the waters flow, the ground bringeth forth, thy cattle labour for thee; and all things that are most excellent, are most active; and all things that are most unactive, are most vile, and dead, and drossy. The Scripture sendeth the

slothful even to the ant to learn to labour, Prov. vi. 6. And shall the ant, the bee, and every creature be witnesses against thee to condemn thy sloth?

18. Lastly, idleness disableth you from doing good to others: you should "work with your own hands, that you may have to give to him that needeth," Eph. iv. 28. Or if you give out of your superfluity that which cost you no labour, it is not so much to your honour or comfort, as if you were purposely thrifty and laborious to do good; he that pleaseth his flesh with ease and fulness, and giveth his leavings (how much soever) to the poor, will never have that comfort and evidence of God's acceptance and grace in it, as he that pampereth not his flesh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denieth to his inordinate desires.

Direct. II. Those persons must be extraordinary watchful against this sin of idleness, whose constitutions, unhappy educations, condition of life, or company, do most strongly tempt them to it. It is a sin that some have but little temptation to in comparison of others: and some have need of a great deal of care and resolution to escape it. 1. Those are most subject to this sin who have a phlegmatic constitution, or dulness of spirits, or other bodily indisposition to cherish it: such therefore should strive the more against it, and not give way to any sloth which they are able to resist. Though their bodies are like a dull or tired horse, they must use the rod and spur the more. Such heavy persons are more given to sleep than others are; and yet they may resist it and rise early if they will, though they have a greater sluggishness than others to overcome. So though they are more undisposed to labour than more active persons are, yet if they will do their best, they may go as far as their strength of body will enable them. And this they should the rather strive to do, (unless they have a disease that labour is hurtful to,) because that custom doth much to the increasing or decreasing their bodily undisposedness, and labour is the most effectual means to cure them of that fleshly heaviness which unfitteth them for their labour.[579]

2. Those that have been unhappily bred up in idleness, have great cause to repent of their sinful life that is past, and to be doubly diligent to overcome this sin: if their parents have so far been their enemies, they should not continue enemies to themselves. Though usually the children of the rich and proud have this for their peculiar original sin, and are very unhappy in their parentage and education in comparison of the children of wise, and humble, and industrious parents, yet their own understanding and willingness, by the help of grace, may overcome it. If your parents had trained you up to live by stealing, could not you leave it if you will, when you come to know that God forbiddeth it? so though they have bred you up in idleness, and done their part to undo you both in soul and body, to make your souls a sty for sin, and your bodies a skinful of diseases, yet if you will do your part you may be recovered, at least as to your souls; and custom may conquer the fruits of custom. You cannot do worse than to go on, and spend the rest of your life in sin. If you had been still-born, or murdered in your infancy, it had been no sin for you to have lain idle in the common earth; but to teach a living soul to be idle, and to train up the living to a conformity to the dead, (save only that they eat, and spend, and sin, and carry their ornaments on their backs, when the dead have theirs for a standing monument,) this was great cruelty and treachery in your parents: but you must not therefore be as cruel and treacherous against yourselves.[580]

3. Those that abound in wealth, and have no need to labour for any bodily provisions, should be especially watchful against this sin. Necessity is a constant spur to the poor (except those that live upon begging, who are the second rank of idle persons in the land); but the rich and proud are under a continual temptation to live idly; for they need not rise early to labour for their bread; they need not work hard for food or raiment; they have not the cries of their hungry children to rouse them up; they have plenty for themselves and family without labour, and therefore they think they may take their ease. But it is a sad case with poor souls, when the commands of God do go for nothing with them; or cannot do as much to make them diligent as poverty or want could do; and when God's service seemeth to them unworthy of their labour, in comparison of their own. It may be, God may bring you unto a necessity of labouring for your daily bread, if you so ill requite him for your plenty. But it is better that your idleness were cured by grace, than by necessity: for when you labour only for your own supplies, your own supplies are your reward; but when you labour in true obedience to God, it is God that will reward you, Col. iii. 23, 24. I do, with very much love and honour, think of the industrious lives of some lords and ladies that I know, who hate idleness and vanity, and spend their time in diligent labours suitable to their places. But it is matter of very great shame and sorrow, to think and speak of the lives of too great a number of our gallants: to how little purpose they live in the world! If they take a true account of their lives, (as God will make them wish they had done, when he calls them to account,) how many hours, think you, will be found to have been spent in any honest labour, or diligent work that is worthy of a christian, or a member of the commonwealth! in comparison of all the rest of their time, which is spent in bed, in dressing, in ornaments, in idle talk, in playing, in eating, in idle wanderings and visits, and in doing nothing, or much worse?[581] How much of the day doth idleness consume in comparison of any profitable work! Oh that God would make such know in time, how dreadful a thing it is thus to imitate Sodom that was punished with the vengeance of eternal fire, Ezek. xvi. 49; Jude 7, instead of imitating Christ. As for idle beggars, they read not books, and therefore I shall not write for them: they are in this more happy than the idle gentry, that the law compelleth them to work, and leaveth them not to themselves.

4. Those persons that live in idle company have special cause to fear this sin; for such will entangle you in idleness, and greatly hinder you from conscionable diligence.

5. Those servants that live in great men's houses, and are kept more for pomp and state than service, having little to do, should specially take heed of the sin of idleness. Many such take it for their happiness to live idly, and take that for the best service where they have least work. But have you nothing to do for yourselves, for soul nor body? If you have leisure from your master's service, you should thankfully improve it in God's service and your own.

Direct. III. Settle yourselves in a lawful calling, which will keep you under a necessity of ordinary and orderly employment. As we cannot so easily bring our minds to a close attendance upon God, in the week days when we have our common business to divert us, as we can do on the Lord's day which is purposely set apart for it, and in which we have the use of his stated ordinances to assist us; even so a man that is out of a stated course of labour cannot avoid idleness so well as he that hath his ordinary time and course of business to keep him still at work. It is a dangerous life to live out of a calling.

Direct. IV. Take heed of excess of meat, and drink, and sleep; for these drown the senses, and dull the spirits, and load you with a burden of flesh or humours, and greatly undispose the body to all diligent, useful labours: a full belly and drowsy brain are unfit for work. It will seem work enough to such, to carry the load of flesh or phlegm which they have gathered. A pampered body is more disposed to lust and wantonness, than to work.

Direct. V. A manlike resolution is an effectual course against sloth. Resolve and it will be done. Give not way to a slothful disposition. Be up and doing: you can do it if you do but resolve. To this end, be never without God's quickening motives (before mentioned) on your minds. Think what a sin and shame it is to waste your time; to live like the dead; to bury a rational soul in flesh; to be a slave to so base a thing as sloth; to neglect all God's work while he supporteth and maintaineth you, and looketh on; to live in sloth, with such miserable souls, so near to judgment and eternity. Such thoughts well set home will make you stir, when a drowsy soul makes an idle body.

Direct. VI. Take pleasure in your work, and then you will not be slothful in it. Your very horse will go heavily where he goeth unwillingly, and will go freely when he goeth thither where he would be. Either your work is good or bad: if it be bad, avoid it; if it be good, why should you not take pleasure in it? It should be pleasant to do good.

Direct. VII. To this end be sure to do all your work as that which God requireth of you, and that which he hath promised to reward; and believe his acceptance of your meanest labours which are done in obedience to his will. Is it not a delightful thing to serve so great and good a Master, and to do that which God accepteth and promiseth to reward? This interest of God in your lowest, and hardest, and servilest labour, doth make it honourable, and should make it sweet.

Direct. VIII. Suffer not your fancies to run after sensual, vain delights; for these will make you weary of your callings. No wonder if foolish youths be idle, whose minds are set upon their sports; nor is it wonder that sensual gentlemen live idly, who glut themselves with corrupting pleasures. The idleness of such sensualists is more unexcusable than other men's, because it is not the labour itself that they are against, but only such labour as is honest and profitable: for they can bestow more labour in play, or dancing, or running, or hunting, or any vanity, than their work required; and it is the folly and sickness of their minds that is the cause, and not any disability in their bodies: the busiest in evil are slothfullest to good.

Direct. IX. Mortify the flesh, and keep it in an obedient dependence on the soul, and you will not be captivated by sloth. For idleness is but one way of flesh-pleasing: he that is a sensual slave to his flesh, will please it in the way that it most desireth; one man in fornication, and another in ambition, and another in ease; but he that hath overcome and mortified the flesh, hath mastered this with the rest of its concupiscence.

Direct. X. Remember still that time is short, and death makes haste, and judgment will be just, and that all must be judged according to what they have done in the body; and that your souls are precious, and heaven is glorious, and hell is terrible, and work is various and great, and hinderances are many; and that it is not idleness, but labour, that is comfortable in the reviews of time; and this will powerfully expel your sloth.

Direct. XI. Call yourselves daily or frequently to account how you spend your time, and what work you do, and how you do it. Suffer not one hour or moment so to pass, as you cannot give your consciences a just account of it.

Direct. XII. Lastly, watch against the slothfulness of those that are under your charges as well as against your own: some persons of honour and greatness are diligent themselves, and bestow their time for the service of God, their king and country, and their souls and families (and I would we had more such): but if, in the mean time, their wives and children and many of their servants spend most of the day and year in idleness, and they are guilty of it, for want of a thorough endeavour to reform it, their burden will be found greater at last than they imagined. In a word, though the labour and diligence of a believing saint, and not that of a covetous worldling, is it that tends to save the soul, and diligence in doing evil is but a making haste to hell; yet sloth in itself is so great a nourisher of vice, and deadly an enemy to all that is good; and idleness is such a course and swarm of sin, that all your understandings, resolution, and authority, should be used to cure it in yourselves and others.

Tit. 3. *Directions against Sloth and Laziness in Things Spiritual: and for Zeal and Diligence.*

Zeal in things spiritual is contrary to sloth, and coldness, and remissness; and diligence is contrary to idleness. Zeal is the fervour or earnestness of the soul:[582] its first subject is the will and affections, excited by the judgment; and thence it appeareth in the practice. It is not a distinct grace or affection, but the vigour and liveliness of every grace, and their fervent operations.

The kinds of false zeal.

Direct. I. Be sure that you understand the nature and use of zeal and diligence, and mistake not a carnal, degenerate sort of zeal, for that which is spiritual and genuine. 1. There is a zeal, and activity merely natural, which is the effect of an active temperature of body. 2. There is an affected zeal, which is hypocritical, about things that are good; when men speak, and make an outward stir, as if they were truly zealous, when it is not so. 3. There is a selfish zeal: when a proud and selfish person is fervent in any matter that concerneth himself; for his own opinions, his own honour, his own estate, or friends, or interest, or any thing that is his own. 4. There is a partial, factious zeal:[583] when error, or pride, or worldliness hath engaged men in a party, and they think it is their duty or interest at least, to side with the sect or faction which they have chosen, they will be zealous for all the opinions and ways of their espoused party. 5. There is a superstitious, childish, carnal zeal, for small, indifferent, inconsiderable things: like that of the Pharisees (and all such hypocrites) for their washings, and fastings, and other ceremonious observances. 6. There is an envious, malicious zeal, against those that have the precedency, and cross your desires, or cloud your honour in the world, or that contradict you in your conceits and ways: such is that at large described, James iii. 7. There is a peevish, contentious, wrangling zeal, which is assaulting every man who is not squared just to your conceits. 8. There is a malignant zeal, against the cause and servants of the Lord, which carrieth men to persecute them. See that you take not any of these, or any such like, for holy zeal.

The mischiefs of false zeal.

If you should so mistake, these mischiefs would ensue: 1. Sinful zeal doth make men doubly sinful: as holy zeal is the fervency of our grace, so sinful zeal is the intention and fervency of sin. 2. It is an honouring of sin and Satan: as if sin were a work, and Satan a master, worthy to be fervently and diligently followed. 3. It is the most effectual violent way of sinning, making men do much evil in a little time; and making them more mischievous and hurtful to others, than other sinners are. 4. It blindeth the judgment, and maketh men take truth for falsehood, and good for evil, and disableth reason to do its office. 5. It is the violent resister of all God's means; and teacheth men to rage against the truth that should convince them: it stops men's ears, and turns away their hearts from the counsel which would do them good. 6. It is the most furious and bloody persecutor of the saints, and church of Jesus Christ:[584] it made Paul once exceeding mad against them, Acts xxvi. 10, 11, and "shut them up in prison, and punish them in the synagogues, and compel them to blaspheme, and persecute them even unto strange cities, and vote for their death." Thus "concerning zeal he persecuted the church," Phil. iv. 6. 7. It is the turbulent disquieter of all societies; a destroyer of love; a breeder and fomenter of contention; and an enemy to order, peace, and quietness. 8. It highly dishonoureth God, by presuming to put his name to sin and error, and to entitle him to all the wickedness it doth. Such zealous sinners commit their sin as in the name of God, and fight against him ignorantly by his own (pretended or abused) authority.[585] 9. It is an impenitent way of sinning: the zealous sinner justifieth his sin, and pleadeth reason or Scripture for it, and thinking that he doth well, yea, that he is serving God when he is murdering his servants, John xvi. 2. 10. It is a multiplying sin, and maketh men exceeding desirous to have all others of the sinner's mind: the zealous sinner doth make as many sin with him as he can.

Yea, if it be but a zeal for small and useless things, or about small controversies or opinions in religion; 1. It showeth a mind that is lamentably strange to the tenor of the gospel, and the mind of Christ, and the practice of the great substantial things. 2. It destroyeth charity and peace, and breedeth censuring and abusing others. 3. It dishonoureth holy zeal by accident, making the profane think that all zeal is no better than the foolish passion of deceived men. 4. And it disableth the persons that have it to do good; even when they are zealous for holy truth and duty, the people will think it is but of the same nature with their erroneous zeal, and so will disregard them.

The signs of holy zeal.

The signs of holy zeal are these: 1. It is guided by a right judgment. It is a zeal for truth and good, and not for falsehood and evil, Rom. x. 2. 2. It is for God, and his church or cause, and not only for ourselves. It consisteth with meekness, and self-denial, and patience, as to our own concernments, and causeth us to prefer the interest of God before our own, Numb. xii. 3; Exod. xxxii. 19; Gal. iv. 12; Acts xiii. 9, 12. 3. It is always more careful of the substance than the circumstances; it preferreth great things before small; it contendeth not for small controversies to the loss or wrong of greater truths, Matt. xxiii. 22, 23; it extendeth to every known truth and duty, but in due proportion, being hottest in the greatest things, and coolest in the least; it maketh men rather zealous of good works, than of their controverted opinions, Tit. ii. 14. 4. Holy zeal is always charitable; it is not cruel and bloody, nor of a hurting disposition, Luke ix. 55, but is tender and merciful, and maketh men burn with a desire to win and save men's souls, rather

than to hurt their bodies, 1 Cor. xiii.[586] Zeal against the sin is conjunct with love and pity to the sinner, 2 Cor. xii. 21. 5. Yet it excludeth that foolish pity which cherisheth the sin, Rev. ii. 2; 1 Kings xv. 13. 6. True zeal is tender of the church's unity and peace; it is not a dividing, tearing zeal: it is first "pure and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," James iii. 17. 7. True zeal is impartial, and is as hot against our own sins, and our children's and other relations' sins, as against another's.[587] 8. True zeal respecteth all God's commandments, and is not hot for one, and contemptuous of another. It aimeth at perfection; and stinteth not our desires to any lower degree. It maketh a man desirous to be like to God, even holy as he is holy. It consisteth principally in the fervour of our love to God; when false zeal consisteth principally in censorious wranglings against other men's actions or opinions: it first worketh towards good, and then riseth up against the hindering evil. 9. It maketh a man laborious in holy duty to God, and diligent in all his work;[588] and lieth not only in the heat of the brain, or rigid opinions, or heat of speech. 10. It is not a sudden flash, but a constant resolution of the soul; like the natural heat, and not like a fever (though the feeling part is not still of one degree); therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth.[589]

Direct. II. When you are thus acquainted with the nature of true zeal, consider next of its excellency and singular benefits, that there may be a love to it, and an honour of it in your hearts. To that end consider of these following commendations of it.

The excellency of zeal and diligence.

1. Zeal being nothing but the fervour and vigour of every grace, hath in it all the beauty and excellency of that grace, and that in a high and excellent degree. If love to God be excellent, then zealous, fervent love is most excellent.

2. The nature of holy objects are such, so great and excellent, so transcendent and of unspeakable consequence, that we cannot be sincere in our estimation and seeking of them, without zeal. If it were about riches or honours, a cold desire and a dull pursuit might serve the turn, and well beseem us; but about God, and Christ, and grace, and heaven, such cold desires and endeavours are but a contempt. To love God without zeal, is not to love him, because it is not a loving him as God.[590] To seek heaven without zeal and diligence is not to seek it, but contemn it. To pray for salvation without any zeal, is but hypocritically to babble, instead of praying; for no desire of Christ, and holiness, and heaven is saving, but that which preferreth them before all the treasures and pleasures of the world; and that which doth so, hath sure some zeal in it; so that some zeal is essential to every grace, as life and heat are to a man.

3. The integrity and honesty of the heart to God consisteth much in zeal:[591] as he is true to his friend that is zealous for him, and not he that is indifferent and cold. To do his service with zeal is to do it willingly, and heartily, and entirely. To do it without zeal is to do it heartlessly, and by the halves, and to leave out the life and kernel of the duty: it is the heart that God doth first require.

4. Zeal is much of the strength of duty; and maketh it likeliest to attain its end. The prayer of the faithful that is effectual must be "fervent," Jam. v. 16. Zeal must make us importunate

suitors, that will take no denial, if we will speed, Luke xviii. 1-8. "The kingdom of heaven suffereth violence, and the violent take it by force." We must "strive to enter in at the strait gate, for many shall seek to enter and not be able." Not every one that striveth is crowned, nor every one that runneth wins the prize; but he that doth it effectually so as to attain. No wonder if we be commanded to love God with all our heart, and soul, and might, which is a zealous love; for this is it that overcometh all other love, and will constrain to dutiful obedience. As experience telleth us, it is the zealous and diligent preacher that doth good, when the cold and negligent do but little; so it is in all other duties; the diligent hand maketh rich, and God blesseth those that serve him heartily with all their might.[592]

5. Zeal and diligence take the opportunity, which sloth and negligence let slip. They are up with the sun, and "work while it is day;" they "seek the Lord while he may be found, and call upon him while he is near;" they know the day of their visitation and salvation; they delay not, but take the "accepted time." When the slothful are still delaying and trifling, and hear not God's voice while it is "called to-day," but "harden their hearts," and sleep with their "lamps unfurnished," and knock not till the "door be shut."[593] They stand and look upon their work while they should do it; they are never in readiness, when Christ and mercy are to be entertained; they are still putting off their duty till some other time; till time be done, and their work undone, and they are undone for ever.

6. Zeal and diligence are the best improvers of time and mercy; as they delay not, but take the present time, so they loiter not, but do their work to purpose. As a speedy traveller goeth farther in a day, than a slothful one in many; so a zealous, diligent christian will do more for God and his soul in a little time, than a negligent dullard in all his life. It is a wonder to think what Augustine and Chrysostom did among the ancients! what Calvin, and Perkins, and Whitaker, and Reignolds, and Chamier, and many other reformed divines have done in a very little time! and what Suarez, and Vasquez, and Jansenius, and Tostatus, and Cajetan, and Aquinas, and many other papists, have performed by diligence! When millions of men that have longer time, go out of the world as unknown as they came into it; having never attained to so much knowledge as might preserve them from the reproach of brutish ignorance, nor so much as might save their souls from hell: and when many that had diligence enough to get some laudable abilities, had never diligence enough to use them to any great benefit of others or themselves. Zeal and diligence are that fruitful, well-manured soil, where God soweth his seed with best success; and which returns him for his mercies a hundredfold, Matt. xiii. 8, 23; and at his coming giveth him his "own with usury," Matt. xxv. 27, 28. But sloth and negligence are the grave of mercies, where they are buried till they rise up in judgment against the despisers and consumers of them. Aristotle and Plato, Galen and Hippocrates, improvers of nature, shall condemn these slothful neglecters and abusers of nature and grace; yea, their oxen and horses shall be witnesses against many that served not God with any such diligence, as these beasts served them; yea, many gallants of great estates never did so much service for the common good in all their lives as their very beasts have done. Their parts, their life, and all are lost by them.

7. Zeal and diligence are the victorious enemies of sin and Satan. They bear not with sin: they are to it as a consuming fire is to the thorns and briers. Zeal burneth up lust, and covetousness, and pride, and sensuality.[594] It maketh such work among our sins, as diligent

weeders do in your gardens; it pulleth up the tares, and burneth them. It stands not dallying with sin, nor tasting or looking on the bait, nor disputing with and hearkening to the tempter; but casteth away the motion with abhorrence, and abstaineth from the very appearance of evil, and hateth the garment spotted by the flesh, and presently quencheth the sparks of concupiscence; it chargeth home, and so resisteth the devil that he flieth:[595] when sloth and negligence cherish the sin, and encourage the tempter, and invite him by a cold resistance. The vineyard of the sluggard is overgrown with nettles; his heart swarmeth with noisome thoughts and lusts, and he resisteth them not, but easily beareth them. If he feel sinful thoughts possessing his mind, he riseth not up with zeal against them; he hath not the heart to cast them out, nor make any effectual resistance; he famisheth his soul with fruitless wishes, because his hands refuse to labour.[596] Negligence is the nurse of sin.

8. Zeal and diligence bear down all opposition against duty with power and success. Those impediments which stop a sluggard, are as nothing before them; as the cart-wheels which go slowly are easily stopped by a little stone or any thing in their way, when those that are in a swifter motion easily get over all. The lion that is in the sluggard's way, is not so much as a barking whelp in the way of a diligent, zealous christian. The cold doth not hinder him from ploughing.[597] A very scorn, or mock, or threatening of a mortal man, will dismay and stop a heartless hypocrite; which do but serve as oil to the fire, to inflame the courage of the zealous so much more. The difficulties which seem insuperable to the slothful, are small matters to the zealous; he goeth through that which the slothful calls impossible. And when the slothful sits still and saith, I cannot do this or that, the zealous, diligent christian doth it.

9. Zeal and diligence take off the toil and irksomeness of duty, and make it easy. As a quick-spirited, diligent servant maketh but a pleasure of his work, which a lazy servant doth with pain and weariness; and as a mettlesome horse makes a pleasure of a journey, which a heavy jade goeth through with pain; so reading, and hearing, and prayer are easy to a zealous soul, which to another are an unwelcome task and toil.

10. Zeal is faithful, and constant, and valiant, and therefore greatly pleaseth God: it sticks to him through persecution; the fire consumeth it not; many waters quench it not. But others are false-hearted: and those that have but a cold religion will easily be drawn or driven from their religion. They are so indifferent, that a little more of the world put into the balance, will weigh down Christ in their esteem. The hopes or fears of temporal things prevail with them, against the hopes and fears of things eternal. No wonder therefore if God disown such treacherous servants, and turn them away as unworthy of his family.[598]

Direct. III. Let the great motives of holy zeal and diligence be set home and printed on your hearts:[599] and often read them over in some quickening books, that you may remember them, and be affected with them. I have given you so many of these moving, exciting considerations, in the third part of my "Saints' Rest," and my "Saint or Brute," and "Now or Never," and in my sermon against "Making Light of Christ," that I shall be but very brief in them at present.

Motives of zeal.

1. When you grow cold and slothful, remember how great a Master you serve: should any thing be done negligently for God? And remember

how good a Master you serve; for whom you are certain that you can never do too much; nor so much as he deserveth of you; nor will he ever suffer you to be losers by him.

2. Remember that he is always present; in your converse with others, in your prayers, your reading, and all your duties: and will you loiter in his sight? when a very eye-servant will work while his master standeth by.

3. One serious thought of the end and consequence of all thy work, one would think, should put life into the dullest soul! Say to thy sleepy, frozen heart, Is it not heaven that I am seeking? Is it not hell that I am avoiding? And can I be cold and slothful about heaven and hell? Must it not go with me for ever according as I now behave myself? And is this the best that I can do for my salvation? Is it not God that I have to please and honour? and shall I do it slothfully?

4. One thought of the exceeding greatness of our work, one would think, should make us be zealous and diligent! To think what abundance of knowledge we have to get! and how much of every grace we want! and how much means we have to use! and how much opposition and many temptations to overcome! The humble sense of the weakness of our souls, and the greatness of our sins, should make us say, that whatever the rich in grace may do, it is labour that becomes the poor.

5. To remember how short our time of working is, and also how uncertain! How fast it flieth away! how soon it will be at an end! And that all the time that ever we shall have to prepare for eternity is now! and that shortly there will be no praying, no hearing, no working any more on earth![600] To look into the grave, to go to the house of mourning! to consider that this heart hath but a little more time to think, and this tongue but a little more time to speak, and all will end in the endless recompence; methinks this should quicken the coldest heart!

6. To remember how many millions are undone already by their sloth and negligence! how many are in hell lamenting their slothfulness on earth, while I am hearing, or reading, or praying to prevent it, one would think should waken me from my sloth: what if I saw them, and heard their cries? would it not make me serious? What if one of them had time and leave and hope again as I have? would he be cold and careless?

7. To think how many millions are now in heaven, that all came thither by holy zeal and diligence, and are now enjoying the fruit of all their labour and sufferings! to think of the blessed end of all their pains and patience, and how far they are now from repenting of it! methinks should stir us up to zeal and diligence.

8. To foresee what thoughts all the world will have of holy diligence at last! how the best will wish they had been better, and had done much more for God and their salvation! and how the worst will wish, when it is too late, that they had been as zealous and diligent as the best! How earnestly they will then knock and cry, "Lord, open to us," when it is all in vain! and say to the watchful, diligent souls, "Give us of your oil, for our lamps are gone out," Matt. xxv. To think how glad the most ungodly would then be, if they might but have "died the death of the righteous, and their latter end might be as his!" Numb. xxiii. 10. And what heart-tearing grief will seize upon them for ever, to think how madly they lost their souls, and sluggishly went to hell to spare their pains of that sweet and holy work that should have prevented it! Will

not such forethoughts awaken the most sluggish, stupid souls, that will but follow them till they can do their work?

9. Remember that thou must be zealous and diligent in this or nothing; for there is nothing else that is worth thy seriousness, in comparison of this. To be earnest and laborious for perishing vanities, is the disgrace of thy mind, and will prove thy disappointment, and leave thee at last in shame and sorrow; when holy diligence will recompense all thy pains.

10. Remember also that thou hast been slothful and negligent too long! And how dost thou repent of thy former sloth, if thou wilt be as slothful still? Art thou grieved to think how many duties slothfulness hath put by, and how many it hath murdered, and frustrated, and made nothing of, and how much grace, and mercy, and comfort, it hath already deprived thee of? and how much better thy case were, if thou hadst lived in as much holy diligence as the best thou knowest? And yet wilt thou be slothful still?

11. Remember that thou hast thy life, and health, and wit, and parts, for nothing else but by thy present duty to prepare for everlasting joys: that all God's mercies bind thee to be diligent; and every ordinance, and all his helps and means of grace, are given to further thee in the work; and sun, and moon, and air, and earth, and all, attend thee with their help. And yet wilt thou be cold and slothful, and frustrate all these means and mercies?

12. Remember how diligent thy enemy is: Satan "goeth about even night and day, like a roaring lion seeking to devour!" 1 Pet. v. 8. And wilt thou be less diligent to resist him?

13. Think what an example of diligence Christ himself hath left thee! And how laboriously blessed Paul and all the holy servants of Christ did follow their Master's work! Did they pray, and watch, and work as slothfully as thou dost?

14. Remember how hot and earnest thou wast formerly in thy sin! and wilt thou now be cold and negligent in thy duty, when God hath set thee in a better way?

15. Observe how eager and diligent worldlings are for the world, and flesh-pleasers for their sports and pleasures, and proud persons for their greatness and honour, and malignant persons to oppose the gospel of Christ, and their own and other men's salvation; look on them; and think what a shame it is to thee to be more cold and remiss for God.

16. Observe how an awakening pang of conscience, or the sight of death when it seems to be at hand, can waken the very wicked to some kind of serious diligence at the present; so that by their confessions, and cries, and promises, and amendments, while the fit was on them, they seemed more zealous than many that were sincere. And shall not saving grace do more with you, than a fit of fear can do with the ungodly?

17. Remember of how sad importance it is, and what it signifieth, to be cold and slothful! If it be predominant, so as to keep thee from a holy life, it is damnable. The spirit of slumber is a most dreadful judgment. But if it do not so prevail, yet, though thou be a child of God, it signifieth a great debility of soul, and foretelleth some sharp affliction to befall thee, if God

mean to do thee good by a recovery. The decay of natural heat is a sign of old age, and is accompanied with the decay of all the powers. And sicknesses and pains do follow such decays of life. And as you will make your horse feel the rod or spur when he grows dull and heavy, expect when you grow cold and dull, to feel the spur of some affliction, to make you stir and mend your pace.

18. Remember that thy sloth is a sinning against thy knowledge, and against thy experience, and against thy own covenants, promises, and profession; and therefore an aggravated sin. These and such like serious thoughts will do much to stir up a slothful soul to zeal and diligence.

Direct. IV. Drown not your hearts in worldly business or delights;[601] for these breed a loathing, and averseness, and weariness of holy things. They are so contrary one to the other, that the mind will not be eagerly set on both at once: but as it relisheth the one, it more and more disrelisheth the other. There is no heart left for God, when other things have carried it away.

Direct. V. Do all you can to raise your hearts to the love of God, and a delight in holy things, and then you will not be slothful, nor weary, nor negligent. Love and delight are the most excellent remedy against a slow, unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it cheerfully.

Direct. VI. A secret root of unbelief is the mortal enemy of zeal and diligence; labour for a well-grounded belief of the word of God and the world to come, and stir up that belief into exercise, when you would have your slothful hearts stirred up. When there is a secret questioning in the heart, What if there should be no life to come? What if the grounds of religion be unsound? This blasteth the vigour of all endeavours, and inclineth men to serve God only with hypocritical halving and reserves; and maketh men resolve to be no further religious, than stands with present, fleshly happiness.

Direct. VII. Take heed of debauching conscience by venturing upon doubtful things, much more, by known and wilful sin.[602] For when once conscience is taught to comply with sin, and is mastered in one thing, it will do its duty well in nothing, and zeal will quickly be extinct; diligence will die when conscience is corrupted or fallen asleep.

Direct. VIII. Live in a constant expectation of death. Do not foolishly flatter yourself with groundless conceits that you shall live long. There is a great power in death to rouse up a drowsy soul, when it is taken to be near; and a great force in the conceit of living long, to make even good men grow more negligent and secure.

Direct. IX. Live among warm and serious christians; especially as to your intimate familiarity.[603] There is a very great power in the zeal of one to kindle zeal in others; as there is in fire to kindle fire. Serious, hearty, diligent christians, are excellent helps to make us serious and diligent. He that travelleth with speedy travellers, will be willing to keep pace with them; and tired sluggards are drawn on by others; when he that travelleth with the slothful will go slowly as they do.

Direct. X. Lastly, Be oft in the use of quickening means: live, if you can attain it, under a quickening, zealous minister. There is life in the word of God, which, when it is opened and applied livelily, will put life into the hearers. Read the holy Scriptures, and such lively writings as help you to understand and practise them. As going to the fire is our way when we are cold, to cure our benumbedness, so reading over some part of a warm and quickening book, will do much to warm and quicken a benumbed soul: and it is not the smallest help to rouse us up to prayer or meditation, and put life into us before we address ourselves more nearly unto God. I have found it myself a great help in my studies, and to my preaching: when studying my own heart would not serve the turn, to awake me to serious fervency, but all hath been cold and dull that I have done, because all was cold and dull within, I have taken up a book that was much more warm and serious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Christians, take heed of a cold, and dull, and heartless kind of religion; and think no pains too much to cure it: death is cold, and life is warm; and labour itself doth best excite it.

PART II.

Directions about Sports and Recreations, and against Excess and Sin therein.

Direct. I. If you would escape the sin and danger, which men commonly run into by unlawful sporting, under pretence of lawful recreations, you must understand what lawful recreation is, and what is its proper end and use. No wonder else if you sin, when you know not what you do!

What lawful recreation is.

No doubt but some sport and recreation is lawful, yea needful, and therefore a duty to some men. Lawful sport or recreation is the use of some natural thing or action, not forbidden us, for the exhilarating of the natural spirits by the fantasy, and due exercise of the natural parts, thereby to fit the body and mind for ordinary duty to God. It is some delightful exercise.

1. We do not call unpleasing labour by the name of sport or recreation; though it may be better and more necessary. 2. We call not every delight by the name of sport or recreation; for eating and drinking may be delightful; and holy things and duties may be delightful; and yet not properly sports or recreations. But it is the fantasy that is chiefly delighted by sports.

Qual. I. All these things following are necessary to the lawfulness of a sport or recreation, and the want of any one of them will make and prove it to be unlawful. 1. The end which you really intend in using it, must be to fit you for your service to God; that is, either for your callings, or for his worship, or some work of obedience in which you may please and glorify him: I Cor. x. 31, "Whether ye eat or drink, or whatever you do, do all to the glory of God." It is just to your duty, as the mower's whetting to his scythe, to make it for to do his work.

Qual. II. 2. Therefore the person that useth it, must be one that is heartily devoted to God, and his service, and really liveth to do his work, and please and glorify him in the world: which none but the godly truly do.' And therefore no carnal, ungodly person, that hath no such holy

end, can use any recreation lawfully; because he useth it not to a due end. For the end is essential to the moral good of any action; and an evil end must needs make it evil. Tit. i. 15, "Unto the pure all things are pure, (that is, all things not forbidden,) but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience are defiled."

Quest. But must all wicked men therefore forbear recreation? *Answ.* 1. Wicked men are such as will not obey God's law if they know it; and therefore they inquire not what they should do, with any purpose sincerely to obey. But if they would obey, that which God commandeth them is immediately to forsake their wickedness, and to become the servants of God, and then there will be no room for the question. 2. But if they will continue in a sinful, ungodly state, it is in vain to contrive how they may sport themselves without sin. But yet we may tell them that if the sport be materially lawful, it is not the matter that they are bound to forsake, but it is the sinful end and manner. And till this be reformed they cannot but sin.

Qual. III. 3. A lawful recreation must be a means fitly chosen and used to this end. If it have no aptitude to fit us for God's service in our ordinary callings and duty, it can be to us no lawful recreation. Though it be lawful to another that it is a real help to, it is unlawful to us.

Qual. IV. 4. Therefore all recreations are unlawful, which are themselves preferred before our callings, or which are used by a man that liveth idly, or in no calling, and hath no ordinary work to make him need them. For these are no fit means, which exclude our end, instead of furthering it.

Qual. V. 5. Therefore all those are unlawful sports, which are used only to delight a carnal fantasy, and have no higher end, than to please the sickly mind that loveth them.

Qual. VI. 6. And therefore all those are unlawful sports, which really unfit us for the duties of our callings, and the service of God; which, laying the benefit and hurt together, do hinder us as much or more than they help us! which is the case of all voluptuous wantons.

Qual. VII. 7. All sports are unlawful which take up any part of the time which we should spend in greater works: such are all those that are unseasonable; (as on the Lord's day without necessity, or when we should be at prayer, or any other duty;) and all those that take up more time than the end of a recreation doth necessarily require (which is too common).

Qual. VIII. 8. If a recreation be profane, as making sport of holy things, it is a mocking of God, and a villany unbeseeming any of his creatures, and laying them open to his heaviest vengeance. The children that made sport with calling the prophet "bald-head" were slain by bears, 2 Kings ii. 23.

Qual. IX. 9. They are unlawful sports which are used to the wrong of others: as players, that defame and reproach other men; and hunters and hawkers, that tread down poor men's corn and hedges.

Qual. X. 10. It is sinful to make sport of other men's sinning, or to act it ourselves so as to become partakers of it; which is too common with comedians, and other profane wits.

Qual. XI. 11. Unclean, obscene recreations are unlawful; when filthiness or wantonness is represented without a due expression of its odiousness, or with obscene words or actions. Eph. v. 3, 4, "But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting."

Qual. XII. 12. Those sports are unlawful, which occasion the multiplying of idle words about them; and engage the players in foolish, needless, unprofitable prating.

Qual. XIII. 13. And those sports are sinful, which plainly tend to provoke ourselves or others to sin: as to lust, to swearing, and cursing, and railing, and fighting, or the like.

Qual. XIV. 14. Those also are sinful, which are the exercise of covetousness, to win other men's money of them; or that tend to stir up covetousness in those you play with.

Qual. XV. 15. Cruel recreations also are unlawful: as taking pleasure in the beholding of duellers, fighters, or any that abuse each other; or any other creatures that needlessly torment each other.

Qual. XVI. 16. Too costly recreation also is unlawful: when you are but God's stewards, and must be accountable to him for all you have, it is sinful to expend it needlessly on sports.

Qual. XVII. 17. Unnecessary recreations forbidden by our lawful governors are unlawful. If they were before lawful to thee, yet now they are not; because your king, your pastor, your parents, your masters, have power to rule and restrain you in such things; and you most obey them.

Qual. XVIII. 18. Lastly, if you have the choice of divers recreations before you, you must choose the fittest: and if you choose one that is less fit and profitable, when a fitter might be chosen, it is your sin; though that which you choose were lawful, if you had no other.

What to think of common stage-plays, gaming, cards, dice, &c.

By all this it is easy to judge of our common stage-plays, gaming, cards dice, and divers other such kind of sports. If they have but any one of these evil qualifications they are sinful. And when they are used without very many of them, 1. They are too commonly used by men that never intended to fit themselves for their work and duty by them; yea, by men that live not at all to the pleasing and glorifying God, and know not what it is to be obediently addicted to his service; yea, by men that live not in any constant, honest labour, but make a very trade of their recreations, and use them as the chief business of the day.

2. They are sports unfit for the ends of lawful recreation, as will easily appear to the impartial.[604] For it is either your bodies or your minds that need most the recreations: either you are sedentary persons, or have a calling of bodily labour: if you are sedentary persons, (as students, scribes, and divers others,) then it is your bodies that have most need of exercise and recreation, and labour is fitter for you than sport; or at least a stirring, labouring sport. And in this case to sit at cards, or dice, or a stage-play, is, instead of exercising your bodies, to increase the need of exercising them: it stirreth not your parts; it warmeth not your blood; it helpeth not concoction, attraction, assimilation, &c. It doth you much more harm than good, as to your very health. But if you are hard labourers, and need rest for your

bodies and recreation for your minds; or are lame or sickly, that you cannot use bodily exercise; then surely a hundred profitable exercises are at hand which are more suitable to your case. You have books of necessity to read (as the word of God); and books of profit to your souls; and books that tend to increase your knowledge in common things, as history, geography, and arts and sciences. And should not these be any of them pleasanter than your dice, and cards, and plays?

3. At least it is plain that they are not the fittest recreations for any man that intends a lawful end. If you are students, or idle gentlemen, is not walking, or riding, or shooting, or some honest, bodily labour rather, that joineth pleasure and profit together, a fitter kind of exercise for you? Or if you are labouring persons, and need only pleasure for your minds, should you not take pleasure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both these, have you not profitable history or geography to read? Have you not herbs, and flowers, and trees, and beasts, and birds, and other creatures to behold? Have you not fields, or gardens, or meadows, or woods to walk into? Have you not your near relations to delight in; your wives, or children, or friends, or servants? May you not talk with good, and wise, and cheerful men, about things that are both pleasing and edifying to you? Hath God given you such a world of lawful pleasures, and will none of them, nor all of them, serve your turns, without unlawful ones, or at least unfit ones (which therefore are unlawful): all these are undoubtedly lawful; but cards, and dice, and stage-plays are, at best, very questionable: among wise and learned men, and good men, and no small number of these, they are condemned as unlawful.[605] And should one that feareth God and loveth his salvation, choose so doubtful a sport, before such abundance of undoubtedly lawful ones? If you be so proud or rash as to reply, Why should I leave my sport for another man's conceits or judgment? I will tell thee that which shall shame thy reply, and thee, if thou canst blush. 1. It is not some humorous, odd fanatic that I allege against thee, nor a singular divine; but it is the judgment of the ancient church itself. The fathers and councils condemn christians and ministers especially, that use *spectacula*, spectacles, or behold stage-plays and dicing. 2. Even the oldest canons of our own church of England forbid dicing to the clergy, which is because they reputed it evil, or of ill report. 3. Many laws of religious princes do condemn them. 4. Abundance of the most learned, holy divines condemn them. 5. The soberest and learnedst of the papists condemn them. 6. And how great a number of the most religious ministers and people are against them, of the age and place in which you live, you are not ignorant. And is the judgment of the ancient church, and of councils, and fathers, and of the most learned protestants and papists, and the most religious people, besides many ancient laws and canons, of no force with you in such a case as this? Will you hold to a thing confessedly unnecessary, against the judgment of so many that account them sinful? Are you and your play-fellows more wise and learned than all these? Or is it not extremity of pride, for such unstudied, empty men to prefer their sensual conceits, before such a concurrent stream of wiser and more ponderous judgments? Read but Dr. J. Reignolds's Treatise against Stage-plays, against Albericus Gentilis, and you will see what a world of witnesses are against you. And if the judgment of Voetius, Amesius, and other learned men against all lusory lots be of no authority, at least it should move you that even Mr. Gataker and others, that write for the lawfulness of them in that respect (as lusory lots) do yet lay down the rest of the requisites to make them lawful, which utterly condemn our common use of cards and dice,

much more our gamesters: so that all the sober divines that ever I read or heard, condemn all these: and are you wiser than all of them?

4. Besides this, your consciences know that you are so far from using them to fit you for your callings, that you either live idly out of a calling, or else you prefer them before your callings: you have no mind of your work, because your mind is so much upon your play: you have no mind of your home or family, but are weary of your business, because your sports withdraw your hearts; and you are so far from using them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with such a kind of sensual delight, as makes them more backward to all that is good; insomuch that many of you even grow so desperate as to hate and scorn it. This is the benefit it bringeth you.

5. And you cannot but know what a time-wasting sin it is. Suppose the game were never so lawful; is it lawful to lay out so many hours upon it? as if you had neither souls, nor bodies, nor families, nor estates, nor God, nor death, nor heaven to mind?

6. And how much profaneness, or abuse of others, is in many of your stage-plays! How much wantonness and amorous folly, and representing sin in a manner to entice men to it, rather than to make it odious, making a sport and mock of sin; with a great deal more such evil! And your cards and dice are the exercise usually of covetousness, the occasion of a great deal of idle talk and foolish babble about every cast and every card: and ofttimes the occasion of cursing, and swearing, and railing, and hatred of those that win your money; and oft it hath occasioned fighting, and murder itself. And even your huntings are commonly recreations so costly,[606] as that the charge that keepeth a pack of hounds, would keep a poor man's family that is now in want: besides the time that this also consumeth.

So that the case is clear, that our gamesters, and licentious, sportful gallants, are a sort of people that have blinded their minds, and seared their consciences, and despise the laws and presence of God, and forget death and judgment, and live as if there were no life to come, neglecting their miserable souls, and having no delight in the word or holy worship of God, nor the forethoughts of eternal joys, and therefore seek for their pleasure in such foolish sports, and spend those precious hours in these vanities, which, God knows, they had need to spend most diligently, in repenting of their sins, and cleansing their souls, and preparing for another world.

If yet any impenitent gamester or idle time-waster shall reply, I will not believe that my cards, or dice, or plays are unlawful. I use them but to fit me for my duty. What! would you have all men live like hermits or anchorites, without all pleasure? I answer you but by this reasonable request: will you set yourselves as dying men in the presence of God, and the sight of eternity, and provide a true answer to these few questions; even such an answer as your consciences dare stand to at the bar of God?

Quest. I. Dost thou not think in thy conscience that thy Maker, and Redeemer, and his work and service, and thy family and calling, and the forethoughts of heaven, are not fitter matters to delight a sober mind, than cards or stage-plays? And what can it be but a vain and sinful

mind that should make these toys so pleasant to thee, and the thoughts of God and heaven so unpleasant?

Quest. II. Doth not thy conscience tell thee, that it is not to fit thee for thy calling or God's service that thou usest these sports, but only to delight a carnal fantasy? Doth not conscience tell thee, that it is more the pleasure than the benefit of it to thy soul or body that draws thee to it? Dost thou work so hard or study so hard all the day besides, as to need so much recreation to refresh thee?

Quest. III. Doth not thy conscience tell thee, that if thy sensual fantasy were but cured, it would be a more profitable recreation to thy body or mind, to use some sober exercise for thy body, which is confined to its proper limits of time; or to turn to variety of labour, or studies, than to sit about these idle games?

Quest. IV. Dost thou think that either Christ or his apostles used stage-plays, cards, or dice; or ever countenanced such a temper of mind as is addicted to them? Or was not David as wise as you, that took up his pleasure in the word of God, and his melodious praise?

Quest. V. Doth not your conscience tell you, that your delight is more in your plays and games than it is on God? And that these sports do no way increase your delight in God at all, but more unfit and undispose you? And yet every "blessed man's delight is in the law of the Lord, and in it he meditateth day and night," Psal. i. 2. And do you do so?

Quest. VI. Do you bestow as much time in praying and reading the word of God, and meditating on it, as you do in your sports and recreations? Nay, do you not shuffle this over, and put God off with a few hypocritical, heartless words, that you may be at your sports, or something which you love better?

Quest. VII. Doth not conscience tell thee, that this precious time might be much better spent, in the works that God hath appointed thee to do? And that thy sinful soul hath need enough to spend it in far greater matters? Doth it become one that hath sinned so long, and is so unassured of pardon and salvation, and near another world, and so unready for it, to sit at cards or be hearing a stage-play, when he should be making ready, and getting assurance of his peace with God?

Quest. VIII. Wouldst thou be found at cards or plays when death cometh? If it were this day, hadst thou not rather be found about some holy, or some profitable labour?

Quest. IX. Will it be more comfort to thee when thou art dying, to think of the time which thou spentest in cards, and plays, and vanity, or that which thou spentest in serving God, and preparing for eternity?

Quest. X. Darest thou pray to God to bless thy cards, and dice, and plays, to the good of thy soul or body? Would not thy conscience tell thee, that this were but a mocking of God, as praying for that which thou dost not intend, and which thy pleasures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a blessing on.

Quest. XI. If you were sure yourselves that you sin not in your games or sports, are you sure that your companions do not? that they have no lust or vanity of mind at stage-plays, no covetousness, or sinful pleasure, or passion at cards or dice? If you say, We are not bound to keep all other men from sin, I answer, You are bound to do your best towards it; and you are bound not to contribute willingly to their sin; and are bound to forbear a thing indifferent, though not a duty, to avoid the scandalizing or tempting of another. If Paul would never eat flesh while he lived rather than make a weak person offend, should not your sports be subject to as great charity? He saith, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy weak brother stumbleth, or is offended, or made weak."[607] *Object*. Then we must give over our meat, and drink, and clothes, and all. *Answ.* It followeth not that we must forsake our duty to prevent another man's sin, because we must forsake our pleasure in things indifferent. If you knew what sin is, and what it is to save or lose one's soul, you would not make a sport of other men's sin, nor so easily contribute to their damnation, and think your sensual pleasure to be a good excuse. Rom. xv. 1-3, in such cases, "we that are strong ought to bear the infirmities of the weak, (that is, to compassionate them as we do children in their weakness,) and not to please ourselves (to their hurt). Let every one of us please his neighbour for his good to edification (that is, prefer the edifying of another's soul, before the pleasure of your bodies). For even Christ pleased not himself—" If Christ lost his life to save men from sin, will not you lose your sport for it?

Quest. XII. What kind of men are they that are most addicted to thy games and plays, and what kind of men are they that avoid them, and are against them? Are there not more fornicators, drunkards, swearers, cursers, coveters of other men's money, and profane neglecters of God and their souls, among gamesters and players, than among them that are against them? Judge by the fruits.

To sportful youths.

And what I say to idle gamesters, is proportionably to be said to voluptuous youths, that run after wakes, and May-games, and dancings, and revellings, and are carried by the love of sports and pleasure from the love of God, and the care of their salvation, and the love of holiness, and the love of their callings; and into idleness, riotousness, and disobedience to their superiors. For the cure of this voluptuousness (besides what is said chap. iv. part ix.) consider:

1. Dost thou not know that thou hast higher delights to mind? And are these toys beseeming a noble soul, that hath holy and heavenly matters to delight in?

2. Dost thou not feel what a plague the very pleasure is to thy affections? how it bewitcheth thee, and befooleth thee, and maketh thee out of love with holiness, and unfit for any thing that is good?

3. Dost thou know the worth of those precious hours which thou playest away? hast thou no more to do with them? Look inwards to thy soul, and forward to eternity, and bethink thee better.

4. Is it sport that thou most needest? Dost thou not more need Christ, and grace, and pardon, and preparation for death and judgment, and assurance of salvation? Why then are not these thy business?

5. Hast thou not a God to obey and serve? and doth he not always see thee? and will he not judge thee? alas! thou knowest not how soon. Though thou be now merry in thy youth, and thy "heart cheer thee, and thou walk in the ways of thy heart, and the sight of thy eyes, yet know thou that for all these things God will bring thee into judgment," Eccles. xi. 9.

6. Observe in Scripture what God judgeth of thy ways. Tit. iii. 3, "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures—" 2 Tim. ii. 22, "Fly youthful lusts: but follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Read 1 Pet. iv. 1-4; 2 Pet. iii. 3; 1 Tim. iii. 4, "Lovers of pleasure more than lovers of God."[608]

7. You are but preparing for your future sorrow, either by repentance or destruction; and the greater is your pleasure now, the greater will be your sorrow and shame in the review.

Having spoken this much for the cure of sinful sports, I proceed to direct the more sober in their recreations.

Direct. II. When you understand the true nature and use of recreations, labour to be acquainted just how much and what sort of recreation is needful to yourselves in particular. In which you must have respect, 1. To your bodily strength. 2. To your minds. 3. To your labours. And when you have resolved on it, what and how much is needful and fit, to help you in your duty, allow it its proper time and place, as you do your meals, and see that you suffer it not to encroach upon your duty.

Direct. III. Ordinarily join profit and pleasure together, that you lose no time. I know not one person of a hundred, or of many hundreds, that needeth any game at all: there are such variety of better exercises at hand to recreate them. And it is a sin to idle away any time, which we can better improve! I confess my own nature was as much addicted to playfulness as most: and my judgment alloweth me so much recreation as is needful to my health and labour (and no more). But for all that I find no need of any game to recreate me. When my mind needeth recreation, I have variety of recreating books, and friends, and business to do that. And when my body needeth it, the hardest labour that I can bear is my best recreation: walking is instead of games and sports; as profitable to my body, and more to my mind: if I am alone, I may improve that time in meditation; if with others, I may improve it in profitable, cheerful conference. I condemn not all sports or games in others, but I find none of them all to be best for myself: and when I observe how far the temper and life of Christ and his best servants was from such recreations, I avoid them with the more suspicion. And I see but few but distaste it in ministers (even shooting, bowling, and such more healthful games, to say nothing of chess and such other, as fit not the end of a recreation). Therefore there is somewhat in it that nature itself hath some suspicion of. That student that needeth chess or cards to please his mind, I doubt hath a carnal, empty mind. If God and all his books, and all his friends, &c. cannot suffice for this, there is some disease in it that should rather be cured than pleased. And for the body, it is another kind of exercise that profits it.

Direct. IV. Watch against inordinate, sensual delight, even in the lawfullest sport. Excess of pleasure in any such vanity, doth very much corrupt and befool the mind. It puts it out of relish with spiritual things; and turneth it from God, and heaven, and duty.

Direct. V. To this end keep a watch upon your thoughts and fantasies, that they run not after sports and pleasures. Else you will be like children that are thinking of their sport, and longing to be at it, when they should be at their books or business.

Direct. VI. Avoid the company of revellers, gamesters, and such time-wasters. Come not among them, lest you be insnared. Accompany yourselves with those that delight themselves in God, 2 Tim. ii. 22.

Direct. VII. Remember death and judgment, and the necessities of your souls. Usually these sports seem but foolishness to serious men; and they say of this mirth, as Solomon, "it is madness," Eccl. ii. 2. And it is great and serious subjects which make serious men. Death and the world to come, when they are soberly thought on, do put the mind quite out of relish with foolish pleasures.

Direct. VIII. Be painful in your honest callings. Laziness breedeth a love of sports; when you must please your slothful flesh with ease, then it must be further pleased with vanities.

Direct. IX. Delight in your relations and family duties and mercies. If you love the company and converse of your parents, or children, or wives, or kindred as you ought, you will find more pleasure in discoursing with them about holy things or honest business, than in foolish sports. But adulterers that love not their wives, and unnatural parents and children that love not one another, and ungodly masters of families that love not their duty, are put to seek their sport abroad.

Direct. X. See to the sanctifying of all your recreations, when you have chosen such as are truly suited to your need; and go not to them before you need, nor use them beyond your need. See also that you lift up your hearts secretly to God, for his blessing on them; and mix them all along as far as you can with holy things; as with holy thoughts or holy speeches. As for music, which is a lawful pleasure, I have known some think it profaneness to use it privately or publicly with a psalm, that scrupled not using it in common mirth; whenas all our mirth should be as much sanctified as is possible. All should be done to the glory of God; and we have much more in Scripture for the holy use of music, (public and private,) than for any other use of it whatever. And it is the excellency of melody and music, that they are recreations which may be more aptly and profitably sanctified by application to holy uses, than any other. And I should think them little worth at all, if I might not use them for the holy exhilarating or elevating of my soul, or affecting it towards God, or exciting it to duty.

Direct. XI. The sickly and the melancholy (who are usually least inclined to sport) have much more need of recreation than others, and therefore may allow it a much larger time than those that are in health and strength. Because they take it but as physic to recover them to health, being to abate again when they are recovered.

Direct. XII. Be much more severe in regulating yourselves in your recreations, than in censuring others for using some sports which you mislike. For you know not perhaps their case, and reasons, and temptations; but an idle, time-wasting, sensual sporter, every one should look on with pity as a miserable wretch.

PART III.

Directions about Apparel, and against the Sin therein committed.

Direct. I. Fitness is the first thing to be respected in your apparel, to make it a means to the end to which it is appointed. The ends of apparel are, 1. To keep the body warm. 2. To keep it from being hurt. 3. To adorn it soberly so far as beseemeth the common dignity of human nature, and the special dignity of your places. 4. To hide those parts, which nature hath made your shame, and modesty commandeth you to cover.

The fitness of apparel consisteth in these things: 1. That it be fitted to your bodies (as your shoe to your foot, your hat to your head, &c.) 2. That it be suited to your sex; that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be suited to your age; the young and the old being usually hereby somewhat distinguished. 4. That it be suited to your estate, or not above it. 5. That it be suited to your place or office. 6. That it be suited to your use and service. As, 1. To cover your nakedness so far as health, or modesty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour (as the shoe doth the foot, the glove the hand, &c.) 4. For sober ornament, as aforesaid.

Direct. II. Among the ends and uses of apparel the greatest is to be preferred: the ornament being the least, is not to be pretended against any of the rest. Therefore they that for ornament, 1. Will go naked, in any part which should be covered; or, 2. Will go coldly to the hurt or hazard of their health (as our semi-Evites, or half-naked gallants do); 3. Or will either hurt our bodies, (as our strait-laced fashionists,) or disable themselves from their labour, or travel, or fit exercise, lest they should be hurt by their clothes, which are fitted more to sight than use; all these cross the ends of clothing.

Direct. III. Affect not singularity in your apparel; that is, to be odd and observably distinct from all those of your own rank and quality; unless their fashions be evil and intolerable, (in pride, immodesty, levity, &c.) and then your singularity is your duty. An unnecessary affectation of singularity showeth, 1. A weakness of judgment. 2. A pride of that which you affect. 3. And a placing of duty in things indifferent. And on the contrary, an imitating of proud or immodest fashions, 1. Encourageth others in the sin. 2. Showeth a carnal, proud, or temporizing mind, that will displease God himself to humour men, and avoid their contempt and disesteem.

Direct. IV. Run not into sordid vileness, or nastiness, or ridiculous, humorous, squalid fashions, under pretence of avoiding pride. For, 1. This will betray a great weakness of judgment. 2. It will make your judgment, to men that discern it, the more contemptible and useless to them in other things. 3. It will harden them in their excess, while they think nothing but humour, folly, or superstition doth reprove them. 4. You sin by dishonouring human nature. God hath put a special honour upon man, and would have us do so ourselves; and therefore hath appointed clothing since the fall: as nakedness, so over sordid or ridiculous clothing, wrongeth God in his creature.

Direct. V. Be much more suspicious of pride and excess in apparel, as the more common and dangerous extreme. For nature is incomparably more prone to this, than the other; and many hundreds, if not thousands, sin in excess, for one that sinneth in the defect; and this way of sinning is more perilous. Here I shall show you, 1. How pride in apparel appeareth. 2. What is the sinfulness of it.

1. Pride appeareth in apparel, when the matter of it is too costly. 2. When in the fashion you are desirous to be imitating those that are above your estate or rank; and when you so fit your apparel, as to make you seem some higher or richer person than you are. 3. When you are over-curious in the matter, shape, or dress, and make a greater matter of it than you ought: as if your comeliness were a more desirable thing than it is, or as if some meanness or disliked fashion were intolerable. 4. When your curiosity taketh up more time in dressing you, than is due to so small a matter, while far greater matters are neglected. 5. When you make too great a difference between your private and your public habit; going plain when no strangers see you, and being excessively careful when you go abroad, or when strangers visit you. These show that pride which consisteth in a desire to appear either richer or comelier than you are.

Besides these, there is a pride which maketh men desirous to seem more learned than they are; which showeth itself in affecting as the titles, so the habits of the learned: which hath some aggravations above the former.

And there is a pride which consisteth in a desire to seem more grave and reverend than you are: thus Christ blameth the Pharisees' affectation of long garments, Mark xii. 38. When you shall wear a habit of more gravity than you have, it is hypocrisy.

And there is a pride which consisteth in a desire to seem more mortified than you are, and more holy.[609] And so to affect those discriminating vestments which signify more of these than you have, is proud hypocrisy: and thus vile clothing is often the effect of pride; and if men fall into that sort of pride, as to desire to be noted as most mortified persons, this is as suitable a badge for them, as bravery is for those that are proud of their comeliness, and grave clothing of those that are proud of their gravity.

How pride of gravity and holiness appeareth about apparel.

Quest. I. But may we as easily discern this sort of pride in clothing as the other? *Answ.* No, because the mean, and plain, and cheap clothing is commonly worn by persons really mortified and sober, and necessarily by the poor, and grave clothing by persons that are really grave. And therefore we are bound to judge them to be that, which they seem by their apparel to be, unless by some other evidences than their apparel, their pride and hypocrisy appear; but when we judge a person vain that weareth vain clothing, and proud of their comeliness that are inordinately careful in setting it out, we judge but according to the first and proper signification of their clothing. Hypocrisy is a thing unseen to man: it is the visible signs according to their proper signification that we must judge by; and therefore when we see persons wear vain and curious attire, we may judge thereby that they are vain and curious; and if we be mistaken, it is long of them that signified it; and when we see

persons wear grave or humble clothing, we must judge by it that they are grave and humble, till the contrary appear.

Quest. II. But how else will pride of gravity or mortifiedness appear? *Answ.* When they boast of these themselves, and are insolent in censuring and reproaching those that differ from them; when their discourse is more against those fashions which they avoid, than against any faults of their own; when they affect to be singular in their apparel, even from the grave and humble persons of their rank; but especially when they make a noise and stir in the world with their fashions, to be taken notice of, and to become eminent, and persons talked of and admired for their mortified garb. Thus many sects amongst the popish friars go by agreement or vow, in clothes so differing from all other persons in seeming humility and gravity, which must be the badge of their order in the eye of the world, that the boast and affectation is visible and professed. And thus the quakers, that by the notoriety of their difference from other sober persons, and by their impudent bawling in the streets and churches, and railing against the holiest and humblest ministers and people that are not of their sect, and this in the face of markets and congregations, do make a plain profession or detection of their pride. But where it is not openly revealed, we cannot judge it.

May not a deformity be hid by apparel or painting.

Quest. III. Is it not lawful for a person that is deformed, to hide their deformity by their clothing? And for any persons to make themselves (by clothing, or spots, or painting) to seem to others as comely and beautiful as they can? *Answ.* The person, and the matter, and the end and reasons, the principle and the probable consequents, must all be considered for the right answering of this question. It is lawful to some persons, by some means, for some good ends and reasons, when a greater evil is not like to follow it, to hide their deformities, and to adorn themselves so as to seem more comely than they are: but for other persons, by evil means, for evil ends and reasons, or when it tendeth to evil consequents, it is unlawful. 1. A person that is naturally very deformed, may do more to hide it by their ornaments, than one that hath no such deformity may do to seem more comely; because one aspireth no higher than to seem somewhat like other persons; but the other aspireth to seem excellent above others. And a person that is under government may do more in obedience to their governors, than another may do that is at their own choice. 2. If the matter of their ornament be but modest, decent clothing, and not immodest, insolent, luxurious, vain, or against nature, or the law of God or man, it is in that respect allowable. But so is no cover of deformity by unlawful means. 3. It may be lawful, if also it be to a lawful end, as to obey a governor, or only to cover a deformity, so as not unnecessarily to reveal it; but it is always sinful, when the end is sinful. As, (1.) If it be to seem extraordinary beautiful or comely, when you are not so; or if it be to be observed and admired by beholders. (2.) If it be to tempt the beholders' minds to lustful or undue affections. (3.) If it be to deceive the mind of some one that you desire in marriage: for in that case, to seem by such dissembling to be what you are not, is the most injurious kind of cheat, much worse than to sell a horse that is blind or lame, for a sound one. (4.) If it be to follow the fashions of proud gallants, that you may not be scorned by them as not neat enough; all these are unlawful ends and reasons. 4. So also the principle or mind that it cometh from, may make it sinful: as, (1.) If it come from a lustful, wanton mind. (2.) Or if it come from an over-great regard of the opinion of

spectators; which is the proper complexion of pride.[610] A person that doth it not in pride, is not very solicitous about it: nor makes no great matter of it whether men take him to be comely or uncomely; and therefore he is at no great cost or care to seem comely to them. If such persons be deformed, they know it is God's work, and not their sin; and it is sin that is the true cause of shame: and all God's works are good, and for our good if we are his children. They know that God doth it to keep them humble, and prevent that pride, and lust, and wantonness which is the undoing of many; and therefore they will rather be careful to improve it, and get the benefit, than to hide it, and seem comelier than they are. 5. Also the consequents concur much to make the action good or bad: though that be not your end, yet if you may foresee, that greater hurt than good will follow, or is like to follow, it will be your sin. As, (1.) If it tend to the insnaring of the minds of the beholders in procacious, lustful, wanton passions, though you say, you intend it not, it is your sin, that you do that which probably will procure it, yea, that you did not your best to avoid it. And though it be their sin and vanity that is the cause, it is nevertheless your sin to be the unnecessary occasion: for you must consider that you live among diseased souls! And you must not lay a stumblingblock in their way, nor blow up the fire of their lust, nor make your ornaments their snares; but you must walk among sinful persons, as you would do with a candle among straw or gunpowder; or else you may see the flame which you would not foresee, when it is too late to quench it. But a proud and procacious, lustful mind is so very willing to be loved, and thought highly of, and admired and desired, that no fear of God, or of the sin and misery of themselves or others, will satisfy them, or take them off. (2.) Also it is sinful to adorn yourselves in such fashions, as probably will encourage pride or vanity in others, or seem to approve of it. When any fashion is the common badge of the proud and vain sort of persons of that time and place, it is sinful unnecessarily to conform yourselves to them; because you will harden them in their sin, and you join yourselves to them, as one of them by a kind of profession. As when spotted faces (a name that former ages understood not) or naked breasts, or such other fashions, are used ordinarily by the vain, and brain-sick, and heart-sick, proud and wanton party, it is a sin unnecessarily to use them. For, (1.) You will hinder their repentance. (2.) And you will hinder the great benefit which the world may get by their vain attire: for (though it be no thanks to them that intend it not) yet it is a very great commodity that cometh to mankind by these people's sin: that fools should go about in fools'-coats, and that empty brains, and proud and wanton hearts, should be so openly detected in the streets and churches; that sober people may avoid them; and that wise, and chaste, and civil people may not be deceived by such in marriage to their undoing. As the different clothing of the different sexes is necessary to chastity and order; so it is a matter of great convenience in a commonwealth, that sots, and swaggerers, and phrenetics, and idiots, and proud, and wanton, lustful persons should be openly distinguished from others; as in a plague-time the doors of infected houses are marked with a "Lord, have mercy on us." And the wisest magistrate knew not how to have accomplished this himself by a law, as the wretches themselves do by their voluntary choice; for if it were not voluntary, it would be no distinguishing badge of their profession. Now for any honest, civil people to join with them, and take up their livery, and the habit of their order, is to profess themselves such as they, and so to encourage and approve them, or else to confound the proud and humble, the vain and sober, the wanton and the chaste, and destroy the benefit of distinction.

By this you may see, that it is not so much the bare fashion itself that is to be regarded, as the signification and the consequents of it. The same fashion when used by sober persons, to better signification and consequents, may be lawful, which otherwise is unlawful. Therefore those fashions that can hardly ever be supposed to have a good signification and consequents, are hardly ever to be supposed lawful.

Note also, that any one of the aforesaid evils maketh a fashion evil, but it must be all the requisites concurrent that must prove your fashions good or lawful.

Quest. IV. Is it not sometimes lawful to follow the fashions? *Answ.* It is always lawful to follow the sober fashions of sober people; but it is not lawful to follow the vain, immodest, ill-signifying fashions of the riotous, proud, and wanton sort: unless it be in such cases of necessity as David was in, when he behaved himself like a mad-man, or as Paul when he told them that he was a Pharisee, Acts xxiii. 6, to escape in a persecution, or from thieves or enemies. 2. Or unless for a time it prove as conducible to the good of others, as Paul's circumcising Timothy was, or his becoming all things to all men, that he might win some.[611] But to follow ill-signifying fashions, unnecessarily, or for carnal ends, to avoid the disesteem or evil speeches of carnal persons, or to seem to be as fine as they, this is undoubtedly a sin.

Direct. VI. Be sure to avoid excess of costliness in your apparel. Remember that you must answer for all your estates. And one day it will prove more comfortable to find on your accounts, So much a year laid out in clothing the naked, than, So much a year in bravery or curiosity for yourselves or your children. Costly apparel devoureth that which would go far in supplying the necessities of the poor.

Direct. VII. Be sure you waste not your precious time in needless curiosity of dressing. I cannot easily tell you how great a sin, and horrible sign of folly and misery, it is in those gallants that spend whole hours, yea, most part of the morning, in dressing and neatifying themselves, before they appear to the sight of others; so that some of them can scarce do any thing else before dinner time, but dress themselves. The morning hours that are fittest for prayer, and reading the word of God, are thus consumed. They spend not a quarter so much time in the serious searching and adorning of their souls, nor in any holy service of God; but God, and family, and soul, and all is thus neglected.

Direct. VIII. Next to the usefulness of your apparel for your bodies and labours, let your rule be to imitate the common sort of the grave and sober persons of your own rank. Not here and there one that in other things are sober, who themselves follow the fashions of the proud and vain; but the ordinary fashion of grave and sober persons. For thus you will avoid both the levity of the proud, and the needless singularity of others.

Direct. IX. Regard more the hurt that your fashion may do, than the offence or obloquy of any. For proud persons to say you are sordid, or not fine enough, and talk of your coarse attire, is no great disgrace to you, nor any great hurt; but it is a greater disgrace to be esteemed proud. It signifieth an empty, childish mind, to be desirous to be thought fine: it is not only pride, but the pride of a fool, distinct from the pride of those that have but manly wit. And you ought not thus to disgrace yourselves, as to wear the badge of pride and folly, any more than an honest woman should wear the badge and attire of a whore. Moreover, mean apparel is no

great temptation to yourselves or others to any sin; but proud and curious apparel doth signify and stir up a lustful or proud disposition in yourselves; and it tempteth those of the same sex to envy and to imitate you, and those of the other sex to lust or wantonness. You spread the devil's nets (even in the churches, and open streets, and meetings) to catch deluded, silly souls. You should rather serve Christ with your apparel, by expressing humility, self-denial, chastity, and sobriety, to draw others to imitate you in good, than to serve the devil, and pride, and lust by it, by drawing men to imitate you in evil.

Direct. X. Remember what a body it is that you so carefully and curiously adorn: well is it called by the apostle a "vile body," Phil. iii. 21. What a silly, loathsome lump of dirt is it! What a thing would the pox, or leprosy, or almost any sickness make it appear to be! What loathsome excrements within, are covered by all that bravery without! Think what it is made of, and what is within it, and what it will turn to! How long it must lie rotting in a darksome grave, more loathsome than the common dirt; and then must turn to common earth. And is purple and silk, Luke xix. 19, and a curious dress, beseeming that body that must shortly have but a winding-sheet, and must lie thus in the grave, and it is to be feared the soul for this pride lie in hell? Luke xvi. 23, 25. Is all this cost and curiosity comely for one that knoweth that he is returning to the dust?

Direct. XI. Remember that you have sinful souls that have continual cause of humiliation, and that have need of more care and adorning than your bodies. And therefore your apparel should express your humiliation; and show that you take more care for the soul. How vile should that sinner be in his own eyes, who knoweth what he hath done against God! what mercy he hath sinned against! what a God he hath offended! what a Saviour he hath slighted! what a Spirit of grace he hath resisted! and what a glory he hath undervalued and neglected! He that knoweth what he is, and what he hath done, and what he hath deserved, and in what a dangerous case his soul yet standeth, must needs have his soul habituated to a humble frame. Every penitent soul is vile in its own eyes, and doth loathe itself for its inward corruptions and actual sins; and he that loatheth himself as vile, will not be very desirous to have his sinful, corruptible body seem fine, nor by curious ornaments to attract the eyes of vain spectators. How oft have I seen proud, vain gallants suddenly cast off their bravery and gaudy, gay attire, and clothe themselves in plainness and sobriety, as soon as God hath but opened their eyes, and humbled their souls for sin, and made them better know themselves, and brought them home by true repentance! so that the next week they have not seemed the same persons: and this was done by mere humiliation without any arguments against their fashions or proud attire.[612] As old Mr. Dod said, when one desired him to preach against long hair: "Preach them once to Christ and true repentance, and they will cut their hair without our preaching against it." As pride would be seen in proud apparel; so humility will appear in a dress like itself, though it desire not to be seen. Mark 1 Pet. iii. 3-5, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; (that is, curious dressing or adorning the body beyond plain simplicity of attire;) but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner (that is, with inward holiness and outward plainness) in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." Oh that

God would print those words upon your hearts! 1 Pet. v. 5, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Plainness among christians is a greater honour than fine clothing, James ii. 2-5. 1 Tim. ii. 9, 10, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I entreat those that are addicted to bravery or curiosity, to read Isa. iii. from verse 16 to the end.

Direct. XII. Make not too great a matter of your clothing, but use it with such indifferency as a thing so indifferent should be used. Set not your hearts upon it. For that is a worse sign than the excess in itself. "Take no thought wherewith ye shall be clothed: but remember how God clothes the lilies of the field," Matt. vi. 28. If you have "food and raiment, be therewith content," though it be never so plain, 1 Tim. vi. 8.

Direct. XIII. Be not too censorious of others for different fashions of apparel. Be as plain and modest yourselves as you can; but lay no greater stress on the fashions of others than there is cause. If they be grossly impudent, disown such fashions and seek to reform them: but to carp at every one that goeth finer than yourselves, or to censure them as proud, because their fashions are not like yours, may be of worse signification than the fashions you find fault with. I have oft observed more pride in such censures, than I could observe in the fashions which they censured. When you have your eye upon every fashion that is not according to your breeding, or the custom of your rank or place, and are presently branding such as proud or vain, it showeth an arrogant mind, that steppeth up in the judgment-seat, and sentenceth those that you have nothing to do with, before they are heard, or you know their reasons. Perhaps their fashion was as common among the modest sort where they have lived, as your fashion is among those that you have conversed with. Custom and common opinion do put much of the signification upon fashions of apparel.

I should next have given you special directions about the using of your estates;[613] about your dwellings; about your meat and drink; and about your honour or good name. But being loth the book should prove too tedious, I shall refer you to what is said before, against covetousness, pride, and gluttony, &c.; and what is said before and after, of works of charity and family government.

As to sacred habits, and the different garbs, laws, orders of life, diet, &c. of those called religious orders among the papists, regular and secular, whether and how far such are lawful or sinful, they are handled so largely in the controversies of protestants and papists, that I shall pass them by. Only remembering the words of the clergy of Ravenna to Carolus Junior, king of France, inter Epist. Hincmari Rhemensis, *Discernendi a plebe vel cæteris sumus, doctrina non veste, conversatione non habitu, mentis puritate non cultu. Docendi enim potius*

sunt populi, quam ludendi, nec imponendum est eorum oculis, sed mentibus præcepta sunt infundenda.

FOOTNOTES:

[1] Mr. Baxter tells us, he met with several eminent christians that magnified the good they had received by that book. And particularly he relates a remarkable passage, in his book against the "Revolt to a Foreign Jurisdiction," p. 539, 540. He says, that when he was twenty-one years of age, at a private meeting of some ministers and christians in Shrewsbury, (where were present Mr. Cradock, Mr. Richard Symonds, and Mr. Fawler, who was afterwards cast out at St. Bride's, in 1662,) Mr. Symonds took occasion to speak of some pious women, who were in great doubt as to the sincerity of their conversion, because they knew not the time and means and manner of it; and thereupon desired any that were willing to open the case as to themselves, to satisfy such persons. Among these, there were two others, viz. Mr. Fawler, and Mr. Michael Old, who gave the same account as Mr. Baxter did: viz. that after many convictions and a love to piety, the first lively motion that awakened their souls to a serious resolved care of their salvation, was the reading of this book of Bunny's "Of Resolution."

[2] See his large Life, Part I. p. 306.

[3] The gentleman that compiled the third volume of the "Complete History of England," quoting that part of the Abridgement of Mr. Baxter's Life, where this is mentioned, declares, p. 312, that "that part of the relation as to the offer of a chapel, is known to be false." This appearing a direct contradiction to Mr. Baxter's relation of a matter of fact, in which himself was immediately concerned, troubled many; the rather because it seemed to strike at the credit of his whole history. Mr. Baxter had not only asserted in the History of his Life, p. 179, that he was encouraged by Dr. Tillotson to make the offer of the chapel, and that it was accepted to his great satisfaction; but he had mentioned it in several of his works that were published in his life-time; and particularly in his Breviate of the Life of his Wife, he, p. 57, says, that Dr. Lloyd and the parishioners accepted of it for their public worship, and that he and his wife asked them no more rent, than they were to pay for the ground; and the room over for a vestry, at £5, asking no advantage for all the money laid out on the building. Which was never known to be contradicted, till this history was published. Application therefore was made to the compiler of that third volume, in a respectful way, and he was requested to signify upon what grounds this was charged as a falsity. Hereupon he, like a gentleman, a christian, and a divine, frankly offered to consult my Lord Bishop of Worcester upon the matter, who was the person immediately concerned with Mr. Baxter; and his Lordship when consulted was pleased to declare that Mr. Baxter, being disturbed in his meeting-house in Oxenden Street, by the king's drums, which Mr. Secretary Coventry caused to be beat under the windows, made an offer of letting it to the parish of St. Martin's for a tabernacle, at the rent of £40 a year; and that his Lordship hearing it, said he liked it well; and that thereupon Mr. Baxter came to him himself, and upon his proposing the same thing to him, he acquainted the vestry, and they took it upon those terms. This account is here published for the clearing of that matter, with due thanks to his Lordship for his frankness, and to the gentleman that consulted him, for his most obliging readiness to do justice to truth.

[4] See his "True History of Councils enlarged and defended," p. 5.

[5] See Mr. Janeway's Life, p. 6.

[6] Noverint universi quod præsens opusculum non aggredior, ut fidelium auribus propbanas aliquas vocum ingeram novitates, sed ut innocenter et sobrie de altissimo, &c. Ockam de Sacram. Alt. prolog. In zelo domus Domini, nunc persolvo debitum, vile quidem, sed fidele ut puto, et animum quibusque egregiis, Christi tyronibus: grave vero et importabile apostatis insipientibus: quorum priores ni fallor, cum lachrymis forte quæ ex Dei charitate profluunt, alii cum tristitia, sed quæ ex indignatione et pusillanimitate deprehensæ conscientiæ extorquetur, illud excipiunt. Gildas Prolog. Excid.

[7] Habet, inquies, Britannia rectores, habet speculatores: Quid tu negando mutiri disponis? Habet, inquam habet, si non ultra, non citra numerum: sed quia inclinati tanto pondere sunt pressi, idcirco spatium respirandi non habent. Præoccupabant igitur se mutuo talibus objectionibus, &c. Gildas ib.

[8] Duæ sunt viæ, duplicesque cursus animorum e corpore exeuntium. Nam qui se vitiis humanis contaminarunt et libidinibus se tradiderunt, iis devium quoddam iter est, seclusum à concilio deorum. Qui autem se integros castosque servarunt, quibusque fuit minima cum corporibus contagio, suntque in corporibus humanis vitam imitati deorum, iis ad illos à quibus sunt profecti, facile patet reditus. Soc. in Cic. 1. Tusc. Qui recte et honeste curriculum vivendi à natura datum confecerit, ad astra facilè revertetur: Non qui aut immoderatè, aut intemperanter vixerit. Cicero de Univers. Improbo bene esse non potest. Id Par. Quod si inest in hominum genere, mens, fides, virtus, concordia, unde hæc in terras nisi à superis diffluere potuerunt? cumque sit in nobis consilium, ratio, prudentia, necesse est deos hæc ipsa habere majora: Nec habere solum, sed etiam his uti in optimis et maximis rebus. Cicero de Nat. Deor. l. 2. p. 76. Quod si pœna, si metus supplicii, non ipsa turpitudo, deterret ab injuriosa facinorosaque vita, nemo est injustus: at incauti potius habendi sunt improbi. Callidi, non boni sunt, qui utilitate tantum, non ipso honesto, ut boni viri sint, moventur. Cicero de Leg. l. 1. p. 289. Ut nihil interest, utrum nemo valeat, an nemo possit valere; sic non intelligo quid intersit, utrum nemo sit sapiens, an nemo esse possit. Cic. de Nat. Deor. l. 3. p. 138. Cicero was afraid to speak what he knew of the Unity of the Eternal God, the Maker of all: Illum quasi parentem hujus universitatis invenire, difficile; et cum inveniris, indicare in vulgus nefas. Lib. de Univers. p. 2. And the same he saith, Lib. 2. de Nat. Deor.

[9] Vult Deus quodammodo pati vim; et hoc summæ est beneficentiæ, ut ad benefaciendum se pulsari solicitarique velit. Jos. Acosta, l. 4. c. 12. p. 396.

[10] Leg. Danielis Episcop. Epist. ad Bonif. Mogunt. inter Epist. Bonif. 67. de Methodo convertendi Paganos.

[11] Hæsit tam desperati insulæ excidii, insperatique mentio auxilii, memoriæ eorum qui utriusque miraculi testes extitere: et ob hoc reges, publici, privati, sacerdotes, ecclesiastici, suum quique ordinem servarunt. At illis decedentibus, cum successisset ætas tempestatis illius nescia, et præsentis tantum serenitatis expers, ita cuncta veritatis ac justitiæ moderamina concussa ac subversa sunt, ut earum non dicam vestigium, sed ne monumentum quidem in supra dictis propemodum ordinibus appareat; exceptis paucis, et valde paucis, qui ob amissionem tantæ multitudinis, quæ quotidie prona ruit ad tartara, tam

brevis numeri habentur, ut eos quodammodo venerabilis mater ecclesia in sinu suo recumbentes non videat, quos solos veros filios habeat. Quorum nequis me egregiam vitam omnibus admirabilem, Deoque amabilem carpere putet; si qua liberius de his, immo lugubrius, cumulo malorum compulsus, qui serviunt non solum ventri, sed et diabolo potius quam Christo. Gildas p. (mihi) 514. It was Pythagoras's saying, (which Ambrose saith he hath from the Jews,) Communem atque usitatam populo viam, non esse terendam.

[12] Cum despicere cœpimus et sentire, quid simus, et quid ab animantibus cæteris differamus, tum ea insequi incipiemus ad quæ nati sumus. Cicero 5. de finib. See the proof of the Godhead, and that God is the Governor of the world, and that there is another life for man, in the beginning of my "Holy Commonwealth," chap. 1, 2, 3. Commoda quibus utimur, lucem qua fruimur, spiritum quem ducimus, à Deo nobis dari et impartiri videmus. Cicero pro Ros. Quis est tam vecors, qui cum suspexerit in cœlum, deos esse non sentiat? et ea quæ tanta mente fiunt, ut vix quisquam arte ulla ordinem rerum atque vicissitudinem persequi possit, casu fieri putet? Cicero de Resp. Arusp. Read Galen's Hymns to the Creator, Li. de usu partium, præcipuè, 1. iii. cap. 10. Nulla gens est tam immansueta, neque tam ferrea, quæ non etiamsi ignoret qualem Deum habere deceat, tamen habendum sciat. Cic. 1. de Leg. Omnibus innatum, et quasi insculptum est, esse deos. Id de Nat. Deor. Agnoscimus Deum ex operibus ejus. Cic. 1. Tusc. Nullum est animal præter hominem quod habet ullam notitiam Dei. Cic. 1. de Legib. Nulla gens tam fera, cujus mentem non imbuerit deorum opinio. Cic. 1. Tusc. "I had rather believe all the Legends, Talmud, Alcoran, than that this universal frame is without a mind." Lord Bacon, Essay 16. "A little philosophy inclineth man's mind to atheism: but depth in philosophy bringeth men's mind about to religion." Lord Bacon, Essay 16. Stoici dicunt unum deum esse, ipsumque et mentem et fatum et Jovem dicunt: principio illum cum esset apud se, substantiam omnem per aerem in aquam convertisse—Quod autem faciat, Verbum Deum esse quod in ipsa sit. Hunc enim quippe sempiternum per ipsam (materiam) omnem singula creare. Mundum quoque regi et administrari secundum mentem et providentiam mente per omnes illius partes pertingente—Laert. in Zenone.

[13] Mundus numine regitur, estque quasi communis urbs et civitas hominum. Cicero 2. de finib. Impiis apud inferos sunt pœnæ præparatæ. Cicero 1. de Invent. Impii apud inferos pœnas luunt. Idem. Phil, et 1. de Legib. Jovem dominatorem rerum, et omnia nutu regentem, et præsentem et præpotentem, qui dubitat, haud sanè intelligo, cur non idem, sol sit, an nullus sit dubitari possit. Cicer. de Nat. Deor. 2. p. 48.

[14] Non temerè, nec fortuito, sati et creati sumus; sed profecto fuit quædam vis, quæ generi consuleret humano; nec id gigneret, aut aleret, quod cum exantlavisset omnes labores, tum incideret in mortis malum sempiternum. Cic. 1. Tuscul. Nec unquam bono quicquam mali evenire potest, nec vivo nec mortuo. Nec res ejus à Diis negliguntur. Idem. 1. Tusc.

[15] Abeunt omnia unde orta sunt. Cic. in. lat. Maj. Dii immortales sparserunt animos in corpora humana, ut essent qui terras tuerentur, quique cœlestem ordinem contemplantes, imitarentur eum vitæ modo atque constantia. Cic. in Cato Majore. Ex terrâ sunt homines, non ut incolæ, et habitatores, sed quasi spectatores superarum rerum atque cœlestium; quarum spectaculum ad nullum aliud genus animantium pertinet. Cicero 2. de Nat. Deor. Sic habeto; te non esse mortalem, sed corpus hoc. Idem. Somn. Scip. Cum natura cæteras animantes

abjecisset ad pastum, solum hominem erexit, et ad cœli quasi cognationis, domiciliique pristini conspectum excitavit: tum speciem ita formavit oris, ut in ea penitus reconditos mores effingeret. Cic. 1. de Legib. Nisi Deus istis te corporis custodiis liberaverit, ad cœlum aditus patere non potest. Cicero Somn. Scip. Animi omnium sunt immortales: sed bonorum divini. Cic. 2. de Legib. Bonorum mentes mihi divinæ atque æternæ videntur, et ex hominum vita ad deorum religionem et sanctimoniamque migrare. Idem. Animus est ingeneratus à Deo, ex quo vere vel agnatio nobis cum cœlestibus, vel genus vel stirps appellari potest. Idem. 1. de Leg.

[16] Qui seipsum cognoverit, cognoscet in se omnia: Deum, ad cujus imaginem factus est: mundum, cujus simulachrum gerit; creaturas omnes cum quibus symbolum habet. Paul. Scaliger Thes. p. 722.

[17] Cum quem pœnitet peccasse pene innocens est: maxima purgationum pars est voluntaria pœnitentia delictorum. Scal. Thes. p. 742. Facilius iis ignoscitur qui non perseverare sed ab errato se revocare, moliuntur; est enim humanum peccare, sed belluinum in errore perseverare. Cic. in Vat. Even Aristotle could say, that he that believed as he ought of the gods, should think as well of himself, as Alexander that commandeth so many men. Plutarch, de Tranquil. Anim. p. 155. Nullus suavior animo cibus est, quam cognitio veritatis. Lactant. Instit. 1. 1. c. 1. It is a marvellous and doleful case to think how ignorant some people live, even to old age, under constant and excellent teaching. Some learn neither words nor sense, but hear as if they heard not: some learn words, and know the sense no more than if they had learned but a tongue unknown; and will repeat their creed and catechism, when they know not what it is that they say. A worthy minister of Helvetia told me, that their people are very constant at their sermons, and yet most of them grossly ignorant of the things which they most frequently hear. It is almost incredible what ignorance some ministers report that they have found in some of the eldest of their auditors. Nay, when I have examined some that have professed strictness in religion, above the common sort of people, I have found some ignorant of some of the fundamentals of the christian faith. And I remember what an ancient bishop about twelve hundred years ago saith, Maximus Taurinensis in his homilies, that when he had long preached to his people, even on an evening after one of his sermons, he heard a cry or noise among the people, and hearkening what it was, they were by their outcry helping to deliver the moon, that was in labour and wanted help. His words are, Quis non moleste ferat sic vos esse vestræ salutes immemores, ut etiam cœlo teste peccetis? Nam cum ante dies plerosque cum cupiditate pulsaverim, ipsa die circiter vesperam tanta vociferatio populi extitit, ut irreligiositas ejus penetraret ad cœlum. Quod cum requirerem quid sibi clamor his velit? dixerunt mihi quod laboranti lunæ vestra vociferatio subveniret; et defectum ejus suis clamoribus adjuvaret: Risi equidem et miratus sum vanitatem, quod quasi devoti Christiani Deo ferebatis auxilium. Clamabatis enim ne tacentibus vobis perderet elementum. tanquam infirmus enim et imbecillis, nisi vestris adjuvaretur vocibus, non posset luminaria defendere quæ creavit. It is cited also by Papirius Massonus in vita Hilarii Papæ, fol. 67. Therefore popery is suitable to the children of darkness, and unsuitable to the children of light, because it greatly befriendeth ignorance, hindering the people from the Holy Scriptures, and quieting them with the opiate of an easy implicit faith, in believing as the Roman church believeth, though they know not what it believeth, or mistake, and think

it believeth that which it doth not. Ockam. lib. de Sacram. Altar. cap. 1. citeth Innocent. Extra de Sum. Trin. to prove the great benefit and efficacy of implicit faith, that it would prove an error to be no sin: "In tantum, inquit, valet fides implicita, ut dicunt aliqui, ut si aliquis eam habet, quod scilicet credit quicquid Ecclesia credit, si false opiniatur, ratione naturali motus, quia pater est vel prior filio, vel quod tres personæ sint tres res ab invicem distantes, non est hæreticus, nec peccat; dummodo hunc errorem non defendat, et hoc ipsum credit, quia credit ecclesiam sic credere, et suam opinionem fidei ecclesiæ supponit. Quia licet sic male opinetur, non tamen est illa fides sua, immo fides sua est fides Ecclesiæ." This implicit faith, being nothing but to believe that the church erreth not, is not an implicit faith in God, (to believe that all that God revealeth is true,) which all men have that believe in God, as rational an excuse for ignorance and error, as a belief in the church of Rome? This is too short and easy a faith to be effectual to the true ends of faith. Si igitur tantæ sit efficaciæ fides implicita, ut excuset ignoranter errantem circa illa quæ in Scriptura canonica sunt expressa, multo magis excusabit ignoranter opinantem aliquid quod nec in Scriptura canonica reperitur expressum. Ockam. ibid.

[18] Pœnitenti optimus est portus, mutatio consilii. Cic. Phil. 12.

[19] Bonum gratiæ unius hominis majus est quam bonum naturæ totius universi. Aquin. 12. q. 113. art. 9.

[20] Quicquid Deo gratum dignumque offertur, de bono thesauro cordis defertur. Intra nos quippe est quod Deo offerimus, omne viz. acceptabile munus: Ibi timor Dei——ibi confessio, ibi largitas, ibi sobrietas, ibi paupertas spiritus, ibi compassio, &c. Potho Prumiens. de Domo Dei, 1. 2. De regno Dei quod intra nos est meditamur vanitates et insanias falsas, dum interioribus animæ virtutibus, in quibus regnum Dei consistit, privati, ad exteriora quædam studia ducimur, et circa corporales exercitationes quæ ad modicum utiles esse videntur, occupamur, fructus spiritus, qui sunt charitas, pax, gaudium, &c. intus minime possidemus, et exterius quarundum consuetudinum observantias sectamur; in exercitiis tantum corporalibus quæ sunt jejunia, vigiliæ, asperitas seu vilitas vestis, &c. regulam nobis vivendi quasi perfectam statuentes. Idem ibid.

[21] Nulla religio vera est, nisi quæ virtute et justitia constat. Id. ibid.

[22] Victor Utic. saith that the Arrian Goths tormented the devoted virgins, to force them to confess that their pastors had committed fornication with them, but no torment prevailed with them, though many were killed with it, p. 407, 408. lib. 2. Terrent præceptis feralibus, ut in medio Vandalorum nostri nullatenus respirarent: neque usque quaque orandi aut immolandi concederetur gementibus locus. Nam et diversæ calumniæ non deerant quotidie, etiam illis sacerdotibus, qui in his regionibus versabantur, quæ palatio tributo pendebant. Et si forsitan quisquam, ut moris est, dura Dei populum admoneret, Pharaonem, Nabuchodonosor, Holofernem, aut aliquem similem nominasset, objiciebantur illi, quod in personam regis ita dixisset, et statim exilio tradebatur. Hoc enim tempore persecutionis genus agebatur, hic apertè, alibi occultè, ut piorum nomen talibus insidiis interiret. N. B. Victor. Uticens. p. (mihi) 382. Abundance of pastors were then banished from their churches, and many tormented, and Augustine himself died with fear, saith Victor, ib. p. 376, when he

had written (saith he) two hundred and thirty-two books, besides innumerable Epistles, Homilies, Expositions on the Psalms, Evangelists, &c.

[23] The word itself exciteth reason, and preachers are by reason to shame all sin as a thing unreasonable. And the want of such excitation, by powerful preaching, and plain instructing, and the persons considering, is a great cause of the world's undoing. For those preachers that lay all the blame on the people's stupidity or malignity, I desire them to read a satisfactory answer in Acosta the Jesuit, li. iv. c. 2, 3, & 4. Few souls perish, comparatively, where all the means are used which should be used by their superiors for their salvation: if every parish had holy, skilful, laborious pastors, that would publicly and privately do their part, great things might be expected in the world. But, saith Acosta, Itaque præcipua causa ad ministros parum idoneos redit. Quæ namque est prædicatio nostra? quæ fiducia? signa certè non edimus: vitæ sanctitate non eminemus; beneficentia non invitamus; verbi ac spiritus efficacia non persuademus; lachrymis ac precibus à Deo non impetramus; imo ne magnopere quidem curamus. Quæ ergo nostra querela est? quæ tanta Indorum accusatio? lib. iv. p. 365. An ingenuous confession of the Roman priesthood. And such priests can expect no better success. But having seen another sort of ministers, through God's mercy, I have seen an answerable fruit of their endeavours.

[24] Even learning and honest studies may be used as a diversion from more necessary things. Saith Petrarch, in Vita Sua, Ingenio sui ad omne bonum et salubre studium apto; sed ad moralem præcipue philosophiam, et ad poeticam prono. Quam ipsam processu temporis neglexi, sacris literis delectatus, in quibus sensi dulcedinem abditam, quam aliquando contempseram; poeticis literis non nisi ad ornamentum reservatis.

[25] 1 Peter v. 2-4; 2 Cor. x. 4; 2 Cor. v. 19, 20; 2 Cor. i. 24; 1 Cor. iv. 1; 2 Cor. iii. 6, and xi. 23; Joel i. 9, 13; 2 Cor. iv. 5; Mark x. 44; Matt. xx. 27; Luke xxii. 24-26.

[26] Seneca Ep. 87. scribit, Tam necessarium fuisse Romano populo nasci Catonem, quam Scipionem: alter enim cum hostibus nostris, alter cum moribus bellum gessit.

[27] Bernard, de Grad. Humil. grad. 8. describeth men's excusing their sins thus, "If it may be, they will say, I did not do it; or else, It was no sin, but lawful; or else, I did it not oft or much; or else, I meant no harm; or else, I was persuaded by another, and drawn to it by temptation".

[28] Atque haud scio an pietate adversus Deos sublatâ, fides etiam, et societas humani generis, et una excellentissima virtus, justitia, tollatur. Cicero de Nat. Deor. p. 4.

[29] Mira Ciceronis fictio in li. de Universit. p. 358. Atque ille qui recte et honeste curriculum vivendi à natura datum confecerit, ad illud astrum, quo cum aptus fuerit, revertetur. Qui autem immoderate et intemperate vixerit, eum secundus ortus in figuram muliebrem transferet, et si ne tum quidem finem vitiorum faciet, gravius etiam jactabitur, et in suis moribus simillimas figuras pecudum, et ferarum transferetur: neque malorum terminum prius aspiciet, quam illam sequi cœperit conversionem, quam habebat in se, &c. cum ad primam et optimam affectionem animi pervenerit.

[30] Unus gehennæ ignis et in inferno, sed non uno modo omnes excruciat peccatores. Uniuscujusque enim quantum exigit culpa, tantum illic sentitur et pœna: nam sicut hic unus

sol non omnia corpora æqualiter calefacit, ita illic unus ignis animas pro qualitate criminum dissimiliter exurit. Hugo Etherianus de Anim. regres. cap. 12. "Idem undique in infernum descensus est," saith Anaxagoras (in Laert.) to one that only lamented that he must die in a strange country.

[31] Alienus est à fide qui ad agendam pœnitentiam tempus expectat senectutis. Jo. Benedictus Paris. in Annot. in Luc. xii. Multos vitam differentes mors incerta prævenit. Id. ib. ex Senec.

[32] Næ illi falsi sunt, qui diversissimas res pariter expectant, ignaviæ voluptatem et præmia virtutis. Sallust. Tenebit te diabolus sub specie libertatis addictum, ut sit tibi liberum peccare, non vivere: Captivum te tenet author scelerum, compedes tibi libidinis imposuit, et undique te sepsit armatâ custodiâ; Legem tibi dedit ut licitum putes omne quod non licet; et vivum te in eternæ mortis foveam demersit. Hugo Etherianus de Animar. regressu, cap. 9.

[33] Acosta saith, that the Indians are so addicted to their idolatry, and unwearied in it, that he knoweth not what words can sufficiently declare, how totally their minds are transformed into it, no whoremonger having so mad a love to his whore, as they to their idols: so that neither in their idleness or their business, neither in public or in private, will they do any thing, till they have first used their superstition to their idols: they will neither rejoice at weddings, nor mourn at funerals, neither make a feast, or partake of it, nor so much as move a foot out of doors, or a hand to any work, without this heathenish sacrilege: and all this they do with the greatest secresy, lest the christians should know it. Lib. 5. cap. 8. p. 467. See here how nature teacheth all men that there is a Deity to be worshipped with all possible love and industry! And shall the worshippers of the true God then think it unnecessary preciseness, to be as diligent and hearty in his service?

[34] How penitents of old did rise even from a particular sin, judge by these words of Pacianus Parænes. ad Pœnit. Bibl. Pat. To. 3. p. 74. "You must not only do that which may be seen of the priest, and praised by the bishop—to weep before the church, to lament a lost or sinful life in a sordid garment, to fast, pray, to roll on the earth; if any invite you to the bath (or such pleasures) to refuse to go: if any bid you to a feast, to say, These things are for the happy; I have sinned against God, and am in danger to perish for ever! What should I do at banquets, who have wronged the Lord? Besides these, you must take the poor by the hand, you must beseech the widow, lie at the feet of the presbyters, beg of the church to forgive you, and pray for you: you must try all means rather than perish."

[35] Of how great concernment faithful pastors are for the conversion of the ungodly, see a Jesuit, Acosta, lib. 4. c. l, 4. Infinitum esset cætera persequi, quæ contra hos fatuos principes tanaos, contra pastores stultos, vel potius idola pastorum, contra seipsos potius pascentes, contra væsanos prophetas, contra sacerdotes contemptores, atque arrogantes, contra stercus solennitatum, contra popularis plausus captatores, contra inexplebiles pecuniæ gurgites, cæterasque pestes, propheticus sermo declamat. Vix alias sancti patres plenioribus velis feruntur in Pelagiis, quam cum de sacerdotali contumelia oratio est. Acosta, ib. p. 353. Non est iste sacerdos, non est sed infestus, atrox, dolosus, illusor sui, et lupus in dominicum gregem ovina pella armatus. Ibid.

[36] Whereas there are two great and grievous sorts of trouble raised, one in the churches at the trial of members, and an other in men's consciences in trying their states, about this question, How to know true conversion or sanctification? I must tell them in both these troubles, plainly, that christianity is but one thing, the same in all ages, which is their consent to the baptismal covenant: and there is no such way to resolve this question, as to write or set before you the covenant of baptism in its proper sense, and then ask your hearts, whether you unfeignedly and resolvedly consent. He that consenteth truly, is converted and justified; and he that professeth consent, is to be received into the church by baptism (if his parents' consent did not bring him in before, which he is to do nevertheless himself at age).

[37] Passibilis timor est irrationabilis, et ad irrationabilia constitutus, sed eum præcipit qui cum disciplina et recta ratione consistit, cujus proprium est reverentia. Qui enim propter Christum et doctrinam ejus Deum timet, cum reverentia ei subjectus est; cum ille qui per verbera aliaque tormenta timet Deum, passibilem timorem habete viderur. Dydimus Alex. in Pet. 1.

[38] Every one is not a thief, that a dog barks at; nor an hypocrite, that hypocrites call so.

[39] As the Athenians, that condemned Socrates to death, and then lamented it, and erected a brazen statue for his memorial.

[40] Acosta saith, that he that will be a pastor to the Indians, must not only resist the devil and the flesh, but must resist the custom of men which is grown powerful by time and multitude: and must oppose his breast to receive the darts of the envious and malevolent, who, if they see any thing contrary to their profane fashion, they cry out, A traitor! a hypocrite! an enemy! lib. 4. c. 15. p. 404. It seems among papists and barbarians, the serpent's seed do hiss in the same manner against the good among themselves, as they do against us.

[41] Eph. ii. 1; Col. ii. 13; 1 Cor. xv. 35; 1 Tim. v. 6; Joel i. 5

[42] Rom. viii. 9, 16; Rom. ix. 8; Eph. ii. 3.

[43] See my sermon on Prov. i. 32, in the end of "The vain Religion of the Formal Hypocrite."

[44] Read Mr. Bolton's Assize Sermon on 1 Cor. i. 26.

[45] See more of Temptations, chap. iii. direct. 9.

[46] I have since written a book on this subject, to which I refer the reader for fuller direction.

[47] Fere idem exitus est odii et amoris insani. Senec. de Ben.

[48] Scientia quæ est remota à justitia, calliditas potium quam sapientia appellanda est. P. Scalig. Of the necessity of prudence in religious men, read Nic. Videlius de Prudent. Veterum. The imprudences of well meaning men have done as much hurt to the church sometimes as the persecution of enemies. *e. g.* When Constantine, the son of Constans, was emperor, some busy men would prove from the orthodox doctrine of the Trinity, that his two brethren, Tiberius and Heraclius, should reign with him: saying, Si in Trinitate credimus, tres etiam coronemus; which cost the chief of them a hanging. Abbas Urspergens. Edit. Melancth. p. 162.

[49] Leg. Acost. 1. 4. c. 21 et 22. de fructu catechizandi. Et Li. 5.

[50] Opus est imprimis duplici catechismo: Uno compendario et brevi quem memoriter addiscant; ubi summa sit eorum omnium quæ ad fidem et mores Christiano sunt necessaria: altero uberiore, ubi eadem amplius, dilucidiusque dicantur, et copiosius confirmentur: ut ille prior discipulis potius, hic posterior ipsis præceptoribus usu sit. Acosta, l. 5. c. 14. p. 490.

[51] Stoici dicunt virtutes sibi invicem ita esse connexas, ut qui unam habuerit, omnes habeat. Laertius in Zenone.

[52] Laert. saith of Cleanthes, Cum aliquando probo illi daretur, quod esset timidus, at ideo inquit, parum pecco.

[53] Qui discipulum rudem et elatum habet, contra ventum adverso flumine navigat, serpentem nutrit, aconitum excolit, hostem docet. Petrarch. Dial. 41. li. 2.

[54] Beatus est cui vel in senectute contigerit, qua sapientiam erasque opiniones consequi posset. Cicero de fin.

[55] Even when a teacher is impatient with his people's unprofitableness, they oft think highliest of their knowledge, and they are proud while their dulness tireth out their guides: for, Quo quisque est solertior et ingeniosior, hoc docet iracundius et laboriosius. Quod enim ipse celeriter arripuit, id quum tarde percipi videt, discruciatur. Cicero pro Ros.

[56] Nihil homini metuendum nisi ne fœlicitatem excludat. Solon in Laert. p. 31.

[57] Securus ergo sum de Christo Deo, et Domino meo. Hæc Regi dicatis, subigat ignibus, adigat bestiis, excruciet omnium tormentorum generibus, si cessero, frustra sum in ecclesiæ catholica baptizatus; nam si hæc præsens vita sola esset, et aliam quæ vera est, non speraremus æternam, nec ita facerem ut modicum et temporaliter gloriarer, et ingratus existerem qui suam fidem mihi contulit, Creatori. Victorianus ad Hunnerychum in Vict. Utic. p. 461. Victor Uticensis saith, that before the persecution of Hunnerychus these visions were seen: 1. All the lights put out in the church, and a darkness and stink succeeded. 2. The church filled with abundance of swine and goats. 3. Another saw a great heap of corn unwinnowed, and a sudden whirlwind blew away all the chaff: and after that, one came and cast out all the stricken dead and useless corn, till a very little heap was left. 4. Another heard one cry on the top of a mount, Migrate, migrate. 5. Another saw great stones cast from heaven on the earth, which flamed and destroyed; but he hid himself in a chamber, and none of them could touch him. Page 405. Sed hoc edificium ubi construere visus est diabolus, statim illud destruere dignatus est Christus. Id. ib.

[58] Id. ib. saith that an Arian bishop being put over a city, all that could take ship fled away to Spain, and the rest not only refused all the temptations of the bishop, but also publicly celebrated the divine mysteries in one of their houses; and the king being hereat enraged, caused them in the open market-place to have their tongues and right hands cut off by the root; and that they yet spake after as well as before. And them that will not believe it, he referreth to one of them then living, and honoured for this in the emperor's court, that still spake perfectly. Page 462, 463.

[59] Sulpitius Severus in Vit. Martini, noteth that none but bishops were against him because he was unlearned and of no presence.

Look more in your teachers at matter than fine words. Augustin. de Cathechizand. rud. cap. 9. His maxime utile est nosse ita esse præponendas verbis sententias, ut præponitur animus corpori: ex quo fit, ut ita malle debeant veriores quam disertiores audire sermones, sicut malle debent prudentiores quam formosiores habere amicos. Noverint etiam non esse vocem ad aures Dei nisi animi affectum: ita enim non irridebunt si aliquos antistites et ministros forte animadverterint vel cum barbarismis et solœcismis Deum invocare, vel eadem verba quæ pronunciant, non intelligere, perturbateque distinguere. Vid. Filesacum de Episc. autorit. p. 105. Pœnituit multos vanæ sterilisque cathedræ. Juven. Italis Ciceronianis sum iniquior, quia tantum loquuntur verba, non res, et rhetorica ipsorum plerumque est κολακευτικη: Est glossa sine textu: nux sine nucleo: nubes sine pulviâ. Plumæ sunt meliores quam avis ipsa. Buchozer. Take heed lest prejudice or any corruption possess your minds, for then all that you hear will be unsavoury or unprofitable to you: Magna debet esse eloquentia, quæ invitis placeat, ait Senec. præf. lib. 10. Controv.

[60] Acosta noteth it as a great hinderance of the Indians' conversion, that their teachers shift for better livings, and stay not till they are well acquainted with the people, and that the bishops are of the same temper: Hæc tanta clades est animarum, ut satis deplorari non possit; nihil sacerdos Christi præclari proficiet in salute Indorum, sine familiari et hominum et rerum notitia, l. 4. c. 10. p. 390. Sunt autem multi qui injuncto muneri copiose se satisfacere existimant, orationem dominicam et symbolum et salutationem angelicam, tum præcepta decalogi Hispani. idomate identidem Indis recitantes, eorum infantes baptizantes, mortuos sepelientes, matrimonio juvenes collocantes, et rem sacram festis diebus facientis.—Neque conscientia, quam utinam cauterizatam non habeant, mordentur quod dispersæ sint oves Domini, &c. c. 7. p. 373.

[61] Against uncharitableness and schism, see more in part. 2. ch. 23.

[62] Utrumque imperium, et Mahometicum et pontificium ortum est, ex dissidiis de doctrina—Cum in oriente dilaceratæ essent ecclesiæ—et hæc varietas in multorum animis dubitationes et odium religionis christianæ accenderet, et disciplina laxata esset, &c. Melancth. Ep. Dedic. Chron. Carionis.

[63] Ecclesia vera discreta est à cœtu Cain, qui secesserat a patre, et habuit suos ritus, et suam sectam. Ita statim initio veræ doctrinæ vocem et veram ecclesiam pars humani generis deseruit. Carion Chronic. lib. 1. p. 16.

[64] When the Arian bishops had made Hunnerychus believe that the orthodox turned the appointed disputation into popular clamour, and were against the king, he forbad them to meet, or to baptize, or ordain, and turned all the same laws against them which had been made against the Arians. Victor. Utic. p. 447, 448.

[65] Quiescerem nisi tantos talesque montes malitiæ episcoporum, vel cæterorum sacerdotum aut clericorum, in nostro quoque ordine erigi adversus Deum vidissem. Gildas de Ex cid. Britan. Hæc monent quales sint etiam potentissimi, nobilissimi et optimi quique

qui sine fide sunt, et sine agnitione filii Dei, atque hinc sine omni bono, sine ulla affectione pia, &c. Et quod etiam qui ex illis optimus esse videtur, tamen sine fide omni tempore possit esse et fieri, quod Cain fratri suo, modo non desit occasio: Neander Chron. p. 325 Lege et quæ habet de Regno Cainico, p. 38, 39.

[66] Stoici dicunt cum nemine stultorum esse litigandum: omnesque stultos insanire. Laert. in Zenone.

[67] Consuming zeal doth use at last to burn up the owners of it. Whatever they say or do against others in their intemperate violence, they teach others at last to say and do against them, when they have opportunity. How the orthodox taught the Arians to use severity against them, may be seen in Victor. Utic. p. 447-449, in the edict of Hunnerychus: Legem quam dudum Christiani Imperatores nostri contra eos et alios hæreticos pro honorificentia ecclesiæ catholicæ dederunt, adversus nos illi proponere non erubuerunt, v. g. Rex Hun. &c. Triumphalis et majestatis regiæ probatur esse virtutis, mala in autores consilia retorquere: quisquis enim pravitatis aliquid invenerit, sibi imputet quod incurret.—Nullos conventus homousion sacerdotes assumant, nec aliquid mysteriorum, quæ magis polluunt, sibi vendicent. Nullam habeant ordinandi licentiam.—Quod ipsarum legum continentia demonstratur quas induxisse imperatoribus, &c. viz. Ut nulla exceptis superstitionis suæ antistibus ecclesia pateret; nullis liceret aliis aut convictus agere, aut exercere conventus nec ecclesias, aut in urbibus, aut in quibusdam minimis locis.

[68] Sed perturbat nos opinionem varietas hominumque dissensio: Et quia non idem contingit in sensibus, hos natura certos putamus: ilia quæ aliis sic, aliis secus, nec iisdem semper uno modo videntur, ficta esse dicimus: quod est longe aliter.—Animis omnes tenduntur insidiæ, &c. Cicero de Legib. li. 1. p. 291. Vid. cæt.

[69] Namsi falsi et solo nomine tumidi, non modo non consulendi, sed vitandi sunt, quibus nihil est importunius, nihil insulsius, &c. Petrarch. Dial. 117. lib. 2.

[70] Scientis est posse docere. Proverb. Sub indocto tamen doctus evadere potes, afflatu aliquo divino, ut Cicero loquitur. Augustinus de seipso testatur (cui non omnia credere nefas est) quod et Aristotelicas Categorias, quæ inter difficillima numerantur, et artes liberales, quas singulas à præceptoribus didicisse magnum dicitur) nullo tradente, omnes intellexit. Bernardus item, vir doctrina et sanctitate clarissimus, omnes suas literas (quarum inter cunctos sui temporis abundantissimus fuit) in silvis et in agris didicit, non hominum magisterio, sed meditando et orando, nec ullos unquam alios præceptores habuit, quam quercus et fagos. Petrarch. lib. 2. Dialog. 40.

[71] Imperat (Rex) ut nostræ religionis illorum mensa nullum communem haberent, neque cum Catholicis omnino vescerentur. Quæ res non ipsis aliquod præstitit beneficium, sed nobis maximum contulit lucrum: nam sisermo eorum sicut cancer consuevit serpere, quanto magis communis mensa ciborum potuit inquinare, cum dicat Apostolus, cum nefariis nec cibum habere communem. Victor. Utic. p. 418. Magnum virtutis præsidium societas bonorum, socius exemplo excitat, sermone recreat, consilio instruit, orationibus adjuvat, autoritate continet, quæ omnia solitudini desunt. Jos. Acosta, 1. 4. c. 13. Dicunt Stoici amicitiam solos inter bonos, quos sibi innicem studiorum similitudo conciliet, posse

consistere. Porro amicitiam ipsam societatem quandam esse dicunt omnium quæ sunt ad vitam necessaria, cum amicis ut nobismet ipsis utamur: atque ob id amicum eligendum, amicorumque multitudinem inter expetenda ponunt: inter malos non posse constare amicitiam. Laert. in Zenone.

[72] Non tamen ut corporum, sic animorum morbi, transeunt ad nolentes: Imo vero nobilis animus, vitiorum odio, ad amorem virtutis accenditur. Petrarch. Dialog. de alior. morib.

[73] Siquis est hoc robore animi, atque hac indole virtutis ac continentiæ, ut respuat omnes voluptates, omnemque vitæ suæ cursum labore corporis, atque in animi contentione conficiat, quem non quies, non remissio, non æqualium studia, non ludi, non convivia delectant; nihil in vita expetendum putet nisi quod est cum laude et honore conjunctum; hunc mea sententia divinis quibusdam bonis instructum atque ornatum puto. Cic. pro Cæl.

[74] For sound principles in these points, read Mr. Gibbon's Sermon of Justification, in the Morning Exercises at St. Giles'; and Mr. Truman's two books before named, and Le Blank's Theses in Latin, with the Thes. Salmuriens. &c.

[75] Nemini exploratum potest esse quomodo sese habiturum sit corpus, non dico ad annum sed ad vesperum. Cicero, 2 de fin. Dii boni! quid est in hominis vita diu? Mihi ne diuturnum quidem quicquam videtur, in quo est aliquid extremum. Cum enim id advenit, tum illud præteriit, effluxit: tantum remanet quod virtute et recte factis sit consecutus: horæ quidem cedunt, et dies, et menses, et anni, nec præteritum tempus unquam revertitur, nec quid sequatur sciri potest. Cic. in Cat. Maj. Quem sæpe transit, casus aliquando invenit.

[76] Nihil tam firmum cui periculum non sit; etiam ab invalido.

[77] De bonis et malis ita disserebat Plato: Finem esse Deo similem fieri: Virtutem sufficere quidem ad bene beateque vivendum; cæterum instrumentis indigere, corporis bonis, robore, sanitate, integritate sensuum, &c. Exterioribus etiam, opibus, generis claritate, gloria, &c. Ea et si non affluerint, nihilominus tamen beatum fore sapientem.—Arbitratur et Deos humana cernere atque curare: et demones esse—Porro in dialogis justitiam divinam legem arbitratus est, ut ad juste agendum potentius persuaderet, nè post mortem pœnas improbi luerent. Laert. in Plat.

[78] Alte spectare si voles, atque hanc sedem, et æternam domum contueri, neque sermonibus vulgi dederis te, nec in præviis humanis spem posueris rerum tuarum: suis te illecebris oportet ipsa virtus trahat ad verum decus. Cicero somn. Scip. Cœlestia semper spectato: illa humana contemnito. Id. Ibid.

[79] Nihil tam firmum cui periculum non sit; etiam ab invalido.

[80] Laert. saith of the magi, that they did Deorum vacare cultui: signa statuasque reprehendere: et eorum imprimis, qui mares esse deos et fœminas dicunt, errores improbare. Signa et statuas ex disciplinæ instituto è medio tulisse: and that some thought that the Jews came from them, p. 4, 6. And Laertius himself saith to those that make Orpheus the first philosopher, Videant certe qui ita volunt, quo sit censendus nomine, qui Diis cuncta hominum vitia, et quæ rarò à turpibus quibusque et flagitiosis hominibus geruntur, ascribit,

p. 4. He saith also that the said magi held, and Theopompus with them, that men should live again, and become immortal. The like he saith of many other sects. It is a thing most irrational to doubt of the being of the unseen worlds, and the more excellent inhabitants thereof; when we consider that this low and little part of God's creation is so full of inhabitants: if a microscope will show your very eyes a thousand visible creatures which you could never see without it, nor know that they had any being, will you not allow the pure intellectual sight to go much further beyond your microscope?

[81] Thales' sayings in Laert. are, Animas esse immortales: Antiquissimum omnium entium Deus; ingenitu senim: Pulcherrimum mundus, à Deo enim factus: Maximum locus; capit enim omnia: Velocissimum mens; nam per universa discurrit: Fortissimum necessitas; cuncta enim superat. Sapientissimum tempus: invenit namque omnia. *Q.* Utrum prius factum nox an dies? *R.* Nox, una prius die. *Q.* Latet ne Deos homo male agens? *R.* Ne cogitans quidem. *Q.* Quid difficile? *R.* Seipsum noscere. *Q.* Quid facile? *R.* Ab alio moveri. *Q.* Quid suavissimum? *R.* Frui. *Q.* Quid Deus? *R.* Quod initio et sine caret. p. 14, 20, 21.

[82] Conjungi vult nos inter nos, atque connecti per mutua beneficia charitatis: adeo ut tota justitia et præceptum hoc Dei, communis sit utilitas hominum. O miram clementiam Domini! O ineffabilem Dei benignitatem! Præmium nobis pollicetur, si nos invicem diligamus; id est, si nos ea præstemus invicem, quorum vicissim indigemus: et nos superbo et ingrato animo, ejus remittimur voluntati, cujus etiam imperium beneficium est. Hieron. ad Celant. See my book of the "Reasons of the Christian Religion."

[83] Vel propter unionem inter creaturam et Creatorem necessaria fuit incarnatio. Sicut in Divinitate una est essentia et tres personæ; ita in Christo una persona et tres essentiæ, Deitas, anima, et caro. Christus secundum naturam divinitatis est genitus; secundum animam creatus; et secundum carnem factus. Unio in Christo triplex est; Deitatis ad animam; Deitatis ad carnem; et animæ ad carnem. Paul. Scaliger Thes. p. 725. Christus solus, et quidem secundum utramque naturam dicitur caput ecclesiæ. Id. p. 726.

[84] Ex apostolica et veteri traditione, nemo baptizatur in ecclesia Christi, nisi prius rogatus, an credat in Deum Patrem, et in Jesum Christum Dei Filium, et in Spiritum Sanctum, responderit, firmiter se credere: quantum vis ergo heres sit, si judicii aliquid habet, et ita rogatur, et ita respondet prorsusque ita expresse credere jubetur: namque implicite et involute non isthæc solum, sed quæcunque Divinæ literæ produnt, credit, de quibus tamen non omnibus interrogatur, quod ea expresse scire omnia, illi minime opus sit. Acosta, 1. 5. c. 6. p. 461. Christian religion beginneth not at the highest, but the lowest: with Christ incarnate, teaching, dying, &c. Dr. Boy's postil. p. 121. out of Luther.

[85] Sane omnium virtutum radix et fundamentum fides est; quæ certantes adjuvat, vincentes coronat, et cœlesti dono quosdam defectu signorum remunerat: nihil enim quod sinceræ fidei denegetur, quia nec aliud à nobis Deus, quam fidem exigit: hanc diligit, hanc requirit, huic cuncta promittit et tribuit. S. Eulogius Mart. Arch. Tolet. Memorial. Sanct. p. 4. Notandum, quod cum fides mortua sit præter opera, jam neque fides est: nam neque homo mortuus, homo est.—Non enim sicut spiritum corpore meliorem, ita opera fidei præponenda sunt, quando gratia salvatur homo, non ex operibus sed ex fide: nisi fortè et hoc in quæstione

sit, quod salvet fides quæ cum operibus propriis vivit; tanquam aliud genus operum sit, præter quæ salus ex fide proveniat: nec autem sunt opera quæ sub umbra legis observantur. Didymus Alexand, in Jac. cap. 2.

[86] Dilectio Dei misit nobis salvatorem: cujus gratia salvati sumus: ut possideamus hanc gratiam, communicatio facit spiritus. Ambros. in 2 Cor. xiii. 13.

[87] O Domine Jesu doles non tua sed mea vulnera! Ambros. de Fide ad Grat. l. 2. c. 3. Nos immortalitate male usi sumus ut moreremur: Christus mortalitate bene usus est ut viveremus. August. de Doct. Christ. l. i. c. 14.

[88] Scrutari temeritas est, credere pietas, nosse vita. Bernard. de Consid. ad Eugen. 1. 5.

[89] Deus est principium effectivum in creatione refectivum in redemptione, perfectivum in sanctificatione. Joh. Combis comp. Theol. 1. 4. c. 1.

[90] Rejectis propheticis et apostolicis scriplis, Manichæi novum evangelium scripserunt: et ut antecellere communi hominum multitudini et semi-dei viderentur, simularunt enthusiasmos seu afflatus, subito in turba se in terram objicientes, et velut attoniti diu tacentes; deinde tanquam redeuntes ex specu Trophonio et plorantes, multa vaticinati sunt; prorsus ut Anabaptistæ recens fecerunt in seditione monasteriensi. Etsi autem in quibusdam manifesta simulatio fuit, tamen aliquibus reipsa à diabolis furores immissos esse certum est. Carion. Chron. 1. 3. p. 54.

[91] Nemo magnus sine aliquo afflatu divino unquam fuit. Cicero 2. de Nat. Deor.

[92] Laertius in Zenone, saith, Dicunt Stoici Deum esse animal immortale, rationale, perfectum ac beatum, à malo omni remotissimum, providentia sua mundum et quæ sunt in mundo administrans omnia: non tamen inesse illi humanæ formæ lineamenta. Cæterum esse opificem immensi hujus operis, sicat et patrem omnium.—Eumque multis appellari nominibus juxta proprietates suas.—Quosdam item esse dæmones dicunt quibus insit hominum miseratio, inspectores rerum humanarum; heroas quoque solutas corporibus, sapientum animas.—Bonos aiunt esse divinos, quod in seipsis quasi habeant Deum. Malum vero impium et sine Deo esse, quod duplici ratione accipitur, sive quod Deo contrarius dicatur, sive quod aspernetur Deum: id tamen malis omnibus non convenire. Pios autem et religiosos esse sapientes, peritos divini juris omnes. Pietatem esse scientiam divini cultus. Diis item eos sacrificia facturos, castosque futuros. Quippe ea quæ in Deos admittuntur peccata detestari, Diisque charos ac gratos fore quo sancti justique in rebus divinis sint.

[93] De diis ita ut sunt loquere. Bias in Laert. Leg. Pauli Scaligeri Theses de Archetypo Mundo Ep. Cath. 1. 14. God never wrought miracle to convince atheism, because his ordinary works convince it. Lord Bacon, Essay 16. p. 87. Deus est mens soluta, libera et segregata ab omni concretione mortali, omnia sentiens, movens, &c. Cicero 1. Tuscul.

[94] Persuasum hoc sit à principio hominibus, dominos esse omnium rerum ac moderatores Deos: eaque quæ gerantur eorum geri ditione atque numine—Et qualis quisque fit, quid agat, quid in se admittat, qua mente, qua pietate colat religionem, intueri, piorumque et impiorum habere rationem. Cicero 2. de Leg.

[95] Deorum providentia mundus administratur, iidemque consulunt rebus humanis neque solum universis, verum etiam singulis. Cicero 1. de Divin.

[96] Aristippus rogatus aliquando quid haberent eximium philosophi? Si omnes, inquit, leges intereant, æquabiliter vivemus. Laertius.

[97] If προσευχη in Luke vi. 12, do signify an oratory, it yet importeth that he continued for prayer in it.

[98] Maxime pars hominum morbo jactatur eodem.

[99] Animi labes nee diuturnitate evanescit, nec manibus ullis elui potest—Non incestum vel aspersione aquæ vel dierum numero tollitur. Cicero 2. de Legib.

[100] See Plutarch's Tract, entitled, "That vice is sufficient to make a man wretched." Si non ipso honesto movemur ut viri boni simus, sed utilitate aliqua, atque fructu, callidi sumus, non boni; si emolumentis, non suapte natura, virtus expetitur, vana erit virtus, quæ malitia rectè dicitur. P. Scal. p. 744.

[101] Voluntarium est omne peccatum. Tolle excusationem: nemo peccat invitus. Martin. Dunilens. de Morib. Nihil interest quo animo facias, quod fecisse vitiosum est, quia acta cernuntur, animus non videtur. Id. ibid.

[102] Sick bodies only suffer ill; but sick souls both suffer ill and do ill. Plutarch's Mor. p. 314.

[103] See the Assembly's Larger Catechism about aggravations of sin.

[104] See my treatise of "Crucifying the World," and of "Self-denial."

[105] Of the Temptations to hinder Conversion, see before, chap. i.

[106] Vide Pool's Synopsis, Critic, in Levit. i. 77. In these latter the word "spirit" signifieth the ill disposition, which Satan as a tempter causeth, and so he is known by it as his offspring.

[107] See my "Treatise against Infidelity," as before cited.

[108] Animi molles et ætate fluxi dolis haud difficulter capiuntur.

[109] See my two sheets for the Ministry.

[110] Vir bonus est qui prodest quibus notest, nocet autem nemini. P. Scalig. Ne pigeat evangelicum ministrum, ægrotum visitare, venio aliquo recreare, familicum cibario saltem pane pascere, nudum operire, pauperem, cui non est adjutor, à divitum calumniis et potentia eripere, pro afflictis principem magistratumve convenire: rem familiarem consilio augere, morientibus sedulo et benigne astare, lites et dissidia componere, &c. Acosta, 1. 4. c. 18. p. 418.

[111] Some think they merit by curing the hurts which they have caused themselves. Sed nequitia est, ut extrahas mergere, evertere ut suscites, includere ut emittas. Non enim beneficium injuriæ finis; nec unquam id detraxisse meritum est, quod ipse qui detraxit intulerat. Senec. de Benef.

[112] "Sell all and give to the poor, and follow me." But sell not all, except thou follow me: that is, except thou have a vocation, in which thou mayest do as much good with little means, as with great. Lord Bacon's Essay 13.

[113] Absurdum est unum laute vivere, cum multi esuriunt. Quanto enim gloriosius est multis benefacere, quam magnifice habitare? Quanto prudentius in homines quam in lapides, et in aurum impensas facere. Clem. Alexand. 2. Pædag. 12.

[114] Nobilius et præstantius est charitatem exercere in Deo, quam virtutes propter Deum. Charitas compendiosissima ad Deum via est per quam celerrime in Deum pervenitur; nec sine charitate aliqua virtus supernaturaliter homini sapit: charitas enim forma omnium virtutum est. Per hoc charitatis exercitium, homo ad tantam sui abominationem venit, ut non solum seipsum contemnat, verum etiam se ab aliis contemni æquo animo ferat; imo etiam ab aliis contemptus gaudeat.—Thaulerus, flor. c. 7. p. 114.

[115] Austin, (Tract. 9. in John,) having showed that among men, it maketh no one beautiful to love one that is beautiful, saith, Anima nostra fœda est per iniquitatem: amando Deum pulchra efficitur: qualis amor qui reddat pulchrum amantem? Deus semper pater est: amavit nos fœdos, ut ex fœdis faceret pulchros: pulchri erimus amando eum qui pulcher est. Quantum in te crescit amor, tantum crescit pulchritudo; quia ipsa charitas animæ pulchritudo est.

[116] O orator, in tua oratione plus dilige Deum quam teipsum et alia: et si hoc facis, justus es et prudens, et de charitate et sanctitate habituatus: Qui habitus est amicus tuus in oratione—O Orator! quando orabis pro commissis, justitiam, Dei tecum teneas diligendo; non autem odiendo: quia si sic, misericordia Dei non posset esse tua amica, eo quia injustus esset; et tuus habitus esset crudelis et à spe et charitate prolongatus et tuum amare in odire esset perversum, de quo odire esset in æternum habituatus. Raim. Lullius, Arte Magna de Applic. cap. 114. p. 557, 558.

[117] Read Julian Toletan. his Prognosticon. Si in cœlis fidelibus hæc servatur hæreditas, frivola quædam et tepida proferunt aliqua, putantes eam se percipere in terrena Jerusalem; mille annis existimant esse deliciarum præmia proprietate recepturos: qui interrogandi sunt, quomodo astruant delicias corporales, dum dicatur hanc hæreditatem nec corrumpi posse nec marcescere. Didymus Alexand. in Petr. 1. cont. Millenar.

[118] Of the nature of affiance and faith, I have written more fully in my Disputation with Dr. Barlow, of Saving Faith.

[119] SOLA fide Deo SOLI constanter adhaere. A SOLO cunctis eripiere malis. Peucerus his Distich, in his ten years' imprisonment. Scult. Curric. p. 22.

[120] Of hope and assurance I have spoken afterward.

[121] Of enthusiastic impressions I have said more in my Directions for the Cure of Church Divisions, and in the defence of it, and in other books.

[122] 1 Chron. xvi. 34; 2 Chron. v. 13; Psal. xxxi. 7; lxxxvi. 5; cviii. 3, 4; xcii. 4, 5; cxxxvi. 4; cxlv. 5-7, 11, 12; cxix. 64; Job xxxvi. 24, 26; Psal. cvii. 22; civ. 31; lxvii. 6; Rev. i. 5; John xv. 9; Gal. ii. 20; Eph. i. 17, 18; ii. 6, 7; iii. 18, 19; Psal. cxxx. 6, 7; xci. 2, 9; xciv. 22; lix. 16; lxii. 7, 8; lvii. 1; xlvi. 1, 7, 11; lxxxix. 1; cxvi. 1-3; ciii. 1-3; lxvi. 13, 16, 17; xxxiv. 1-3.

[123] Phil. iii. 1; Isa. lviii. 19; Job xxii. 26; Isa. lv. 2, 3; Psal. iv. 7; Acts xiv. 17; Deut. xxvii. 7; xii. 12, 18; 1 Pet. i. 3, 4, 6; John xiv. 16, 26; xv. 26; Isa. liii. 3, 4; 1 Pet. i. 8, 9; Matt. xi. 28; Isa. lv. 1; Rev. xxii. 17; 1 Thess. v. 11, 14, 16; Phil. iv. 4; Psal. xxxiii. 1; 1 Pet. v. 7; John v. 40.

[124] Isa. lxiii. 9; 2 Cor. ii. 7; Zeph. iii. 17; Deut. xxx. 9; x. 15; Isa. lxii. 5; James ii. 13; John xiv. 13, 18.

[125] Lætari in Deo est res omnium summa in terris. Bucholtzer.

[126] Tres sunt virtutis conditiones, tentationis remotio, actuum multiplicatio, et in bono delectatio. P. Scaliger.

[127] Heb. i. 3; Acts vii. 55; Rom. iii. 23; Rev. xxi. 11, 23; Jude 24; 1 Pet. iv. 13; 2 Cor. iii. 18.

[128] *Lege Gassendi Oration, inaugural, in Institut. Astronom.*

[129] Christianus est homo dicens et faciens ingrata diabolo; et ornans gloriam Dei, autoris vitæ et satis suæ. Bucholtzer.

[130] Of prayer I have spoken afterward. Tom. 2, &c.

[131] Turpissimum est philosopho secus docere quam vivit. Paul Scaliger. p. 728.

[132] Nam ilia quæ de regno cœlorum commemoranter à nobis, deque præsentium rerum contemptu, vel non capiunt, vel non facile sibi persuadent cum sermo factis evertitur. Acosta, lib. iv. c. 18. p. 418.

[133] I pass not this by as a small matter, to be passed by also by the reader. For I take the love of God kindled by faith in Christ, with the full denial of our carnal selves, to be the sum of all religion. But because I would not injure so great a duty by saying but a little of it; and therefore desire the reader, who studieth for practice, and needeth such helps, to peruse the mentioned books of "Self-denial," and "Crucifying the world."

[134] Of the sin against the Holy Ghost, I have written a special treatise in my "Unreasonableness of Infidelity."

[135] Since the writing of this, I have published the same more at large in my "Reasons of the Christian Religion," and in my "Life of Faith."

[136] Of presumption and false hope, enough is said in the "Saints' Rest," and here about temptation, hope, and other heads afterward.

[137] I must profess that the nature and wonderful difference of the godly and ungodly, and their conversation in the world, are perpetual, visible evidences in my eyes, of the truth of the holy Scriptures.

1. That there should be so universal and implacable a hatred against the godly in the common sort of unrenewed men, in all ages and nations of the earth, when these men deserve so well of them, and do them no wrong; is a visible proof of Adam's fall, and the need of a Saviour and a Sanctifier.

2. That all those who are seriously christians, should be so far renewed, and recovered from the common corruption, as their heavenly minds and lives, and their wonderful difference from other men showeth, this is a visible proof that christianity is of God.

3. That God doth so plainly show a particular special providence in the converting and confirming souls, by differencing grace, and work on the soul, as the sanctified feel, doth show that indeed the work is his.

4. That God doth so plainly grant many of his servants' prayers, by special providences, doth prove his owning them and his promises.

5. That God suffereth his servants in all times and places ordinarily to suffer so much for his love and service, from the world and flesh, doth show that there is a judgment, and rewards and punishments hereafter. Or else our highest duty would be our greatest loss; and then how should his government of men be just?

6. That the renewed nature (which maketh men better, and therefore is of God) doth wholly look at the life to come, and lead us to it, and live upon it, this showeth that such a life there is; or else this would be delusory and vain, and goodness itself would be a deceit.

7. When it is undeniable that *de facto esse*, the world is not governed without the hopes and fears of another life; almost all nations among the heathens believing it, (and showing, by their very worshipping their dead heroes as gods, that they believed that their souls did live,) and even the wicked generally being restrained by those hopes and fears in themselves. And also that, *de posse*, it is not possible the world should be governed agreeably to man's rational nature, without the hopes and fears of another life; but men would be worse than beasts, and all villanies would be the allowed practice of the world. (As every man may feel in himself what he were like to be and do, if he had no such restraint.) And there being no doctrine or life comparable to christianity, in their tendency to the life to come. All these are visible standing evidences, assisted so much by common sense and reason, and still apparent to all, that they leave infidelity without excuse; and are ever at hand to help our faith, and resist temptations to unbelief.

8. And if the world had not a beginning according to the Scriptures, 1. We should have found monuments of antiquity above six thousand years old. 2. Arts and sciences would have come to more perfection, and printing, guns, &c. not have been of so late invention. 3. And so much of America and other parts of the world would not have been yet uninhabited, unplanted, or undiscovered.

Of atheism I have spoken before in the Introduction; and nature so clearly revealeth a God, that I take it as almost needless to say much of it to sober men.

[138] Neque enim potest Deus qui summa veritas et bonitas est, humanum genus, prolem suam decipere. Marsil. Ficin. de. Rel. Chris. c. 1.

[139] Pietas fundamentum est omnium virtutum. Cic. pro Plan.

[140] Zenophon reporteth Cyrus as saying, If all my familiars were endued with piety to God, they would do less evil to one another, and to me. Lib. viii.

[141] Pietate adversus Deos sublatâ, fides etiam, et societas humani generis, et una excellentissima virtus justitia, tollatur necesse est. Cic. de Nat. Deo. 4.

[142] See my book called "A Saint or a Brute."

[143] Exod. vii. 13, 14; 2 Kings xvii. 14; 2 Chron. xxxvi. 13; Neh. ix. 16, 17, 29; Isa. lxiii. 17; Dan. v. 20; Mark vi. 52; viii. 17; iii. 5; John xii. 40; Acts xix. 9; Prov. xxviii. 14; xxix. 1; Matt. xix. 8; Mark xvi. 14; Rom. ii. 5.

[144] Non tamen ideo beatus est, quia patienter miser est. August de Civit. l. 14. c. 25.

[145] Lento gradu ad vindictam sui divina procedit ira: tarditatemque supplicii gravitate compensat. Valerius Max. de Dionys. 1. 1. c. 2.

[146] Feriemini, moriemini, sentietis: an cæci autem an videntes, id in vestra manu est. Optate igitur bene mori (quod ipsum nisi bene vixeritis frustra est). Optate, inquam, nitimini, et quod in vobis est facile: reliquum illi committite; qui vos in hanc vitam ultro non vocatos intulit; egressuris, non nisi vocatus et rogatus manum dabit. Non mori autem nolite optare. Petrarch. Dial. 107. 1. 2.

[147] Multi Christum osculantur; pauci amant: aliud est φιλειν, aliud καταφιλειν. Abr. Bucholtzer in Scultet. cur. p. 15. Dicunt Stoici sapientes esse sinceros, observateque et cavere sollicite nequid de se melius quam sit commendare putemus fuco seu arte aliqua mala occultante, et bona quæ insunt apparere faciente, ac circumcidere vocis omnem ficionem. Laert. in Zenone. Philosophia res adeo difficilis est, ut tam vel simulare magna sit pars philosophiæ. Paul Scalig. It was one of the Roman laws of the 12 Tables, "Impius ne audeto placere donis iram Deorum." "Let no ungodly person dare to go about to appease the displeasure of the gods by gifts:" viz. He must appease them first by reformation. Bona conscientia prodire vult et conspici; ipsas nequitia tenebras timet. Senec.

[148] When Petrarch, in vita sua, speaketh of others extolling his eloquence, he addeth his own neglect of it, Ego modo bene vixissem, qualiter dixissem parvi facerem. Ventosa gloria est, de solo verborum splendore famam quærere. Conscientiam potius quam famam attende. Falli sæpe poterit fama: conscientia nunquam. Senec.

[149] Sic vivendum est, quasi in conspectu vivamus: Sic cogitandum, tanquam aliquis pectus intimum prospicere possit. Senec. Rem dicam, ex qua mores æstimes nostras: vix quempiam invenies, qui possit aperto ostio vivere: janitores conscientia nostra—supposuit: sic vivimus ut deprehendi sit subito aspici. Senec. Ep. 96.

[150] It is a pitiful cure of the Indians' idolatry, which the honest Jesuit Acosta (as the rest) prescribeth, lib. 5. c. 11. p. 483. "But you must especially take care, that saving rites be introduced instead of hurtful ones, and ceremonies be obliterated by ceremonies. Let the priests persuade the novices, that holy water, images, rosaries, grains, and torches, and the rest which the church alloweth and useth, are very fit for them; and let them extol them with many praises in their popular sermons, that instead of the old superstition they may be used to new and religious signs." This is to quench the fire with oil.

[151] It is one of Thales' sayings, in Laert. Q. Quomodo optime ac justissime vivemus? Resp. Si quæ in aliis reprehendimus ipsi non faciamus. To judge of ourselves as we judge of others, is the way of the sincere.

[152] Cato, homo virtuti simillimus qui nunquam recte fecit, ut facere videretur, sed quia aliter facere non poterat; cuique id solum visum est rationem habere, quod haberet justitiam. Velleius Patercul. 1. 2.

[153] Jam in ecclesiis ista quæruntur, et omissa Apostolicorum simplicitate et puritate verborum, quasi ad Athenæum et ad auditoria convenitur ut plausus circumstantium suscitentur, ut oratio rhetoricæ artis fucata mendacio quasi quædam meretricula procedat in publicum, non tam eruditura populos, quam favorem populi quæsitura. Hieron. in Præf. 1. 3. in Galat.

[154] Permanent tepidi, ignavi, negligentes, vani, leves, voluptuosi, delicati; commoda corpores superflua sectantur, suum compendium in omnibus quærunt, ubicunque honorem et existimationem nominis sui integra servare possunt: intus propriæ voluntati pertinaciter addicti, irresignati, minime abnegati, superbi, curiosi, et contumaces sunt in omnibus, licet externe coram hominibus bene morati videantur. In tentationibus impatientes, amari, procaces, iracundi, tristes, aliis molesti, verbis tamen ingenioque scioli,—In prosperis nimium elati et hilares: in adversis, nimium turbati sunt et pusillanimes: aliorum temerarii sunt judices: aliorum vitia accuratissime perscrutari, de aliorum defectibus frequenter garrire, ac gloriari egregium putant. Ex istis et similibus operibus facillime cognosci poterunt: nam moribus gestibusque suis seu sorex quispiam suopte semet indicio produnt. Thauler. flor. p. 65, 56.

[155] Quid prodest recondere se et oculos hominum auresque vitare? Bona conscientia turbam advocat; mala autem in solitudine anxia et sollicita est. Si honesta sunt quæ facis, omnes sciant: si turpia, quid refert neminem scire, cum tu scias: O te miserum si contemnis hunc testem. Sen. Ep. 96. Matt. xxiii. 13-15, 23, 25, 27, 29.

[156] Matt. xxiii. 8; Eph. iv. 2-5; Luke x. 42; Matt. vi. 33; 2 Pet. i. 10; John vi. 27.

[157] 1 Tim. ii. 5; James iv. 12; Hos. x. 2.

[158] 1 Cor. i. 13; Gal. iv. 8; 1 Cor. viii. 5; Phil. iii. 18.

[159] The causes of superstition (and so of hypocrisy) are, pleasing and sensual rites and ceremonies, excess of outward and pharisaical holiness, over-great reverence of traditions, which cannot but load the church, the stratagems of prelates for their own ambition and

lucre, the savouring too much good intentions, which openeth a gate to conceits and novelties. Lord Bacon's Essays. As P. Callimachus Exper. describeth Attila, that he was a devourer of flesh and wine, &c. and yet Religione persuasionibusque de diis à gente sua susceptis, usque ad superstitionem addictus. Calli. p. (mihi) 339.

[160] Psal. lxxviii. 37; 2 Cor. vii. 11.

[161] 1 John i. 6; ii. 3-5, 15; iv. 6-8, 20; v. 3; Matt. x. 37.

[162] The similitude of superstition to religion maketh it the more deformed: and as wholesome meat corrupteth into little worms, so good forms and orders corrupt into a number of petty observances. Lord Bacon's Essay of Superstition.

[163] Non quam multis placeas, sed qualibus stude. Martin. Dumiens. de Morib.

[164] Luke xiv. 26, 27.

[165] Magna animi sublimitate carpentes se atque objurgantes Socrates contemnebat. Laert. in Socrat.

[166] When Chrysippus was asked why he exercised not himself with the most, he answered, If I should do as the most do, I should be no philosopher. Laert. in Chrysip. Adulationi fœdum crimen servitutis malignitati falsa species libertatis inest. Tacitus, lib. 17. Secure conscience first, Qua semel amissa, postea nullus eris.

[167] Rom. xiv.; xv. 1-3.

[168] Gal. v. 10; 1 Cor. v.

[169] Quicquid de te probabiliter fingi potest, ne fingatur ante devita. Hieron. ad Nepot. Non solum veritas in hac parte sed etiam opinio studiose quærenda est, ut te hypocritam agere interdum minime pœniteat, said one harshly enough to Acosta, ut lib. 4. c. 17. p. 413.

[170] 1 Pet. iv. 12, 13, &c.; 1 Cor. iv. 12, 13; Acts xxii. 22; xxiv. 5, 6; Matt. v. 10-12.

[171] Psal. xxx. 5; lxiii. 3; 2 Cor. v. 9; Rom. viii. 33, 34.

[172] Matt. x.; John xv.; Matt. xxvii.; Heb. xii. 1-3; 1 Pet. ii. 21-23.

[173] We must go further than Seneca, who said, Male de me loquuntur, sed mali; moverer si de me Mar. Cato, si Lælius sapiens, si duo Scipiones ista loquerentur: nunc malis displicere, laudari est.

[174] See Dr. Boys' Postil. p. 42, 43. Marlorat. in 1 Cor. iv. 3.

[175] The open daylight of truth doth not show the masks, and mummeries, and triumphs of the world, half so stately and gallant as candlelight doth. Lord Bacon's Essay of Truth. Why lies are loved.

[176] Offendet te superbus contemptu; dives contumelia, petulans injuria, lividus malignitate: pugnax contentione, ventosus et mendax vanitate: non feres a suspicioso timeri, a pertinace vinci, a delicato fastidiri. Senec. de Ira, l. 3. c. 8.

[177] Unus mihi pro populo est, et populus pro uno. Sen. Ep. 7. ex Democr. Satis sunt mihi pauci, satis est unus; satis est nullus. Senec. Epist. 7. Socrates was condemned by the votes of more against him of his judges than those that absolved him; and they would not suffer Plato to speak for him. His sentence was, Jura violat Socrates, quos ex majorum instituto suscepit civitas, deos esse negans, alia vero nova dæmonia inducens. Laert. in Socrat.

[178] Quæ ego scio populus non probat: quæ probat populus ego nescio. Sen. Epi. 29. Imperitia in omnibus majori ex parte dominatur, et multitudo verborum. Cleobulus in Laert.

[179] Inter hæc quid agant quibus loquendi à Christo officium mandatur? Deo displicent, si taceant; hominibus si loquantur. Salvian. ad Eccles. Cath. 1. 4.

[180] Even for the greatness of your services, you may perish, by the suspicion and envy of those great ones whom you served: as is proved by the case of Saul and David, Belisarius, Narses, Bonifacius, the two sons of Huniades imprisoned, and one slain, and multitudes such like.

[181] Persium non curo legere: Lælium Decimum volo: ut Lucilius.

[182] I may add that you have guilty consciences to please. And the guilty are, as Seneca speaks, like one that hath an ulcer, that at first is hurt with every touch, and at last even with the suspicion of a touch. Tutum aliqua res in mala conscientia præstat, nulla securum. Putat enim etiamsi non deprehenditur, se posse deprehendi; et inter somnos movetur, et quoties alicujus scelus loquitur, de suo cogitat. Sen. Epis. 106. Prima et maxima peccantium pœna est peccasse.—Hæc et secundæ pœnæ premunt et sequuntur, timere semper et expavescere et securitate diffidere. Epis. 97. Tyranno amici quoque sæpe suspecti sunt. Tu ergo, si tyrannidem tuto tenere cupis, atque in ea constabiliri, civitatis principes tolle, sive illi amici, sive inimici videantur. Thrasybulus in Epist. Periand. in Laertio. Plerorumque ingenium est, ut errata aliorum vel minima perscrutentur, benefacta vero vel in propatulo posita prætereant; sicut vultures corpora viva et sana non sentiunt, morticina vero et cadavera tametsi longe remota odore persequuntur. Galiadus in Arcan. Jesuit, p. 55.

[183] When the divines of Heidelberg appointed Pitiscus to write his Irenicon, his very writing for peace, and to persuade the reformed from apologies and disputes, did give occasion of renewed stirs to the Saxons and Swedish divines, to tell men that they could have no peace with us. Scultet. Curric. p. 46.

[184] They that saw Stephen's face as it had been the face of an angel, and heard him tell them that he saw heaven opened, yet stoned him to death as a blasphemer. Acts vi. 15; vii. 55-60.

[185] Socrates primus de vitæ ratione disseruit, ac primus philosophorum damnatus moritur. Laert. in Socrat. p. 92. Multa prius de immortalitate animarum ac præclara dissertus. Ibid.

[186] Fama liberrima principum judex. Seneca in Consolat. ad Martiam.

[187] Aristides having got the surname of Just, was hated by the Athenians, who decreed to banish him: and every one that voted against him being to write down his name, a clown that could not write came to Aristides to desire him to write down Aristides' name. He asked him whether he knew Aristides; and the man answered, No; but he would vote against him because his name was Just. Aristides concealed himself, fulfilled the man's desire, and wrote his own name in the roll and gave it him: so easily did he bear it to be condemned of the world for being just. Plutarch in Aristide. It was not only Socrates that was thus used, saith Laertius, Nam Homerum velut insanientem drachmis quinquaginta mulctarunt, Tyrtæumque mentis impotem dixerunt, &c.—"Which of the prophets have not your fathers persecuted?" Matt. xxiii.

[188] Vis esse in mundo? Contemni et temnere disce. Abr. Bucholtzer.

[189] Socrates dicenti cuidam, Nonne tibi ille maledicit? Non, inquit, mihi enim ista non adsunt.

[190] Dicebat expedire, ut sese ex industria comicis exponeret: nam si ea dixerint quæ in nobis corrigenda sint, emendabunt: sin alias, nihil ad nos.

[191] Dicenti Alcibiadi, non esse tolerabilem Xantippen adeo morosam: Atqui, ait, ego ita hisce jampridem assuetus sum, ac si sonum trochearum audiam—et mihi post Xantippes usum, reliquorum mortalium facilis toleratio est. Laert. in Socr.

[192] Hoc habeo fere refugii et præsidii in meis ærumnis: sermones cum Deo, cum amicis veris, et cum mutis magistris. Bucholtzer.

[193] Nemo altorum sensu miser est sed suo: et ideo non, possunt cujusquam falso judicio esse miseri, qui sunt vere suâ conscientiâ beati. Salvian. de Gubern. 1. 1.

[194] Philosophi libertas molesta est omnibus. P. Scalig. multo magis fidelis pastoris.

[195] Non est idoneus philosophiæ discipulus, qui stultum pudorum non possit contemnere Id. ibid. p. 728.

[196] Of this subject read the preface to my book "Of Self-denial," and chap. 41. to chap. 51.

[197] Duplex est humilitas: una lucida solum et non fervida: quæ ex ratione potius quam ex charitate exercetur.—Altera quæ lucida fervidaque simul est, ex charitate magis quam ex ratione exercetur; non tamen citra rationem.—Humilitas enim (ut et reliquæ virtutes) opus est voluntatis. Nam sicut virtutes per rationem cognoscimus, ita per dilectionem nobis sapiunt. Thauler. flor. c. 7, p. 103, 104.

[198] See Plutarch Tract. How a man may praise himself without incurring blame? He that is blamed and suffereth reproach for well-doing, is justifiable if he praise himself, &c. p. 304.

[199] Siquid agere instituis, lente progredere: in eo autem quod elegeris, firmiter persiste. Bass in Laert.

[200] Pertinacior tamen erat (Chrysanthius) nec de sententia facili discedebat: inquit Eunapius humilitatem ejus laudans.

[201] Bullingero ob eruditionem non contemnendam, morumque tam sanctitatem quam suavitatem, percharus fuit. p. 591.

[202] Gen. xix. 8-10.

[203] Cum humilitatis causa mentiris, si non eras peccator antequam mentiris, mentiendo efficies quod evitaras. Augustin. de Verb. A post.

[204] Attila incessu adeo gestuosus et compositus, ut vel exinde superbissimi animi contraxerit infamiam. Callimach. Exper. de Attil. p. 341.

[205] Quod à magnatum ac procerum congressu abstinuerit (Chrysanthius) alieniorque fuerit, non arrogantiæ aut fastui tribuendum est, quin potius rusticitas quædam aut simplicitas existimari debet in eo qui quid esset potestas ignorabat; ita vulgariter, et minime dissimulanter cum illis verba factitabat. Eunapius in Chrysost.

[206] Jer. ix. 23, 24; Psal. xlix. 6; 2 Chron. xxv. 19.

[207] Ut lumen lunæ in præsentia solis non apparet, pari ratione esse secundum in præsentia primi; nec meritum nostrum præsente merito Christi. Paul. Scaliger. Thess. 73, 74. de Mundo Archetyp. Epist. 1. 14.

[208] Idem sonant, summe amari, et esse finem ultimum: ac proculdubio Deus summe amandus est. Unum vero finem Aristoteles declaravit esse, usum virtutis in vita sancta et integra. Hesych. Illust. in Aristot.

[209] Laert. in Thal. speaketh of the oracle of Delphos adjudging the Tripos to the wisest; so it was sent to Thales, and from him to another, till it came to Solon, who sent it to the oracle; saying, None is wiser than God. So should we all send back to God the praise and glory of all that is ascribed to us.

[210] Laert. saith that Pythagoras first called himself a philosopher. Nullum enim hominem, sed solum Deum esse sapientem asserit: antea σοφια dicta, quæ nunc philosophia: et qui hanc profitebantur σοφοι appellati. quicunque ad summum animis virtutem excreverunt, hos nunc honestiore vocabulo, authore Pythagora, philosophos appellamus, p. 7.

[211] Quicquid boni egeris, in deos refer. Bias in Laert.

[212] Men sick in mind, as witless fools, and loose persons, and unjust, and injurious, think not that they do amiss and sin, &c. Plutarch. Tract. That Maladies of the Mind are worse than those of the Body.

[213] Rom. v. 12, 17-19; John iii. 3, 5, 8; Jer. xvii. 9.

[214] His ergo qui loquendi arta cæteris hominibus excellere videntur, sedulo monendi sunt ut humilitate induti christiana discant non contemnere quos cognoverint morum vitia quam verborum amplius devitare, Aug. de Cat. rudib. c. 9.

[215] Non potest non indoctus esse, qui se doctum credit. Hermar. Barbarus.

[216] Pliny saith, In commending another you do yourself right; for he whom you commend is either superior or inferior to you; if he be inferior, if he be to be commended, then you much more; if he be superior, if he be not to be commended, then you much less. Lord Bacon, Essay 54. p. 299.

[217] Clemens Alex. strom. l. 1. c. 4. Ait fideli christiano docenti vel unicum sufficere auditorem.

[218] Isa. lxv. 5.

[219] Matt. xi. 19; ix. 11; xv. 2, 3.

[220] See 1 Tim. iii. 6; vi. 4. A cunning flatterer will follow the arch-flatterer which is a man's self. And wherein a man thinketh best of himself, therein the flatterer will uphold him most. But if he be an impudent flatterer, he will entitle him by force to that which he is conscious that he is most defective in. Lord Bacon, Essay 52.

[221] Hesich. Illust. saith of Arcesilaus, In communicandis facultatibus ac deferendis beneficiis supra quam dici potest promptus atque facilis fuit: alienissimus a captanda gloriola a beneficio, quod latere maluerat: invisens Ctesibium ægrotantem, quum videret illum in egestate esse, clam cervicali supposuit crumeunam nummariam, qua ille inventa, Arcesilai inquit, hicce ludus est.

[222] Psal. x. 2, 4; lxxiii. 6; xxxvi. 11; Eccl. x. 7.

[223] Rom. xii. 19, 20; Matt. v. 39; Col. iii. 13; 1 Thess. v. 14; 2 Pet. ii. 20.

[224] Jam. iii. 5; Psal. xlix. 6; x. 3; 2 Cor. x. 15.

[225] Inter benedicti signa humilitatis (in regula) est, ut pauca verba etiam rationalia loquatur, non clamosa voce: taciturnitas usque ad interrogationem: sed hæc semper intelligenda sunt, salvo amore veritatis, et animarum.

[226] 2 Cor. xi. 9; 1 Thess. ii. 9; 2 Thess. iii. 8.

[227] Humilitas est, 1. Necessaria: subdere se majori, et non præferre se æquali. 2. Abundans: subdere se æquali, nec preferre se minori: 3. Perfecta: subdere se minori.—Gloss. sup. Matt. iii. Humilitatis septem gradus secundum Anselmum sunt. 1. Opinione: (1.) Se contemptibilem cognoscere. (2.) Hoc non dolere. 2. Manifestatione: (1.) Hoc confiteri: (2.) Hoc persuadere. (3.) Patienter sustinere hæc dici. 3. Voluntate: (1.) Pati contemptibiliter se tractari. (2.) Hoc idem amare. Anselm. lib. de similit.

[228] Anaxagoras (in Laert. p. 87.) Cum vidisset mausoli sepulchrum: monumentum, inquit, pretiosum et lapidibus ornatum, divitiarum imago.

[229] Æneas Sylvius in Boem. c. 65, speaking of the boasting of the monk Capistrinus, saith, Superaverat seculi pompas, calcaverat avaritiam, libidinem subegerat, gloriam contemnere non potuit: nemo est tam sanctus qui dulcedine gloriæ non capiatur. Facilius regna viri

excellentes, quam gloriam contemnunt. Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur, et te recedente dimittitur. Innocent. de Contemp. Mundi. l. 2. c. 31.

[230] Jam. iv. 6; 1 Pet. v. 5; Isa. lvii. 15; Prov. xvi. 19; xxix. 23.

[231] Vainglorious men are the scorn of wise men, the admiration of fools, the idols of flatterers, and the slaves of their own pride. Lord Bacon, Essay 54.

[232] Matt. ix. 24; v. 40.

[233] John xv. 20; Phil. ii. 7-10.

[234] 1 Cor. iv. 12-15; Acts xxiv. 5.

[235] See my "Treatise of Self-ignorance."

[236]

Fama est fictilibus cœnasse Agathoclea regem,

Atque abacum Samio sæpe onerasse luto.

Fercula gemmatis cum poneret aurea vasis,

Et misceret opes pauperiemque simul,

Querenti causam respondit: Rex ego qui sum

Sicaniæ, figulo sum genitore satus.

Fortunam reverentur habe, quicunque repente

Dives ab exili progredire loco.

Auson. li. Epigram.

[237] Isa. iii.

[238] Rom. iii. 19, 20, 23, 27; iv. 2; Cor. i. 29; Eph. ii. 9.

[239] Luke xxii. 26; Mark x. 44; ix. 35, 36; 2 Tim. ii. 24.

[240] 1 Pet. v. 6; Lam. iii. 29; ii. 19; Amos iii. 8; 1 Pet. v. 5; Jam. iv. 6; Dan. v. 22; 2 Chron. xxxiv. 27.

[241] See an excellent Tract. de Divitiis, ascribed to Sixt. 3. in Bibl. Pat. (though accused of Pelagianism.)

[242] Phil. iii. 7-9; Jam. i. 10; Phil. iv. 11; 1 Tim. vi. 8; Prov. xxiii. 4, "Labour not to be rich."

[243] Luke xiv. 26, 33.

[244] Matt. vi. 19-21, 33; John vi. 27; Luke xii. 19, 20; xviii. 22, 23.

[245] Ephes. v. 5; Col. iii. 5; James iv. 4.

[246] Rom. xiii. 14; Matt. vi. 19; 1 Tim. iii. 8; Phil. iii. 19; Ezek. xxxiii. 31; Jer. ix. 23.

[247] Job i. 21.

[248] 1 Tim. vi. 17, 18; Mal. iii. 8, 9; Judg. vii. 21.

[249] Duæ res maxime homines ad maleficium impellunt, luxuries et avaritia. Cic. 1. ad Heren. Corrupti sunt depravatique mores admiratione divitiarum. Idem. 2. Offic. Nihil est tam sanctum quod non violari, nihil tam munitum quod non expugnari pecunia possit. Cicero 2. in Verrem. When Alexander sent Phocion a hundred talents, he asked, Why he rather sent it to him than all the rest of the Athenians? He answered, Because he took him to be the only honest man in Athens: whereupon Phocion returned it to him again, entreating him to give him leave to be honest still.

[250] It was one of Chilon's sayings, Lapideis cotibus aurum examinari: auro autem bonorum malorumque hominum mentem cujusmodi sit comprobari: i. e. As the touchstone trieth gold, so gold trieth men's minds, whether they be good or bad. Laertius in Chil. p. 43.

[251] Luke xviii. 11-13; Matt. vi. 16, 18.

[252] Luke xii. 48; xvi. 9, 10; Matt. xxv.; 2 Cor. viii. 14, 15.

[253] Nullius rei eget qui virtutum dives est: quarum indigentia vere miseros, ac proinde misericordiæ egentissimos facit. Petrarch. Dial. 44. li. 2.

[254] Diis maxime propinquus qui minimis egeat. Socrat. in Laert.

[255] 1 Cor. vii. 31.

[256] Remember Gehazi, Achan, Judas, Ananias and Sapphira, Demetrius, Demas. Jer. vi. 13; viii. 10. Maxime vituperanda est avaritia senilis. Quid enim absurdius quam quo minus vitæ restat, eo plus viatici quærere? Cicero in Cat. Maj.

[257] Prov. xi. 4, "Riches profit not in the day of wrath."

[258] Jer. xvii. 11; Jam. v. 1-3.

[259] Chilon in Laert. p. 43. Damnum potius quam turpe lucrum eligendum; nam id semel tantum dolori esse, hoc semper.

[260] Socrates dixit, Opes et nobilitates, non solum nihil in se habere honestatis, verum et omne malum ex eis oboriri. Laert in Socrat.

[261] Prov. iii. 14; 1 Tim. vi. 5, 6.

[262] Lege Petrarchæ lepidam historiam de avaro filio et liberali patre. Dial. 13. li. 2.

[263] Saith Plutarch, de tranquillit. anim. Alexander wept because he was not lord of the world; when Crates, having but a wallet and a threadbare cloak, spent his whole life in mirth and joy, as if it had been a continual festival holiday.

[264] Psal. xxxvii. 16; Prov. xvi. 8.

[265] Chrysostom saith, his enemies charged him with many crimes, but never with covetousness or wantonness. And so it was with Christ and his enemies.

[266] Et sicut in patria Deus est speculum in quo relucent creaturæ; sic è converso in via, creaturæ sunt speculum quo creator videtur. Paul. Scaliger in Ep. Cath. 1. 14. Thess. 123. p. 689.

[267] Even Dionysius the tyrant was bountiful to philosophers. To Plato he gave above fourscore talents, Laert. in Platone, and much to Aristippus and many more, and he offered much to many philosophers that refused it. And so did Crœsus.

[268] Matt. x. 30; Luke xii. 7.

[269] Look upon the face of the calamitous world, and inquire into the causes of all the oppressions, rapines, cruelties, and inhumanity which have made men so like to devils: look into the corrupted, lacerated churches, and inquire into the cause of their contentions, divisions, usurpations, malignity, and cruelty against each other: and you will find that pride and worldliness are the causes of all. When men of a proud and worldly mind have by fraud, and friendship, and simony usurped the pastorship of the churches, according to their minds and ends, they turn it into a malignant domination, and the carnal, worldly part of the church, is the great enemy and persecutor of the spiritual part; and the fleshly hypocrite, as Cain against Abel, is filled with envy against the serious believer, even out of the bitter displeasure of his mind, that his deceitful sacrifice is less respected. What covetousness hath done to the advancement of the pretended holy catholic church of Rome, I will give you now, but in the words of an abbot and chronicler of their own, Abbas Urspergens. Chron. p. 321. Vix remansit aliquis episcopatus, sive dignitas ecclesiastica, vel etiam parochialis ecclesia, quæ non fierit litigiosa, et Romam deduceretur ipsa causa, sed non manu vacua. Gaude mater nostra Roma, quoniam aperiuntur cataractæ thesaurorum in terra, ut ad te confluant rivi et aggeres nummorum in magna copia. Lætare super iniquitate filiorum hominum; quoniam in recompensationem tantorum malorum, datur tibi pretium. Jocundare super adjutrice tua discordia; quid erupit de puteo infernalis abyssi, ut accumulentur tibi multa pecuniarum præmia. Habes quod semper sitisti; decanta Canticum, quia per malitiam hominum non per tuam religionem, orbem vicisti. Ad te trahit homines, non ipsorum devotio, aut pura conscientia, sed scelerum multiplicium perpetratio, et litium decisio, pretio comparata.

Fortun. Galindas speaking of pope Paul the fifth, his love to the Jesuits for helping him to money, saith, Adeo præstat acquirendarum pecuniarum quam animarum studiosum et peritum esse, apud illos, qui cum animarum Christi sanguine redemptarum, in se curam receperint, vel quid anima sit nesciunt, vel non pluris animam hominis quam piscis faciunt: quod credo suum officium Piscatum quendam esse aliquando per strepitum inaudierint:

quibus propterea gratior fuerit, qui animam auri cum Paracelso, quam animam Saxoniæ Electoris invenisse nuntiet. Arcan. Soci. Jesu, p. 46.

Lege ibid. instruct. secret. de Jesuitarum praxi.

Et Joh. Sarisbur. lib. vii. c. 21. de Monach. Potentiores et ditiores favore vel mercede recepta facilius (absolutione) exonerant, et peccatis alienis humeros supponentes, jubent abire in tunicas et vestes pullas, quicquid illi se commisisse deplorant—Si eis obloqueris, religionis inimicus, et veritatis diceris impugnator.

[270] Matt. vi. 24; xiii. 22; Luke xvi. 13, 14; xiv. 33; xviii. 22, 23; Matt. vi. 19-21; 1 Tim. vi. 6-8; 1 John ii. 15; Prov. xxviii. 9; xviii. 8; James iv. 3; Prov. xxviii. 20, "He that maketh haste to be rich shall not be innocent."

[271] Jam. v. 1-5; 1 John iii. 17.

[272] 2 Tim. iv. 10.

[273] 1 Tim. vi. 17-19.

[274] Christ's sheep-mark is plainest on the sheep that are shorn. When the fleece groweth long the mark wears out.

[275] Pecunia apud eum nunquam mansisse probatur, nisi forte tali hora offeratur, quando sol diei explicans cursum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Episc. Cath. Plato compareth our life to a game at tables. We may wish for a good throw, but whatever it be, we must play it as well as we can. Plutarch. de Tranquil. Anim.

[276] Socrates, Sæpe cum eorum quæ publice vendebantur multitudinem intueretur, secum ista volvebat, Quam multis ipse non egeo? Laert. in Socr. Pecuniam perdidisti? Bene, si te illa non perdidit: quod jam multis possessoribus suis fecit. Gaude tibi ablatum unde infici posses, teque illæsum inter pericula transivisse. Petrarch. 1. ii. dial. 13.

[277] Si organum inhabitanti animo sufficiens fuerit, satis est virium. Corpus namque propter animi servitium fecisse naturam, nemo tam corporis servus est, qui nesciat. Id si proprio munere fungitur, quid accusas, seu quid amplius requiras? Petrarch, li. ii. dial. 2. Veres corporis sunt vires carceris, ut Petrarch, li. i. dial. 5. What mean you to make your prison so strong? said Pluto to one that over-pampered his flesh. Mars. Ficin. in Vita Plat.

[278] He is a good christian, that remotely and ultimately referreth all the creatures unto God, and eateth, and drinketh, &c. more to fit him for God's service, than to please the flesh. But it is much more than this which the creature was appointed for; even for a present communication of the sense of the goodness of God unto the heart. As the musician that toucheth but the keys of his harpsichord or organ, causeth that sweet, harmonious sound, which we hear from the strings that are touched within; so God ordained the order, beauty, sweetness, &c. of the creature, to touch the sense with such a pleasure, as should suddenly touch the inward sense with an answerable delight in God, who is the giver of the life of every creature. But, alas! where is the christian that doth thus eat and drink, and thus take pleasure in all his mercies? When contrarily our hearts are commonly so diverted from God by the

creature, that so much delight as we find in it, so much we lose of our delight in God, yea, of our regard and remembrance of him.

[279] Yet it is true which Petrarch saith, li. 2. dial. 3. Valetudo infirma, Comes injucunda est, sed fidelis, quæ te crebro vellicet, iter signet, et conditionis admoneat: Optimum in periculis monitor fidus. Et li. 1. dial. 3. Multis periculosa et pestilens sanitas est, qui tutius ægrotassent. Nusquam pejus quam in sano corpore, æger animus habitat. Et dial. 4. Quamvis mala, quamvis pessima ægritudo videatur, optabile malum tamen, quod mali remedium sit majoris.

[280] See the directions how to spend every day, part ii. chap. 17.

[281] Ex ipsâ vitâ discedimus, tanquam ex hospitio, non tanquam ex domo: commorandi enim nobis natura diversorium non habitandi domum dedit. Cic. in Cat. Maj.

[282] See my book called "Now or Never"

[283] Mors iis terribilis est, quorum cum vita omnia extinguuntur. Cicero. Parad. 1.

[284] See the many aggravations of sinful delay in my "Directions for Sound Conversion."

[285] Numb. ix. 2, 3, 7, 13; Exod. xiii. 10.

[286] Deut. xxviii. 12; Jer. v. 24; xxxiii. 20.

[287] Hag. i. 2, 4.

[288] 1 Sam. xiii. 8, 9.

[289] Psal. lxx. 5; Lev. xxvi. 4; Jer. v. 24.

[290] Acts vi. 5; Matt. vii. 17; Luke vi. 45; Matt. xii. 34.

[291] 1 Cor. x. 31; Zech. xiv. 20, 21; Rom. vi. 19, 22; Luke i. 75; 1 Tim. v. 5; iv. 5; 2 Tim. ii. 21.

[292] Phil. iii. 11-14.

[293] Nosti mores mulierum: Dum moliuntur, dum comuntur, annus est. Terent.

[294] Nihil mihi magis quam pompa displicet: non solum quia mala, et humilitati contraria, sed quia difficilis, et quieti adversa est. Petrarch. in Vita Sua.

[295] Nimia omnia nimium exhibent negotium.

[296] Abundance of little things that have all their conveniences have all their inconveniences also, and take up our time, and so would shut out greater things, if they be not cast aside themselves, and would become great sins by such a consumption of our time, Luke x. 42.

[297] Convivia, quæ dicuntur (cum sint commessationes modestiæ et bonis moribus inimicæ) semper mihi displicuerunt; laboriosum, et inutile ratus vocare et vocari, &c. Idem.

[298] Laertius saith of Solon, that Thespim tragœdias agere et docere prohibuit, inutilem eas falsiloquentiam vocans.

[299] 1 Pet. iv. 3.

[300] Eph. ii. 2.

[301] Sicut ignis in aqua durare non potest, ita neque turpis cogitatio in Dei amante: quoniam omnis qui Dei amator est, etiam laboris amans est: cæterum labor voluntarius, naturaliter voluptati inimicus existit. Marcus Erem.

[302] See the directions for prayer, hearing, reading, and the sacrament. Part ii.

[303] See in my tract on Heb. xi. 1, called "The Life of Faith."

[304] See my book of the Mischiefs of Self-ignorance.

[305] Thus evil may be made the object and occasion of good: it is good to meditate on evil to hate it, and avoid it. Keep acquaintance with conscience, and read over its books, and it will furnish your thoughts with humbling matter.

[306] Psal. cv. 22; See Psal. civ. cv. cvi. cvii. cxxii. cxxiv. cxxxv. cxxxvi. cxlv. cxlvii. cxlviii. cxlix.

[307] Phil. ii. 13; 2 Cor. iii. 5; xii. 9.

[308] Of this see the fourth part of my "Saints' Rest" more fully.

[309] Gal. vi. 10; 2 Thess. iii.

[310] See Dr. Hammond on the place, and on 1 Tim. v. and on Tit. ii.

[311] Petrarch speaking of his intimacy and esteem with kings and princes, addeth, Multos tamen eorum quos valde amabam effugi: tantus mihi fuit insitus amor libertatis; ut cujus vel nomen ipsum libertati, vel illi esse contrarium videretur, omni studio declinarem. In Vita Sua.

[312] Read more after, part iii. against despair.

[313] Stoici dicunt sapientem nunquam sanitate mentis excidere: incidere tamen aliquando in imaginationes absurdas propter atræ bilis redundantiam, sive ob delirationem non quidem deviatione rationis, verum ex imbecillitate naturæ. Laert. in Zenone.

[314] Col. ii. 18-23.

[315] John iii. 16; 1 John v. 10-12; Rev. xxii. 17; John v. 40.

[316] Acts xxvi. 18; Eph. i. 18, 19; Col. i. 13; 1 Pet. ii. 9; Rom. viii. 7; 1 Cor. ii. 14, 15.

[317] Nos autem nec subito cœpimus philosophari, nec mediocrem a primo tempore ætatis in eo studio operam curamque consumpsimus, et cum minime videbamur tum maxime philosophabamur. Cicero de Nat. Deor. page 5.

[318] Primum contemplativæ sapientiæ rudimentum est meditari, condiscere, et loquitari dedicere. Paul. Scalig. Thes. p. 730.

[319] Since the writing of this, I have begun a Methodis Theologiæ.

[320] Read well Vincentius Lirinensis.

[321] Sana consultatio est ex eruditia; multarumque rerum peritia et experientia. Plato in Laert.

[322] Cum opiniones tam variæ sint et inter se dissidentes, alterum fieri potest, ut earum nulla, alterum certe non potest, ut plus una vera fit. Cicero de Nat. Deor. page 5.

[323] See Plutarch of Tranquillity of Mind.

[324] 1 Pet. ii. 21-24; Isa. liii.

[325] Solus Amor facit hominem bonum vel malum. Paul Scaliger. Thes. p. 721.

[326] Nuptial love maketh mankind; friendly love perfecteth it (much more divine love); but wanton love corrupteth and embaseth it. Lord Bacon, Essay 10.

[327] Bias, in Laertio: Ita amandum quasi odio simus habituri: plurimos enim esse malos. Quam tamen sententiam Cicero in Lælio sapiente dicit plane indignum. Amicos sequere quos non pudeat elegisse. Idem ibid.

[328] See before, chap. iv. part vii.

[329] Read Mr. Burroughs's excellent treatise called "The Jewel of Contentment;" and that excellent tract of a heathen, Plutarch de "Tranquillitate Animi."

[330] Mentem nullis imaginibus depictam habeat: nam si corde mundus et ab universis imaginibus liber esse cupit, nil penitus cum amore possidere, nulli homini per voluntarium affectum singulari familiaritate, nullius ipsi, adhærere debet. Omnis namque familiaritas aut conversatio pure propter Dei amorem non inita, variis imaginibus inficit et perturbat hominum mentes, cum non ex Deo, sed ex carne originem ducat. Quisquis in virum spiritualem et divinum proficere cupit, is, carnali vitâ penitus renunciata, Deo soli amore adhæreat eundemque interiori homine suo peculiariter possideat, quo habito mox omnis multiplicitas, omnes imagines, omnis inordinatus erga creaturas amor fortiter ab eo profligabuntur; Deo quippe per amorem intus possesso protinus ab universis homo imaginibus liberatur. Deus spiritus est, cujus imaginem nemo proprie exprimere aut effigiare potest. Thaulerus flor. p. 79, 80.

[331] Stoici dicunt severos esse sapientes, quod neque ipsi loquantur ad voluptatem, neque ab aliis ad voluptatem dicta admittant. Esse autem et alios severos, qui ad rationem acris vini severi dicantur; quo ad medicamenta, potius quam ad propinationem, utuntur. Laert. in Zenone.

[332] Prov. xix. 10, "Delight is not seemly for a fool."

[333] Siquis est quem flentem mori deceat, rideredededecuit viventem; cum instare, semperque supra verticem videret, unde mors flendum sciret. Risum illum haud dubie fletus hic non longo sejunctus spatio sequebatur. Petrarch. dial. 119. li. 2.

[334] See my Sermon at Paul's called "Right Rejoicing." And here before, chap. iii. dir. xiii.

[335] Doth any man doubt that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations, &c. but it would leave the minds of a number of men, poor shrunken things, full of melancholy and indisposition, and uncomfortable to themselves? Lord Bacon's Essay, of Lies.

[336] Of hatred to men I shall speak anon.

[337] Malunt nescire, quia jam oderunt. Tertul. Apologet. c. 1.

[338] Pene omnis sermo divinus habet æmulos suos: quot genera præceptorum sunt, tot adversariorum: si largitatem esse in omnibus jubet Dominus, avarus irascitur: si parsimoniam exigit, prodigus execratur: sermones sacros, improbi, hostes suos dicunt. Salvian. li. 4. ad Eccles. Cath. Non ego tibi inimicus, sed tu veritati. Hieron. in Gal. v.

[339] Duo maxime contraria sunt consilio. Ira et festinatio. Bias in Laert.

[340] Read Seneca de Ira, and be ashamed to come short of a heathen.

[341] Proprium est magnitudinis veræ non sentire se esse permissum. Qui non irascitur, inconcussus injuria persistit: qui irascitur motus est. Senec. de Ira, lib. 3. c. 5.

[342] Unicuique pertinacius contendenti justam habere causam permitte, tacendoque contumaci cede: sic uterque quieti et imperturbati permanebitis. Thauler. flor. pag. 84.

[343] 2 Cor. v. 19, 20; Luke xiv. 17; Matt. xxii. 8.

[344] Omnia Christe tui superant tormenta ferendo. Tollere quæ nequeunt, hæc tollerare queunt. His vita caruisse frui est: posuisse potiri. Et superâsse pati est: et superesse mori. Ad tribunal æternum judicis provocatio salvet est: solet is perperam judicata rescindere. Petrarch. dial. 66. lib. 2.

[345] Job xiii. 25; Psal. i. 5, 6; lxviii. 2; lxxiii. 20; Job xx. 8. Victor Uticens. saith of Augustine, that he died of fear. Nunc illud eloquentiæ, quod ubertim per omnes campos ecclesiæ decurrebat, ipso metu siccatum est flamen: when Gensericus besieged Hippo.

[346] Valentinianus jussus ab Imperatore Juliano immolare idolis, aut militia excedere, sponte discessit. nec mora qui pro nomine Christi amiserat tribunatum, in locum persecutoris sui accepit imperium. Paul. Diaconus, l. 1. p. 1.

[347] When Socrates' wife, lamenting him, said, Injustè morieris: he answered, An tu juste malles? Laert. in Socrat.

[348] The seven brethren that suffered in Africa under Hunnericus, Incedebant cum fiducia ad supplicium quasi ad epulas, decantantes, Gloria Deo in excelsis, &c. Votiva nobis hæc est

dies, et omni solennitate festivior. Ecce nunc tempus acceptabile, ecce nunc dies est salutis, quando pro fide nunc domini dei nostri perferimus præparatum supplicium, ne amittamus acquisitæ fidei intumentum. Sed et populi publica voce clamabant: Ne timeatis populi Dei, neque formidetis minas atque terrores præsentium tribulationum, sed moriamur pro Christo, ut ipse mortuus est, redimens nos pretioso sanguine salutari. Victor. Uticens. p. 368. In Paulo quinque gloriationes observavi. Gloriatur in imbecillitate, in cruce Christi, in bona conscientia; in afflictionibus, in spe vitæ æternæ. Bucholtzer.

[349] Idololatria tam altas in mundo egit radices, ut non possit extirpari: ideo optimum est confiteri et pati. Bucholtzer. Victor. Uticensis saith, that Gensericus commanded that when Masculinus came to die, if he were fearful, they should execute him, that he might die with shame, but if he were constant, they should forbear, lest he should have the honour of a glorious martyrdom. And so his boldness saved his life. Et si martyrem invidus hostis noluit facere confessorem, tamen non potuit violare.

[350] Anacharsis (in Laertio) percontanti quædam esset securissima navis: ea inquit, quæ in portum venerit: in heaven we shall be quiet from all these tumults.

[351] Ingenii philosophici est ex inimicorum odio decerpere aliquid quod vertat in suum bonum. Paul. Scalig. p. 728.

[352] Extinctus amabiter idem.

[353] Heb. x. 31, 26, 27, 29; xii. 29.

[354] Qui propter timorem reticet veritatem, veritatis proditor est. Hincmar. Rhemens. Dialog. de Statu. Eccl.

[355] See Isa. vii. 4; xxxv. 4; xli. 10, 13; xlii. 2, 8; liv. 4; Jer. v. 22.

[356] Plus dicam: tanto est melius juste etiam damnari quam in juste absolvi, quanto est pejus impunitum crimen quam punitum: in hoc enim celeri juncta justitia est: malo magno bonum ingens: in illo autem scelus el impunitas, quæ nescio, an scelere ipso pejor fit. Plutarch. dial. 66. li. 2.

[357] See after, part iii. c. 29. tit. 3. and c. 30.

[358] Even sorrow that profiteth not, may testify a just affection. It is said by Laertius, that when Solon was reproved for mourning for his son, with a Nihil proficis; he answered, At propter hoc ipsum illachrymor, quia nihil proficio.

[359] That very old book of Hermes, called "Pastor," notably showeth how much grief and heaviness is an enemy to christianity and the Spirit of God.

[360] Pittaci sententia fuit, prudentiam virorum esse prius-quam adversa contingant, providere ne veniant: fortium vero, cum illa contigerint, æquo animo ferre. Laert. in Pittac.

[361] Acts viii. 8.

[362] Libenter feras quod necesse est: dolor patientia vincitur. Martin. Dumiens. de Morib. Tristitiam sin potes, ne admiseris: sin minus: ne ostenderis. Id. ib.

[363] See Mr. Fenner's book of Wilful Impenitency.

[364] Even Anaxagoras, a philosopher, could say to one that asked him, Nullane tibi patriæ cura est? Mihi quidem patriæ cura est, et quidem summa: digitum in cœlum intendens. Laert. p. 85.

[365] See more of the cure of doubting, ch. 25. part ii.

[366] John iii. 3, 5; Heb. xii. 14; Matt. xviii. 3; Luke xiii. 3; Rom. viii. 7, 9, 13; 2 Cor. v. 17; Gal. v. 24.

[367] Judas perished not merely by despair; but he had no such repentance as renewed his soul, nor any love to God and holiness.

[368] John i. 11, 12; iii. 16, 18; Rev. xxii. 17; 1 John v. 11, 12; John v. 40; Luke xix. 27.

[369] Though the troubles of some call for a larger discourse of this sin, yet having written a Treatise of it, I must not here be tedious in reciting what is there said already.

[370] It seemeth to be Isaac's repentance which Esau found no place for. But if it be spoken of the unacceptableness of his own repentance, when it was too late, it signifieth not that any man's is too late in this life as to salvation.

[371] De quâ vide Tract. Rob. Baronii of Mortal and Venial Sin.

[372] Luke vii. 47.

[373] John v. 40.

[374] Luke xv. 20, 22, 23.

[375] Deut. vi. 6-8; xi. 18-20.

[376] Eph. iv. 19.

[377] Psal. xxxiii. 18; xlii. 5; xliii. 5; cxlvii. 11; lxxi. 14.

[378] Rom. vii. 7; Matt. v. 28; Eph. v. 5; Heb. xiii. 4.

[379] Prov. iii. 21; Luke xi. 34; Matt. vi. 22; Psal. cxlv. 15; cxxiii. 2, 3; Prov. xxviii. 27.

[380] Psal. xxxv. 19; Prov. x. 10; xxx. 17; Isa. v. 15; iii. 16; Prov. xxx. 13.

[381] Prov. xxiii. 33.

[382] Prov. xxvii. 20; Eccl. i. 8; iv. 8.

[383] Prov. xxiii. 3.

[384] Prov. iv. 25.

[385] Prov. xxi. 10. See Dr. Hammond on Matt. vi. 22.

[386] Prov. xxii. 9.

[387] Isa. xiii. 18; Prov. xxviii. 27.

[388] Matt. vii. 3; Luke vi. 41.

[389] Prov. vi. 4.

[390] Psal. xxxv. 21; x. 8, xxxvi. 1.

[391] Matt. vi. 22, 23; Luke xi. 34.

[392] Prov. xxiii. 29.

[393] Psal. vi. 7; Lam. iii. 48, 49, 51.

[394] Gen. xlix. 2; Exod. xix. 9; Deut. i. 16; iv. 10; v. 1, 25, 27; xxxi. 13; Prov. i. 8; xix. 20, 27; xxii. 17; Eccl. v. 1; vii. 5; Jam. i. 19; Isa. lxvi. 4; lxv. 12; xxx. 9; Ezek. xii. 2; Mal. ii. 2; Acts iii. 23; Lev. v. 1; Deut. xiii. 12.

[395] So the Israelites, Numb. xi. loathing manna, because they must have change of diet, was a sin of gulosity, or gluttony; being more for appetite than health.

[396] Even fruitful land, saith Plutarch, enricheth not if it cost too much the manuring. So here.

[397] As Isaac's pleasant meat, Gen. xxvii. 7.

[398] Non potest temperantiam laudare is, qui summum bonum ponit in voluptate. Est enim temperantia libidinum inimica. Cicero. Saith Aristotle, He is temperate that takes pleasure to deny fleshly pleasure; but he is intemperate that is troubled because he cannot have them. Ethic. 1. 2. c. 3.

[399] Socrates dixit, eos qui præcocia magno emerent, desperare se ad maturitatis tempus perventuros. Laert. in Socrat. Cum vocasset ad cœnam divites, et Zantippen modici puderet apparatus; Bono, inquit, esto animo. Nam siquidem modesti erunt frugique, mensam non aspernabuntur; sin autem intemperantes, nulla nobis de hisce cura fuerit. Idem ibid. Dicebat alios vivere ut ederent, se autem edere ut vivat. Ibid.

[400] Hic est mos nobilium ante alios: artes quæ liberales fuerunt, mechanicæ evasere: ipsique qui bellorum duces, philosophi, rectores urbium, ac patres patriæ esse solent, venatores; atque aucupes facti sunt, utque intelligas nullam esse reliquam spem salutis, nobilitati tribuitur quod est Gulæ. aut proculdubio vanitatis. Petrarch.

[401] 1 Cor. x. 7.

[402] Of this see more in my book of "Self-denial."

[403] See Plutarch's precepts of health.

[404] Rom. xvi. 17, 18. They serve not the Lord Jesus, but their own bellies.

[405] It is a common saying that Gula plures occidit quam gladius. Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus. Quære nunc cur subito moriamur? Quia mortibus vivimus. Senec. Hierom saith, that he had read of some that had been sick of the arthritis and podagra, that were cured by being brought to poverty by confiscation of their estates, and so brought to a poor diet.

[406] Chrysostom saith the difference betwixt famine and excess is, that famine kills men sooner out of their pain, and excess doth putrify and consume them by long and painful sicknesses. In Hebr. Hom. 29.

[407] As smoke driveth away the bees from their hive, saith Basil de Junin; so gluttony expelleth all spiritual gifts, and excellent endowments of mind.

[408] Saith Basil, A ship heavy laden is unfit to sail: so a full belly to any duty.

[409] Semper saturitati juncta est lascivia. Hieron.

[410] Ventri obedientes animalium numero computantur non hominum. Senec.

[411] It is Chrysostom's saying in Hebr. Hom. 29.

[412] Jer. v. 7.

[413] Magna pars libertatis est bene moratus venter. Senec.

[414] When a friend of Socrates complained to him, What a dear place is this! Wine will cost so much, and honey so much, and purple so much: Socrates took him to the meal-hall, Lo, saith he, you may buy here half a sextare of good meal for a halfpenny (which boiled in water was his meat); God be thanked the market is very cheap. Then he took him to an oil-shop, where a measure (chœnix) was sold for two brass dodkins. Then he led him to a broker's shop, where a man might buy a suit of clothes for ten drachms. You see, quoth he, that the pennyworths are reasonable, and things good, cheap throughout the city. Plutarch. de Tranquil. Anim. pag. 153.

[415] Matt. xxv.

[416] Saith Plato, God is the temperate man's law; and pleasure the intemperate man's.

[417] Heb. xiii. 9.

[418] 1 Cor. x. 31.

[419] Socrates adeo parce et temperatè vixit, ut cum Athenas pestis sæpenumero vastaret, solus ipse nunquam ægrotaverit. Laertius in Socrat.

[420] Multum confert cogitatio exitus, quod cum omnibus vitias sit commune, tamen huic proprium. Petrarch.

[421] Temperantia voluptatibus imperat: alias odit atque abigit: alias dispensat et ad sanum modum dirigit; nec unquam ad illas propter ipsas venit. Senec. Scit optimum esse modum cupidorum, non quantum velis, sed quantum debeas sumere. Senec.

[422] Venter parvo contentus est, si das illi quod debes, non quod potes. Senec.

[423] Juvenum virtus est, nihil nimis. Socrat.

[424] Venter præcepta non audit. Senec.

[425] If you will not take this counsel, at least use after meat to set before your guests a bason and a feather, or a provang to vomit it up again, that you may show some mercy to their bodies, if you will show none to their souls.

[426] A sensualist craving to be admitted of Cato among his familiars, Cato answered him, I cannot live with one whose palate is wiser than his brain. Eras.

[427] The old fashion in countrymen's houses was not amiss, where the story of this rich glutton and Lazarus was wont to be painted over their tables on their walls.

[428] 1 Cor. viii. 9; Lev. xix. 14; Rom. xiv. 13; xi. 9; Rev. ii. 14.

[429] See 1 Cor. vi. 13. Qui Christum desiderat, et illo pane vescitur, non curat magnopere quàm de pretiosis cibis stercus conficiat. Hieron. Epist. ad Paul.

[430] Nihil tam æque tibi proderit ad temperantiam, quam frequens cogitatio brevis ævi, et incerti: Quicquid facis respice mortem. Senec.

[431] Luke vi. 25, "Woe to you that are full! for ye shall hunger."

[432] Temperantiam exigit philosophia, non pœnam. Senec.

[433] Et non solum hæc seculares viri, sed et ipse grex Domini ejusque pastores, qui exemplo esse omni plebi debuerint, ebrietate quam plurimi quasi vino madidi torpebant resoluti, et animositatum tumore, jurgiorum contentione, invidiæ rapacibus ungulis, indiscreto boni malique judicio carpebantur. Gildas.

[434] Why Gregory set up wakes, and church-ales, and meetings on holidays in England, you may see lib. x. Regist. Ep. 71. in policy to win the heathens: Qui boves solent multos in sacrificio dæmonum occidere, debet his etiam de hac re aliqua solemnitas immutari, ut die dedicationis vel natalitiis martyrum, tabernacula sibi circa easdem ecclesias, quæ ex fanis commutatæ sunt, de ramis arborum faciant, et religiosis conviviis solennitatem celebrent. Nec diabolo jam animalia immolent, sed ad laudem Dei in usu suo animalia occidant, et donatori omnium de satietate sua gratias agant, &c. But do christians need this as heathens did, when we see the sad effects of such riotings? Lege Acost. 1. iii. c. 34.

[435] Prov. xiii. 23; xiv. 21; xxi. 13; xxx. 14; xxii. 9; xxviii. 27.

[436] Diogenes begging of a prodigal, asked a pound of him, when he asked but a penny of the next, Because, saith he, I may oft receive of them, but God knows whether ever I shall have more of him. Laert. in Diog. Prov. xxviii. 19.

[437] John xiv. 15; 1 John v. 2, 3.

[438] And a shame to thy family: as it is said that Cicero's son proved a drunkard, to whom he directed his book De Officiis: which is made his father's reproach.

[439] Of drunken priests I am loth to speak: but pray such to read Isa. lii. 12; xxviii. 7; Mic. ii. 11; 1 Tim. iii. 3, 8; Isa. lvi. 11, 12; Lev. x. 9; Jer. xxxv.; Ezek. xliv. 21; Matt. xxiv. 49; 1 Thess. v. 7; Gal. v. 21.

[440] See Prov. xxiii. 29-33.

[441] Est certa et constans plurimorum sententia, frustra Indos christianam religionem doceri, quamdiu pestifera isthæc consuetudo inerti nostrorum dissimulatione retinetur saith Acosta speaking of drunkenness, l. 3. c. 22. p. 336.

[442] Leg. Jos. Acostam de procur. Indor. salut. l. 3. c. 21, 22.

[443] Gluttons, and drunkards, and lustful sensualists, are prepared for atheism, infidelity, and any impious conceit. For their wits are buried in the dunghill of their guts, and drowned in the excrementitious humidity of their brains: (ubi oculus siccus clarus intellectus:) and the vapours and fumes of their boiling lusts do so intoxicate and cloud their brains, that they have little use of their reason except to contrive the service of their guts and lusts. Lege Basilii Homil. in Ebriet. et Lux. Vide ipse ex taberna duos semi captos vino egressos, vix oboli causa, se mutuo uno eodemque gladio confecisse; et quidem extracto his e percusso corpore, præ alterum feriendi furore: itaque momento temporis ambo exanimes corruerunt. Jos. Acosta de proc. Ind. salut. l. 3. c. 21. p. 332.

[444] Bibendi consuetudo auget aviditatem. Plin. Perinde est vinolentiam bibendo velle sedare, atque ignem materia apposita pergere extingere: nam quod naturæ appetitioni datur moderatum est, at vitiosa et preter naturam libido, nullo expletur. Acosta ub. sup.

[445] Id sane magno Christianis opprobio est, Ingam Regem barbarum et idolis deditum ab ebrietate subditos sibi populos cohibuisse; nostros vero quos oportebat mores quoque perditos emendare, temulentiæ incrementa tanta fecisse. Acosta l. 3. c. 21.

[446] He is happiest that needeth least of any creature, and not he that hath most. Socrates said it was proper to God only to need nothing, but those that came nearest to God in this were the happiest men.

[447] 1 Thess. v. 7, "They that are drunken, are drunken in the night."

[448] Deut. xxiii. 17; Prov. xxiii. 27; v. 3, 5; vii. 5-7; vi. 13-15; xxii. 14; Eccles. vii. 26; Gen. xxxviii. 24.

[449] Saith Boniface (alias Winfrid) of the English Mercian king Ethelbald, a fornicator, Opprobrium generis nostri patimur, sive à Christianis sive Paganis dicentibus, quod gens Anglorum spreto more cæterarum gentium, &c. hinnientium equorum consuetudine, vel rudentium asinorum more, luxuriando et adulterando, omnia turpiter fœdet, et confundat. Epist. Bonif. 10. ad Perefrid, Salvagus Sarzanensis Episcopus-Pauli 5. Jussu visitationem Ecclesiarum Stiriæ, Carinthiæ, et Carniolæ instituerat. Qua peracta, sex omnino Sacerdotes qui non essent concubinarii, in tribus illis Provinciis invenit, cum tamen magna pars ex Jesuitarum disciplina prodiisset, &c. Giraldi Apolog. pro Senatu Vener. p. 165. Mœchum in adulterio deprehensum necato: was a Roman law, 12. tab.

[450] Solomon's "wives turned away his heart after other gods," 1 Kings xi. 4. The wisdom of Solomon preserved him not from the power of lust, and the deceit of women. 1 Pet. ii. 11, "Fleshly lusts that fight against the soul."

[451] Rev. xiv. 4.

[452] Saith Chrysostom, The adulterer even before damnation is most miserable: still in fear, trembling at a shadow, fearing them that know, and them that know not: always in pain, even in the dark.

[453] 1 Tim. vi. 9, "Hurtful lusts, which drown men in destruction and perdition."

[454] When an adulterer asked Thales whether he should make a vow against his sin, he answered him, Adultery is as bad as perjury: if thou dare be an adulterer, thou darest forswear thyself. Laert. Herod durst behead John, that durst be incestuous.

[455] Judg. xix. xx. The tribe of Benjamin was almost cut off upon the occasion of an adultery or rape. See Numb. xxv. 8; Gen. xii. 17; 2 Sam. xii. 10; Luke iii. 19; 1 Cor. v. 1; John viii. 2. Vid. Ælian. fol. 47.

[456] Plutarch's Roman. Quest. 65. is, Why the bridegroom is not to have any light when he first cometh to bed to his bride? and answereth, Happily this was instituted to show how sinful and damnable all unlawful company of man and woman together is, seeing that which is lawful and allowed, is not without some blemish and note of shame.

[457] Acts x. 30; xiv. 23; Luke ii. 37.

[458] It is Zeno's comparison in Laert. 1. 7. c. 1.

[459] In Laert. 1. 6. c. 1.

[460] Laert. 1. 2. c. 38.

[461] Otia si tollas periere Cupidinis arcus, &c.

[462] In vacuo pectore regnat amor. Ovid. Diogenes called love, Otiosorum negotium.

[463] Nullus mihi per otium dies exit: partem noctium studiis vendico: non vaco somno sed succumbo, et oculos vigilia fatigatos, cadentesque in opere detineo.—Male mihi esse malo quam molliter; si mollis es, paulatim effœminatur animus, atque in similitudinem otii sui: et

pigritiæ in qua jacet solvitur: dormio minimum et brevissimo somno utor: satis est mihi vigilare desiisse: aliquando dormisse scio, aliquando suspicor.

[464] Plutarch de Curiositate, praiseth Cyrus that would not see Panthra; and reproveth them that cast a wanton eye at women in coaches as they pass by, and look out at windows to have a full view of them, and yet think they commit no fault, suffering a curious eye and a wandering mind to slide and run every way, pag. 142.

[465]

Dum licet, et modici tangunt præcordia motus,

Si piget in primo lumine siste pedem.

Opprime dum nova sunt subiti mala semina morbi:

Et tuus incipiens ire resistat equus.

Nam mora dat vires.——

Dum novus est cœpto potius pugnemus amori:

Flamma recens parva sparsa resedit aqua.

Interea tacitæ serpunt in viscera flammæ.

Et mala radices altius arbor agit.

[466] Vide Petrarch. de spect. Dial. 30.

[467] Lysander forbad his daughters to wear the brave attire which Dionysius sent them, Ne luxuria conspicuæ turpiores videantur, Lest being conspicuous in luxury, they should seem the more deformed.

[468] Ovid. de Remed. Amoris.

[469] Nil temporis tam perit de vita nostra quam quod somno deputatur. Ber.

[470] Dormiens nemo ullius pretii est. Plato in Laert.

[471] Prov. iv. 16; 1 Thess. v. 6, 7.

[472] Cogitationes sanctiores sequuntur somnia blandiora et delectabiliora. Greg. Moral.

[473] Iturus in somnum aliquid tecum defert in memoria et cogitatione in quo placide obdormias, quod etiam somniare juvet: sic tibi nox ut dies illuminatur, et in deliciis tuis placide obdormies: in pace quiesces, facile evigilabis, et surgens promptus eris ad redeundum in id, unde non totus discessisti.

[474] See the directions for holy conference, part ii. ch. 10.

[475] Psal. lvii. 8; xvi. 9; xxx. 12.

[476] Matt. vii. 16-18; xii. 33, 34.

[477] Lingua index mentis. Aristippus being asked, Quid differat sapiens ab insipiente? Mitte, inquit, ambos nudos ad ignotos, et disces. Laert. in Aristip.

[478] Psal. lxvi. 2; xcvi. 2; cxxxv. 3; cxlviii. 13; xxix. 2; c.

[479] Matt. xii. 31. They who use but few words need not many laws, said Charyllus, when he was asked why Lycurgus made so few laws. Plut. Apophtheg. p. 423.

[480] Plato rectè dicere, in quatuor scindit: 1. Quid dicere oportet. 2. Quam multum dicere. 3. Ad quos. 4. Quando sit dicendum: ea oportet dicere quæ sint utilia et dicenti et auditori: nec nimis multa nec pauciora quam satis est. Si ad peccantes seniores dicendum sit, verba illi ætati congrua loquamur: sin vero ad juniores dicendum sit, majore autoritate utamur in dicendo. Laert. in Plat.

[481] Quod facere instituis noli prædicare: nam si facere nequiveris, rideberis. Pittaci Sent. in Laert.

[482] Didymus Alex. on James iii. of bridling the tongue, saith, Non putandum est de peccato prolativi sermonis, quæ solœcismos et barbarismos quidam vocant, hæc fuisse dicta.

[483] Existimant loquacitatem esse facundiam, et maledicere omnibus, bonæ conscientiæ signum arbitrantur. Hieron Cont. Helvid.

[484] Indignum hominem divitiarum gratiâ laudare noli. Bias in Laert.

[485] Loqui quæ sentis, et sentire quæ loqueris, ut Seneca.—Fidum nihil lingua loqui valet, dum cordi duplex altè insedit sensus. Sent. Pittaci in Laertio. Bias percontanti homini impio quid esset pietas, nihil respondet; cumque ille silentii causam sciscitaretur, quia, inquit, de rebus nihil ad te pertinentibus quæris. Laert.

[486] James i. 19, "Slow to speak, slow to wrath." Prov. xvii. 28.

[487] Noli cito loqui: est enim insaniæ indicium. Bias in Laert.

[488] Psal. cxxxix. 4.

[489] Deut. vi. 13; x. 20.

[490] Isa. xlviii. 1; Jer. iv. 2.

[491] Deut. x. 20; Isa. xlv. 23; lxv. 16; Jer. iv. 2.

[492] Amos viii. 14; Hos. iv. 15; Zeph. i. 5; Jer. xii. 16; Isa. xix. 18.

[493] See Dr. Hammond's Pract. Catech. on the third commandment. Jer. v. 2; Rev. xix. 12.

[494] Saith Fitzherbert, 1. 1. c. 23. n. 17, I cannot but lament, that so great an impiety as blasphemy is, being so common, doth pass unpunished: whereas in other countries the least blasphemies are severely chastened: insomuch that in Spain I have known a man set in the market-place, the greatest part of a day, gaping with a gag in his mouth, for swearing only by the life of God.

[495] See Jer. v. 21, 22; Job xlii. 5, 6; and xxxviii. 2, 3, &c.

[496] Psal. xxix. 2; lxvi. 2; lxviii. 4; xxxiv. 3; xcvi. 2; Isa. ix. 6; xii. 4; xli. 25; Jer. xxxiv. 16; Ezek. xxxvi. 22, 23; 1 Kings viii. 16, 18, 19, 29; ix. 3, 7; 2 Sam. vii. 13; Deut xiv. 23; Psal. cxlv. 1, 2; Isa. xxvi. 8, 13; Psal. lxxxvi. 9, 12; cxxxv. 13; Cant. i. 3; John xii. 28.

[497] Vid. Aquin. de Veritat.

[498] Matt. xxvi. 63; Mark xiv. 61; xv. 5; Luke xxiii. 9; John xix. 9; Jer. xxxviii. 26, 27.

[499] Acts xxiii. 6-9. Licitum est aliquando salva veritate, illa verba proferre, ex quibus probabiliter novimus auditores aliquid conclusores falsi. Hoc enim non est mentiri vel falsum testari, sed tantum occasionem alteri præbere errandi non ad peccatum committendum sed potius vitandum. Ames. Cas. Consc. 1. 5. c. 53. See Luke xxiv. 28; John vii. 8, 10.

[500] Tolle voluntatem, nec erit discrimen in actu.

[501] Verba propterea instituta sunt, non ut per ea se invicem homines fallant, sed ut eis quisque in alterius notitiam cogitationes suas proferat. Verbis ergo uti ad fallaciam, non ad quod sunt instituta, peccatum est. Aug. Enchirid.

[502] Every lie is evil and to be avoided, saith Aristot. Ethic. 1. 4. See Psal. v. 7; Prov. vi. 17, 19; xii. 22; xix. 5, 9; xxi. 18; Rev. xxi. 27; xxii. 15; John viii. 44; Col. iii. 9.

[503] Numb. xxiii. 19; 1 Sam. xv. 29; 1 John v. 10.

[504] 1 Kings xxii. 22, 23, "I will be a lying spirit in the mouths of all his prophets." 2 Chron. xviii. 21, 22.

[505] It was one of the Roman laws, tab. 12. Qui falsum testimonium dixisse convictus erit, e saxo Tarpeio dejiciatur.

[506] Hic autem homines fallunt et falluntur: miseriores sunt cum mentiendo fallunt, quam cum mentientibus credendo falluntur. Usque adeo tamen rationalis natura refugit falsitatem, et quantum potest devitat errorem, ut falli nollint, etiam quicunque amant fallere. August. Enchirid. c. 17.

[507] Petrarch. 1. 1. de vit. solit.

[508] Sæpe delinquentibus promptissimum est mentiri. Cicer.

[509] Ille veritatis defensor esse debet, qui cum recte sentit, loqui non metuit, nec erubescit. Ambr. Liars are valiant against God, and cowards against men. Montaigne's Ess.

[510] Avoid both the extremes, which Petrarch mentioneth: Nam ut multi qui se bonos, sic aliqui qui se malos fingerent sunt reperti; quod vel humani favoris pestilentem auram; vet invisam bonorum temporalium sarcinam declinarent. Quod de Ambrosio lectum est. Quam similis amicitiæ adulatio? non imitatur tantum illam sed vincit: eo ipso gratiosos facit quo lædit. Senec.

[511] Hieron. in Gal. iv.

[512] Cujus aures clausæ veritati sunt, ut ab amico verum audire nequeat, hujus salus desperanda est. Cicer. Rhet. li. 1. Nemo parasitum canum amat. Materia quoque fingendi tempore consenescit. Athænus. Malum hominem blandiloquentem agnosce tuum laquum esse. Habet suum venenum blanda oratio. Senec.

[513] Prov. xii. 19.

[514] Read Prov. xxi. 6.

[515] Jer. vii. 4, 8.

[516] Temere affirmare de altero est periculosum propter occultas hominum voluntates, multiplicesque naturas. Cicer. Prov. xvii. 4; Hos. vii. 3; Nah. iii. 1.

[517] Insignis est temeritas, cum aut falsa aut incognita res approbatur: nec quicquam est turpius quam cognitione assertionem approbationemque præcurrere. Cicer. Acad. l. 1.

[518] Acts v. 4; Isa. lix. 13; Ezek. xiii. 9, 19.

[519] Prov. xvii. 7; Hos. iv. 8.

[520] Rom. vii. 20-23.

[521] Job xxi. 15; Mal. iii. 14.

[522] Job xxiv. 9; Heb. xiii. 15.

[523] 1 Kings xviii. 27; Prov. xxix. 9.

[524] James v. 13, "Is any merry? Let him sing psalms."

[525] Otiosum verbum est quod justæ necessitatis aut intentione piæ utilitatis caret. Gregor. Moral.

[526] 1 Cor. iii. 20; Rom. i. 21.

[527] Job xxxv. 16. Saith Hugo, there is a time when nothing, and a time when something should be spoken; but never a time when all should be spoken.

[528] Eccles. v. 23, The Spartan banished an orator for saying, he could speak all day of any subject. Erasm.

[529] See the Manual of Prayers printed at Antwerp. 1658. pag. 507.

[530] Megabyzus, a great Persian lord, was told by Apelles, that while he was silent they reverenced him for his gold and rich attire, but when he talked of what he understood not, the boys in the shop laughed at him. Plutarch de Tranquil. Anim. pag. 154.

[531] See Ezek. xxxiii. 30. Sollius Apollinar. Sidon. in his description of king Theodoricus saith that at his feasts, Maximum tunc pondus in verbis est: quippe quum illic aut nulla narrantur aut seria.

[532] Difficile est cum iis durare qui neque otii neque negotii tempora distinguere norunt. Theophrastus.

[533] Col. ii. 8.

[534] Col. iii. 16, 17; Eph. iv. 29; Psal. cviii. 1.

[535] Eccles. v. 3, 7; x. 12-14; Psal. xxxvii. 30; Prov. xvii. 27, 28; x. 20; xii. 18; x. 19; xviii. 4-6; xxi. 23.

[536] Prov. xxiii. 8, 9.

[537] Isa. xxxii. 4-6; Matt. xii. 34, 36; 2 Cor. iv. 13; John iii. 11; 1 John iv. 5; Prov. xvi. 23; Psal. xl. 5; Cant. vii. 9.

[538] Prov. xxiii. 16; Psal. cxlv. 6, 11-13, 21.

[539] Psal. cxix. 172; xlix. 3; xxxv. 28.

[540] Jer. viii. 6; Prov. vi. 22; Psal. lxxvii. 12; cv.; cxiv.; cxlix. 11.

[541] 1 Tim. vi. 13; 1 Pet. iv. 15.

[542] Garrulo non respondere convitium est.

[543] Prov. xiv. 17; xv. 18; Eccles. vii. 8, 9.

[544] Eccles. ii. 2; vii. 6; Eph. v. 4.

[545] Prov. xxii. 17; xii. 18; xiii. 20; xv. 2, 7, 31.

[546] You will else be but ingeniosi nugatores, as one called him that wrote a great book on a little matter.

[547] 1 Tim. iv. 12; Job xii. 12; Eccles. xi. 10.

[548] 1 Cor. xv. 33.

[549] Socrates inter loquendum sæpe, agente id orationis vehementiâ, jactare digitos solebat, ita ut à plerisque rideretur, et despectui haberetur: quæ tamen omnia æquo animo ferebat. Laert. in Socrat.

[550] Si quis vero eorum mitior, et veritati aliquatenus propior, videretur, in hunc quasi Britanniæ subversorem omnia odia telaque sine respectu contorquebantur, et omnia quæ

displicuerint, Deoque placuerint, æquali saltem lance pendebantur, si non gratiora fuissent displicentia. Gildas. Quod autem quædam de illo inhonesta et maligna jactantur, nolo mireris: cum scias hoc esse opus semper diaboli, ut servos Dei mendacio laceret, et opinionibus falsis gloriosum nomen infamet; ut qui conscientiæ suæ luce clarescunt, alienis rumoribus sordidentur. Cyprian de Cornel. Epist. ad Antonian. Hæc et nos risimus aliquando. Tertul.

[551] Malignity so blindeth the understanding that it maketh men ascribe all the evil that befalleth them, to that which is the only way to happiness: every bad success that the heathen Romans had, they imputed to the christians: saith Paul. Diaconus, lib. 3. when Radagusus the Goth invaded the Romans: Pavor infinitus Romam invadit; declamatur a cunctis, se hæc ideo perpeti, quod neglecta fuerunt magnorum sacra Deorum: magnis querelis ubique agere: et continuo de repetendis sacris celebrandisque tractatur: fere in tota urbe blasphemiæ ad nomen Christi, tanquam lues aliqua probris ingravantur, conducuntur a Romanis adversus Radagusum duo Pagani duces, &c.

[552] Saith Chrysostom, As those that run or act in public games, besides the prize which they hope for, do much increase their strength and health by preparing their bodies for it: so besides the hopes of heaven, it is no small comfort and advantage here in the way, which christians get by their holy lives.

[553] Heb. xii. 14; 2 Thess. i. 8-10; ii. 12.

[554] Cyrillus Arrianorem Episcopus, Hunnericum Regem persuasit, non posse pacatum atque longævum obtinere regnum, nisi nomen perderet innocentum. Qui tamen Dei judicio post non multos dies turpissima morte præventus, scatens vermibus expiravit. Victor. Utic. p. 369.

[555] Rom. xi. 1, 2.

[556] Luke xix. 27.

[557] Quid homini inimicissimum? Homo, inquit Martin. Dumiens. de Morib.

[558] Matt. xii.

[559] Psal. cxxiii. 4.

[560] Read well Jude 14, 15; Psal. i.

[561] Prov. ix. 12; xxix. 8; Isa. xxviii. 14.

[562] Homil. 10 part 2. tom. 9. pag. 150, cited before in my "Now or Never," p. 125.

[563] Nicknames themselves are the great engines of the devil, and to be avoided; it was well with the church when there was no other name but christians put by Christ's disciples on each other; though by the enemies they were scornfully called Nazarenes, and a sect, and heresy.

[564] Disc. of Happiness, p. 193.

[565] Pliny saith, that as pearls, though they lie in the bottom of the sea, are yet much nearer akin to heaven, as their splendour and excellency showeth; so a godly and generous soul hath more dependence on heaven whence it comes, than on earth where it abideth. A good saying for a heathen.

[566] Socrates cum fuisset a quodam calce percussus, admirantibus illius tolerantiam dixit, Quid si me asinus calce impetisset? Num illi diem dixissem?

[567] See 1 Cor. ix. 6; 2 Cor. vi. 1; 1 Cor. xvi. 10; 2 Tim. ii. 15.

[568] See before, chap. vi. tit. 4. of this: and in my "Treat. of Divine Life," part iii.

[569] Ezek. xlvi. 1; Deut. xvi. 15; ii. 7; Exod. xxxiv. 21.

[570] Socrates was mightily addicted to the exercise of his body, as necessary to the health of body and mind. Laert. Plutarch out of Plato saith, that soul and body should be equally exercised together, and driven on as two horses in a coach, and not either of them overgo the other. Prec. of Health.

[571] Omnes qui sunt, quique erunt, aut fuerunt, virtutibus aut doctrinis clari, non possunt unum ingenium accendere, nisi aliquæ intus in animo scintillæ sint, quæ preceptoris spiritu excitatæ et adjutæ, generosum disciplinæ fomitem arripiant. Petrarch. dial. 41. li. 2.

[572] It was one of Solon's laws: Is qui sectatur otium, omnibus accusare volentibus obnoxius esto. Ut Laert. in Sol. Num solum aquas haurio, inquit Cleanthes? nonne et fodio et rigo et omnia facio philosophisæ causa? when they asked him why he would draw water.

[573] How little have some men (yea, ministers themselves) to show of all the good they might have done through all their lives! The work they have done calls them idle.

[574] 1 Thess. v. 12, 13; Prov. xviii. 9; xxi. 25; 2 Thess. iii.; Prov. xii. 24; xii. 15; Eccl. x. 18.

[575] Prov. x. 26; xviii. 9.

[576] Prov. xxvi. 16; xxiv. 30.

[577] See Psal. cxxviii. 2, "Thou shalt eat the labour of thy hands." Prov. xiv. 23; xiii. 11.

[578] Cleanthes coactum aliquando stipem in medium familiarium intulit, dicens, Cleanthes alium Cleanthem posset nutrire si vellet. And when he was questioned in judgment, how he lived, Adeo robustus, et tam boni habitûs, the gardener that he worked for, and the woman that baked his meal, were the witnesses that acquit him. Hard labour and hard fare enabled him for hard study. Laert. in Cleanth.

[579] Platonem tradunt cum vidisset quendam aleis ludentem increpasse: et cum ille; Quam me in parvis reprehendis? diceret, respondisse, At est consuetudo non parva res. Laert. in Plat.

[580] Callimachus, in Attila, reporteth that when certain players came before Attila, to show the agility of their bodies in their exercises, he was offended to see such able, active bodies

no better employed, and commanded them to be exercised in shooting and other military acts: which when they could not do, he commanded that they should have no meat but what they got by hunting at a great distance, and so exercised them till they became excellent soldiers. Page 353.

[581] Ni sis bonus aleator, probus chartarius, scortator improbus, potator strenuus, profusor audax, decoctor et conflator æris alieni, deinde scabie ornatus Gallica, vix quisquam te oredet equitem. Erasm. Colloq. p. 483. See more of this chap. v. and read Luke xvi. and James v.

[582] Rev. iii. 15, 19.

[583] Matt. xxiii. 15.

[584] See Jam. iii.

[585] Rom. x. 2; Acts xxi. 20, 22.

[586] 2 Pet. ii. 7, 8; Ezek. ix. 4; 1 Cor. v.

[587] Matt. vii. 4; Gen. xxxviii. 24; 2 Sam. xii. 5.

[588] 2 Cor. viii. 3; Acts xviii. 25; Exod. xxxvi. 6.

[589] Gal. iv. 15, 18.

[590] Psal. lxix. 10; John ii. 17; Gal. iv. 18; 2 Cor. vii. 11; Tit. ii. 14; Rev. iii. 15, 16, 19.

[591] Jam. v. 16; Rom. xii. 11.

[592] Matt. xi. 12; Rom. xv. 33; Luke xiii. 24; 2 Tim. ii. 5; 1 Cor. ix. 24-26; Heb. xii. 1; Deut. vi. 5; Matt. xxii. 37; 2 Cor. v. 14; Prov. l. 4.

[593] John ix. 4; Isa. lv. 6; Luke xix. 42; Heb. iii. 7, 15; Matt. xxv.

[594] Sam. ii. 23, 29; Rev. iii. 19.

[595] 1 Thess. v. 22; Jude 23; Jam. iv. 7; 1 Pet. v. 9.

[596] Eccles. x. 18; Prov. xxiv. 30; xxi. 25; xiii. 4.

[597] Prov. xxii. 13; xxvi. 13; xx. 4.

[598] Numb. xxv. 11, 13; Cant. viii. 6, 7; Heb. xx. 11; Dan. iii.; vi.; Matt. xiii. 20, 21; Rev. ii. 5; Rev. iii. 16; 2 Thess. ii. 10.

[599] Read before chap. v. the cont. dir. for redeeming time.

[600] 1 Cor. vii. 29, 30; 2 Pet. iii. 11; Rev. xii. 12.

[601] Luke viii. 14.

[602] Rom. xiv. 21, 22; 1 Cor. v. 6; Eph. iv. 29, 30.

[603] Prov. xxii. 24, 25; xxvii. 17; Heb. iii. 13; x. 24, 25; Rom. xv. 14.

[604] Tanto cum strepitu ludi spectantur et artes. Hor.

[605] Among the Ep. of Bonifac. Mog. there is a council held under Carloman, king of France, which saith in the king's name, Necnon et illas venationes et sylvaticas vagationes cum canibus, servis Dei interdiximus. Similiter ut accipitres et falcones non habeant. And sure these are better than cards and dice, which yet some priests now use too much.

[606] It is one of the Roman laws, 12. tab. Prodigo bonorum suorum administratio interdicta esto.

[607] Rom. xiv. 21; 1 Cor. viii. 13.

[608] 1 Pet. i. 14, 15; ii. 11, 12.

[609] Matt. xxiii. 5; Mal. iii. 17.

[610] Laertius saith, that when Crœsus sat in all his ornaments and glory on his throne, he asked Solon, An pulchrius unquam spectaculum viderit? Illumque dixisse: Gallos, gallinaceos, phasianos, et pavones: naturali enim eos nitore et speciositate eximia vestiri.

[611] Phil. iii. 10; Rom. xii. 2; Eph. v. 11.

[612] And no wonder, when the light of nature reduced the serious sort of philosophers to so plain a garb; as Socrates, Zenocrates, with almost all the Stoics and Cynics, and many of the Academics and Pythagoreans.

[613] Of the proportion of our estates to be given, see my Letter to Mr. Gouge.

Transcriber's Notes:

- Obvious punctuation and spelling errors have been fixed throughout.
- Inconsistent hyphenation left as in the original text.
- Page 73: The table has been reformatted into a list to improve the readability and to fit in the space allowed.
- Page 112: The sentence ending in "... next to nothing.)" has no opening parenthesis, left as in the original.
- Page 227: The sentence containing "... hereafter; (to say you ..." has no closing parenthesis, left as in the original.
- Footnote 70: There is no opening parenthesis for the sentence containing "...didicisse magnum dicitur)...", left as in the original.
- Footnote 479: There is no anchor for this footnote, left as in the original text.