

# HOW TO DO GOOD TO MANY:

OR,

## THE PUBLIC GOOD

IS

## THE CHRISTIAN'S LIFE.

DIRECTIONS AND MOTIVES TO IT.

INTENDED FOR AN AUDITORY OF LONDON CITIZENS;

AND

PUBLISHED FOR THEM FOR WANT OF LEAVE TO PREACH THEM.

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“ Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a people zealous of good works.”—TITUS ii. 14.



TO THE  
**TRULY CHRISTIAN MERCHANTS,**  
AND OTHER  
CITIZENS OF LONDON.

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As my disease, and the restraint of rulers, seem to tell me that my pulpit-work is at an end, so also my abode among you, or in this world, cannot be long. What work I have lived for I have given the world more durable notice than transient words; it hath been such as men in power were against, and it seems, will no longer endure. What doctrine it was that I last prepared for you, I thought meet to desire the press thus to tell you; not to vindicate myself, nor to characterise them who think that it deserves six months' imprisonment, but to be in your hands a provocation and direction for that great work of a christian life, sincerely done, will prepare you for that safety, joy, and glory, which London, England, or earth, will not afford, and which men or devils cannot take from you. When through the meritorious righteousness of Christ, your holy love and good works to him in his brethren shall make you the joyful objects of that sentence, "Come ye blessed, inherit the kingdom," &c.; this is the life that need not be repented of, as spent in vain.

Dear friends, in this farewell I return you my most hearty thanks for your extraordinary love and kindness to myself, much more for your love to Christ, and to his servants, who have more needed your relief. God is not unjust to forget your work and labour of love. ~~You~~ have visited those that others imprisoned, and fed those that others brought into want;

and when some ceased not to preach for our affliction, it quenched not your impartial charity. It has been an unspeakable mercy unto me almost all my days, (when I received nothing from them,) to have known so great a number as I have done, of serious, humble, holy, charitable Christians, in whom I saw that Christ hath an elect, peculiar people, quite different from the brutish, proud, hypocritical, malignant, unbelieving world ! O how sweet hath the familiarity of such been to me, whom the ignorant world hath hated ! Most of them are gone to Christ, I am following : we leave you here to longer trial : it is like you have a bitter cup to drink, but be faithful to the death, and Christ will give you the crown of life. The word of God is not bound, and the Jerusalem above is free, where is the general assembly of the first-born, an innumerable company of angels, the spirits of the just made perfect, with Christ their glorified head. The Lord guide, bless, and preserve you.

# HOW TO DO GOOD TO MANY ;

## OR, THE

### PUBLIC GOOD IS THE CHRISTIAN'S LIFE.

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GAL. vi. 10.

*As we have, therefore, opportunity, let us do good to all men, especially unto them who are of the household of faith.*

GOOD is an epithet of the highest signification of any in human language. Some think the name of God is thence derived. Greatness and wisdom are equally his attributes, but goodness is the completion, and sweetest to the creature. Christ appropriateth it to God to be good, that is, essentially, primarily, and perfectly, and universally communicative ; when it is said that God is love, the sense is the same, that he is the infinite, essential, and efficiently and finally amiable, perfect good.

But though no one of his attributes in propriety and perfection are communicable, (else he that hath one part of the Deity must have all,) yet he imprinteth his similitude and image on his works ; and the impress of his love and goodness is the chief part of his image on his saints ; this is their very holiness ; for this is the chief part of their likeness to God, and dedication to him ; when the Spirit of sanctification is described in Scripture, as given upon believing, it signifieth, that our faithful perception of the redeeming, saving love of God in Christ, is that means which the Spirit of Christ will bless, to the operating of the habit of holy love to God and man, which becomes a new and divine nature to the soul, and is sanctification itself, and the true principle of a holy, evangelical conversation. And as it is said of God, that he is good, and doth good, so every thing is inclined to work as it is ; Christ tells us the good tree will bring forth good fruits, &c. ; and we are God's workmanship created in Christ Jesus to good works, which God hath ordained, that we should walk in them. (Eph. ii. 10.)

Yet man doth not good as the sun shineth, by a full bent of

natural necessitation, else the world would not be as it is ; but as a free, undetermined agent, which hath need to be commanded by a law, and stirred up by manifold motives and exhortations ; such as the Holy Ghost here useth in the text.

Where, 1. Doing good is the substance of the duty. 2. Men are the objects. 3. To all men is the extent. 4. Especially to them of the household of faith is the direction for precedency. 5. And while we have opportunity is the season, including a motive to make haste. So large and excellent a theme would require more than my allotted time to handle it fully, therefore, I shall now confine myself to the duty extended, "Do good to all men."

*Doct.* To do good to all men is all men's duty, to which every Christian especially must apply himself.

All men should do it : true Christians can do it, through grace, and must do it, and will do it. A good man is a common good ; Christ's Spirit in them is not a dead or idle principle. It makes them in their several measures the salt of the earth, and the lights of the world ; they are fruitful branches of the true vine. Every grace tendeth to well-doing, and to the good of the whole body, for which each single member is made. Even hypocrites, as wooden legs, are serviceable to the body, but every living member much more, except some diseased ones, who may be more troublesome and dangerous than the wooden leg. It is a sign he is a branch cut off and withered who careth little for any but himself. The malignant diabolist hateth the true and spiritual good ; the ignorant know not good from evil ; the erroneous take evil for good, and falsehood for truth ; the slothful hypocrite wisheth much good, but doth but little ; the formal, ceremonious hypocrite extols the name and image of goodness ; the worldly hypocrite will do good if he can do it cheaply, without any loss or suffering to his flesh ; the libertine hypocrite pleadeth Christ's merits against the necessity of doing good, and looketh to be saved because Christ is good, though he be barren and ungodly ; and some ignorant teachers have taught them to say, when they can find no true faith, repentance, holiness, or obedience in themselves, that it is enough to believe that Christ believed and repented for them, and was holy and obedient for them. He was, indeed, holy and obedient for penitent believers ; not to make holiness and obedience unnecessary to them, but to make them sincerely holy and obedient to himself, and to excuse them from the necessity of that perfect

holiness and obedience here, which is necessary to those that will be justified by the law of works or innocency. Thus all sorts of bad men have their oppositions to doing good ; but to the sincere Christian it is made as natural ; his heart is set upon it ; he is created, and redeemed, and sanctified for it, as the tree is made for fruit. He studieth it as the chief trade and business that he liveth for ; he waketh for it ; yea, he sleepeth, and eateth, and drinketh for it ; even to enable his body to serve his soul, in serving that Lord whose redeemed, peculiar people are all zealous of good works. (Tit. ii. 14.) The measure of this zeal of doing good is the utmost of their power, with all their talents in desire and sincere endeavour ; the extent of the object is to all, (though not to all alike,) that is to as many as they can.

But for order's sake we must here consider :

I. Who this all meaneth, and in what order.

II. What is good ; and what is that good which we must do.

III. What qualifications he must have that will do good to many.

IV. What rules he must observe in doing it.

V. What works are they that must be done by him that would do good to many.

VI. What motives should quicken us to the practice.

VII. Some useful consecrations of the point.

I. It is God's prerogative to do good to all ; man's ability will not reach it. But our all is, as many as we can do good to.

1. To men of all sorts, high and low, rich and poor, old and young, kindred, neighbours, strangers, friends, enemies, good and bad ; none excepted that are within our power.

2. Not to a few only, but to as many persons of all sorts as we can ; as he that hath true grace would still have more for himself ; so he that doth good would fain do more good ; and he that doth good to some would fain do good to many more. All good is progressive, and tendeth towards increase and perfection ; why are the faithful said to love and long for the day of Christ's appearing, but because it is the great marriage day of the Lamb, when all the elect shall be perfected in our heavenly society ? And that makes it a much more desirable day than that of our particular glorification at death. The perfection of the whole body addeth to the perfection of every part, for it is a state of felicity in perfect love ; and love maketh every man's good whom we love to be as sweet to us as our own, yea, maketh it our own ; and then the perfection and glory of every saint

will be our delight and glory ; and to see each single one's love united in one perfect joy and glory, will add to each person's joy and glory. And can you wonder if our little sparks of grace do tend towards the same diffused multiplication ; and if every member long for the completing of the body of Christ ? O how much will this add to every faithful Christian's joy ! It will not be then a little flock ; not despised for singularity, nor hid in the crowd of impious sinners, nor dishonoured by infirmities, or paltry quarrels among ourselves, nor with the mixture of hypocrites ; it will not be over-voted, or trod down, and persecuted by the power or number of the ignorant enemies. O Christians ! go on in doing good to all men with cheerfulness, for it all tendeth to make up the body of Christ, and to prepare for that glorious state and day ; every soul you convert, every brick that you lay in the building, tendeth to make up the house and city of God.

But as all motion and action is first upon the nearest object, so must ours ; and doing good must be in order : first we must begin at home with our own souls and lives ; and then to our nearest relations, and friends, and acquaintance, and neighbours ; and then to our societies, church, and kingdom, and all the world. But mark that the order of execution, and the order of estimation and intention, differ. Though God set up lights so small as will serve but for one room, and though we must begin at home, we must far more esteem and desire the good of multitudes, of city, and church, and commonwealth ; and must set no bounds to our endeavours, but what God and disability set.

II. But what is that good that we must do ? Good is an attribute of being, and is its perfection, or well-being : God's goodness is perfection itself ; and as he is the fountain of being, so also of goodness ; and, therefore, his goodness is called love, whose highest act is his essential self-love, which is infinitely above his love to the world ; but yet it is communicative love, which made all things good, and rested in seeing them all good. And as he is the fountain, so the same will or love is the measuring rule, and the end of all derived good. The prime notion of the creature's goodness is its conformity to the will of God ; but the second is its own perfection as its own, which, indeed, is but the same conformity.

Therefore, the true good which we must do men, is to make them conformable to the regulating will of God, that they may be happy in the pleased will of God ; and to help them to all



means for soul and body necessary hereunto ; and this for as many as possibly we can.

III. The rules for judging and doing good are these. 1. That is the greatest good which is God's greatest interest ; and his interest is his glory, and the complaisance of his fulfilled will.

2. Therefore, the good of the world, the church, of nations, of multitudes, is greater than the good of few.

3. The good of the soul is greater than of the body.

4. The avoiding the greatest evil is better than avoiding less.

5. Everlasting good is better than short.

6. Universal good which leaveth no evil, is better than a particular good.

7. That is the best good, as to means, which most conduceth to the end.

8. There is no earthly good that is not mixed with some evil, nor any commodity that hath not some inconvenience, or discommodity.

9. No sin must be done for any good.

10. Some things may be done for good which would be sin, were it not for the good which they are done for. It would be sin to give a robber your money, were it not to save your life, or some other commodity ; it would be sin to do some things on the Lord's day, which necessity, or a greater good, may make a duty : your own defence may make it a duty to strike another, which else would be a sin.

11. In such cases there is need of great prudence and impartiality to know whether the good or the evil do preponderate ; and a great part of the actions of our lives must be managed by that prudence, or else they will be sinful.

12. Therefore it is no small part of a minister's duty to counsel men, as a wise, skilful, and faithful casuist.

IV. To do good to many requireth many excellent qualifications ; this is so far from being every one's performance, that we should be glad if a great part of mankind did not do more hurt than good.

1. He that will do his country good, must know what is good, and what is bad ; a fool's love is hurtful ; he knoweth not how to use it ; he will love you to death, as an unskilful physician doth his most beloved patient ; or love you into calamity, as amorous fondlings often do each other. 'This is the great enemy of human peace, men know not good from evil ; like him that killed his son, thinking he had been a thief ; or like

routed soldiers, that run by mistake into the army of the enemy. Malignity and error make mad and doleful work in the world, and worst in those that should be wisest, and the greatest instruments of public good ; the Scripture mistaketh not, which tells us of enemies, and haters of God ; and most of the world are professed adversaries to Christ ; the Jews crucified him as an enemy to Cæsar, and to the safety of their law and country ; and if we may judge by their enmity to holiness, the Spirit of Christ is taken for an intolerable enemy by no small part of nominal Christians ; the laws of Christ are judged too strict ; the hypocrites that bow to him, and hate his laws, do call them hypocrites that are but serious in the practice of Christianity, and hate them that have any more religion than compliments, ceremony, and set words ; the image of a Christian and a minister is set up in militant opposition to them that are Christians and ministers indeed ; if men that are called to the sacred office would save souls in good earnest, and pull them out of the fire, and go any further than pomp and stage-work, they pass for the most insufferable men in the world : Elias is taken for the troubler of Israel, and Paul for a pestilent, seditious fellow, and the apostles as the off-scouring of all things. Many a martyr hath died by fire, for seeking to save men from the fire of hell ; and when the bedlam world is at this pass, what good is to be expected from such men ? When men, called Christians, hate and oppose the God, the Christ, the Holy Ghost, to whom they were vowed in baptism ; when drunkenness, and whoredom, and perjury, and lying, and all debauchery, is taken to be more friendly and tolerable than the most serious worship of God, and obedience to his laws, and avoiding sin ; in a word, when the greatest good is taken for unsufferable evil, you may know what good to expect from such.

They will all tell you that we must love God above all, and our neighbours as ourselves ; but to fight against his word, and worship, and servants, is but an ill expression of their love to God ; and seeking their destruction, because they will not sin, is an ill expression of love to their neighbours. When men judge of good and evil, as Satan teacheth them, and as selfish pride and worldly interest incline them, what wonder if such love have murdered thirty thousand, or forty thousand, at once, in France, and two hundred thousand in Ireland, and have filled the christian world with religious blood ? Read but the doleful histories of church contentions for one thousand three

hundred years, the stories of their wars and mutual persecutions, the streams of blood that have been shed in east and west, the inquisition, and bloody laws still kept up, and all this as good works, and done in love, and you would think that the sacred Roman hierarchy did believe that Christ hath put down the legal sacrificing of beasts, that he might, instead of it, have the blood of men; and that he who requireth his disciples to lay down their lives for him, would have a priesthood kept up to sacrifice their lives to him, that will not wilfully break his laws. And all this is but as Christ foretold us, that his servants should be killed as a piece of service to God. No wonder if such men offer God a ludicrous, mimical sort of service, and worship him in vain, by heartless lip-labour, according to the traditions of men, when they dare sacrifice saints to the Lord of saints, and quiet their consciences by calling them such as they are themselves. But to the honour of goodness, and shame of sin, to show that they sin against the light of nature itself, they put the name of evil upon good before they dare openly oppose and persecute it; and they put the names of good upon evil before they dare defend and justify it.

But, alas! it is not only the ungodly that do mischief, thinking verily that it is good. How many doth the church suffer by, while they prosecute their mistakes, who yet do much good in promoting the common truth which Christians are agreed in?

2. He that will do good to all or many, must have an unfeigned love to them. Hatred is mischievous, and neglect is unprofitable. Love is the natural fountain of beneficence. Love earnestly longeth to do good, and delighteth in doing it: it maketh many to be as one, and to be as ready to help others as each member of the body is to help the rest. Love maketh another's wants, sufferings, and sorrows, to be our own: and who is not willing to help himself? Love is a principle ready, active, ingenuous, and constant: it studieth to do good, and would still do more: it is patient with the infirmities of others, which men void of love do aggravate into odiousness, and make them their excuse for all their neglects, and their pretence for all their cruelties. Could you make all the slanderers, backbiters, revilers, despisers, persecutors, to love their neighbours as themselves, you may easily judge what would be the effect; and whether they would revile, or prosecute, or imprison, or ruin themselves, or study how to make themselves odious, or suborn perjured witnesses against themselves.

3. Yea, he that will do good to many, must love many better than himself, and prefer the common good much before his own, and seek his own in the common welfare. He that loveth good, as good, will best love the best : and an honest old Roman would have called him an unworthy beast that preferred his estate, or life, before the common welfare. To be ready to do, suffer, or die, for their country, was a virtue which all extolled. A narrow-spirited, selfish man, will serve others no further than it serveth himself, or, at least, will stand with his own safety or prosperity. He will turn as the weathercock, and be for them that are for his worldly interest. I confess that God oft useth such for common good : but it is by raising such storms as would sink them with the ship, and leaving them no great hope to escape by being false, or by permitting such villanies as threaten their own interest. A covetous father may be against gaming and prodigality in his children : the men of this world are wise in their generation : many that have abbey lands will be against popery ; and even atheists, and licentious men, may be loth to be slaves to politic priests, and to come under confession, and perhaps the inquisition ; and those that have not sinned themselves into madness or gross delusions, will be loth to set up a foreign jurisdiction, and become the subjects of an unknown priest, if they can help it. God often useth vice against vice ; and if no worldly, selfish men were the country's or the church's helpers, it must suffer, or trust to miracles.

But yet there is no trust to be put in these men further than their own interest must stand or fall with the common good. If God, and heaven, and conscience, be not more powerful with a man than worldly interest, trust him not against the stream and tide, or when he thinks he can make a better bargain for himself. He that will sell heaven and Christ for the world, will sell you for it, and sell religion, truth, and honesty for it : and if he escape here the end of Ahithophel and Judas, he will venture on all that is out of sight. Christ was the grand benefactor to the world, and the most excellent teacher of love, and self-denial, and contempt of the world, to all that will follow him in doing good to many.

4. He that will do much good must be good himself. Make the tree good if you have good fruit. *Operari sequitur esse.* A bad man is an enemy to the greatest good that he should do. Malignity abhorreth serious piety, and will such promote it ? If Elias be a man of miracles, he shall hear, " Hast thou found me,

O my enemy !” And Micaiah shall hear, “ I hate him, for he prophesieth not good of me, but evil : feed him with the bread and water of affliction.”

And a bad man, if by accident he be engaged for a good cause, is still suspected by those that know him. They cannot trust him, as being a slave to lust, and to strong temptations, and a secret enemy to the true interest of his country. Alas ! the best are hardly to be trusted far, as being liable to miscarry by infirmity ; how little then is to be hoped for from the wicked ?

5. He that will do much good in the world, we st be furnished with considerable abilities, especially prudence, and skill in knowing when, and to whom, and how to do it. Without this, he will do more harm than good. Even good men, when they have done much good, by some one miscarriage, tempted by the remnants of selfishness and pride, and by unskilful rashness, have undone all the good they did, and done as much hurt as wicked enemies. There goeth so much to public good, and so many snares are to be avoided, that rash, self-conceited, half-witted men do seldom do much, unless under the conduct of wiser men.

6. He that will be a public blessing to the world, must have a very large prospect, and see the state of all the world, and foresee what is like to come. He must not live as if his neighbourhood were all the land, or his country or his party were all the church, or all the world : he must know what relation all our actions have to other nations, and to all the church of Christ on earth. The want of this universal prospect involveth many in censorious and dividing sects, who would abhor that way if they knew the case of all the church and world.

And we must not look only to a present exigent or advantage, but foresee how our actions will look hereafter, and what changes may put them under other judgments, and what the fruits may be to posterity. Many things cause death which give the patient present ease.

7. He that will do good to many must have christian fortitude, and not be discouraged with difficulties and opposition. He must serve God for the good of men with absolute resolution, and not with the hypocrite’s reserves. He must be armed with patience against not only the malice of enemies, but the ingratitude of friends. The follies, and quarrels, and mutinies, and divisions, and often the abuses of those that he would do good to, must not overcome him. He must imitate God,

and do good to the evil, and bless those that curse him, and pray for them that despitefully use him. He must not promise himself more success than God hath promised him, nor yet despair and turn back discouraged; but conscience must carry him on to the end through all, whatever shall befall him.

8. Therefore he must look for his reward from God, and not expect too much from man. Men are insufficient, mutable, and uncertain: their interests and many accidents may change them. The multitude are of many minds and tempers; and if you please ~~se~~ <sup>ve</sup>, you shall displease others, and it is hard to please even ~~his~~ <sup>his</sup> person long. Some great ones will not be pleased, unless you will prefer their wills before the will of God, your country's good, and your own salvation. The poor are so many and so indigent, that no man can answer their desires. If you give twenty pounds to twenty of the poor, forty, or an hundred, that expected the like, will murmur at you, and be displeased. What man ever did so much good in the world as not to be accused by some, as if he were a covetous or a hurtful man?

Therefore, he that will do much good, must firmly believe the life to come, and must do that he doth as the work of God, in obedience to him, and look for his reward in heaven, and not as the hypocrite, in the praise of men, much less as the worldling, in the hope of temporal advantage. He must not wonder if he be rewarded as Socrates was at Athens, and as Christ and his apostles were in the world. Themistocles likened himself to a great fruit tree, which men run for shelter under in a storm, and when the storm is over, they throw stones and cudgels at it, to beat down the fruit. Reckon not on a reward from men, but from God. By what is said, you may perceive what are the great impediments of doing good to many, which must be overcome.

I. One, and the worst, is malignity, which is an enmity to spiritual good; for who will promote that which he is against?

II. Another is unbelief of God's commands and promises, when men take not themselves to be his subjects and stewards, nor can take his promise for good security for their reward.

III. Another is the fore-mentioned sin of selfishness, which makes a man's self to be his chiefest love and care, and more to him than Christ's interest, or the church or kingdom.

IV. Another is a false conceit that a man is so obliged to provide for his children and kindred, that all that he can get,

how rich soever he be, must be left to make them rich, except some inconsiderable pittance.

V. Another is a great neglect of parents to prepare their children to be profitable to the commonwealth, but only to live in prosperity to themselves. 1. Children should be taught as much as may be to become persons of understanding, and such wisdom as may make them useful. 2. And especially to be truly religious; for then they will be devoted to do good, in love and obedience to God. 3. They should be taught what it is to be members of societies, and what duty they owe to church and state, and how great a part of their duty lieth in caring for the common good, and how sinful and damnable it is to live only to themselves, and how much this selfishness is the sum of all iniquity. 4. Those callings should be chosen for them which they are fittest for, and in which they may do most public good.

VI. And a timorous, cowardly disposition is a great hinderance to public good; for such will be still for the self-saving way, and afraid of the dangers that attend the greatest duties. If they are called to liberality, they will fear lest they should want themselves. In all costly or hazardous duty there will still be a lion in their way. They cannot trust God; and no wonder, then, if they are not to be trusted themselves.

VII. Lastly, sloth and idleness are constant enemies to well-doing. There are two sorts especially guilty of this; one, and the better, is some religious people, who think that their business is only with God and their own hearts, and that if they could spend all their time in meditation, prayer, and such like exercises, it would be the best kind of life on earth. Among the papists, multitudes, by this conceit, turn friars and nuns. Among us, such spend all their time in hearing sermons, and in reading, and meditating, and prayer, and such like exercises of religion towards God, if they are but rich enough to live without bodily labour, and the example of Mary and Martha, they think, will make this good.

I know that this is no common error. The wicked are of a far different mind. And I know no man can do too much to save his soul: but we may do one sort of our work too much to the neglect of other parts. We have souls in flesh, and both parts have their proper necessity and work. Mary did somewhat else than hear, though she wisely preferred it in its season. And no one is made for himself alone. You feel that religious exercises do you good, but what good is it that you do to others?

I confess a monk's prayers for others is a good work. But God will have praying and endeavouring go together, both for yourselves and others. Bare praying God to relieve the poor, and to teach your children, and instruct the ignorant, will not excuse you from relieving, teaching, or instructing them. Yea, and your own good will best come in by your fullest obedience to God. Do what he bids you, and he will take care of your salvation. Your own way may seem best, but will not prove best: it will but cast you into melancholy and disability at last. "Six days shalt thou labour," is more than a permission. It is St. Paul's canon, "He that will not work, (if able,) let him not eat:" and it was King Solomon's mother who taught him the description of a virtuous woman, (Prov. xxxi. 27,) "She eateth not the bread of idleness." God will have mercy and obedience as better than sacrifice. The sentence in judgment is upon doing good to Christ in his members. (Matt. xxv.) When many that hear much, and prophesied, shall be cast out. (Matt. vii. 21.) Doing good is the surest way of receiving good. The duties of the first and second table must go together. He that is not zealous to do good, as well as to get good, hath not the peculiar nature of Christ's flock; (Titus ii. 14;) and zeal will be diligent, and not for sloth.

2. The other sort of the idle are rich, ungodly, worldly persons, who live as if God did give them plenty for nothing but to pamper their own flesh, and feed their own and other's sensuality. They think that persons of wealth and honour may lawfully spend their time in idleness, that is, in Sodom's sin, (Ezek. xvi. 49,) as if God expected least where he giveth most. How little conscience do many lords and ladies make of an idle hour, or life! When poor men's labour is such as tendeth to the common good, the rich, by luxury, sacrifice to the flesh the fruits of other men's endeavours; and instead of living in any profitable employment, devour that which thousands labour for.

It is not the toilsome drudgery of the vulgar which we take to be all rich folks' duty; but idleness and unprofitableness is a sin in the richest. Any of them may find good work enough that is fit for them if they be willing. Children, and servants, and friends, and neighbours, and tenants, have souls and bodies which need their help. None can say, 'God found us no work to do,' or that God gave them more time or wealth than they had profitable use for. Little do they think what it will be, ere long, to reckon for all their time and estates, and to be



judged according to their works : and their own flesh often payeth dear for its ease and pleasure, by those pains and diseases which God hath suited to their sins ; and which usually shorten the lives which they no better use, or snatch them away from that time and wealth which they spent in preparing fuel for hell, and food for the worm that never dieth.

V. But what is it that a man should do that would do good to all or many ? There are some good works which are of far greater tendency than others, to the good of many ; some of them I will name to you.

I. Do as much good as you are able to men's bodies, in order to the greater good of souls. If nature be not supported, men are not capable of other good. We pray for our daily bread before pardon and spiritual blessings, not as if we were better, but that nature is supposed before grace, and we cannot be Christians if we be not men ; God hath so placed the soul in the body, that good or evil shall make its entrance by the bodily senses to the soul. This way God himself conveyeth many of his blessings, and this way he inflicteth his corrections ; ministers that are able and willing to be liberal, find by great experience that kindness and bounty to men's bodies openeth the ear to counsel, and maketh them willing to hear instruction ; those in France, that are now trying men's religion in the market, and are at work with money in one hand, and a sword in the other, do understand this to be true. All men are sensible of pain or pleasure, good or evil, to the flesh, before they are sensible what is necessary for their souls. You must therefore speak on that side which can hear, and work upon the feeling part, if you will do good.

Besides this, your charity may remove many great impediments and temptations. It is no easy thing to keep heavenly thoughts upon your mind, and especially to delight in God, and keep the relish of his law upon your hearts, while pinching wants are calling away your mind, and disturbing it with troublesome passions. To suffer some hunger, and go in vile apparel, is not very difficult ; but when there is a family to provide for, a discontented wife and children to satisfy, rents, and debts, and demands unpaid, it must be an excellent Christian that can live contentedly, and cast all his useless care on God, and keep up the sense of his love, and a delight in all his service. Do your best to save the poor from such temptations, as you would yourselves be saved from them.

And when you give to the poor that are ignorant and ungodly, give them after it some counsel for their souls, or some good book which is suited to their cases.

II. If you would do good to many, set yourselves to promote the practical knowledge of the great truths necessary to salvation.

1. Goodness will never be enjoyed or practised without knowledge. Ignorance is darkness, the state of his kingdom, who is the prince of darkness, who by the works of darkness leadeth the blind world to utter darkness; God is the Father of lights, and giveth wisdom to them that ask and seek it; he sent his Son to be the light of the world; his word and ministers are subordinate light; his servants are all the children of light: ignorance is virtually error, and error the cause of sin and misery. And men are not born wise, but must be made wise by skilful, diligent teaching: parents should begin it, ministers should second them; but, alas! how many millions are neglected by both! and how many neglect themselves, when ministers have done their best! Ignorance and error are the common road to wickedness, misery, and hell.

2. But what can any others do for such? Two things I will remember you of, 1. Set up such schools as shall teach children to read the Scriptures, and learn the catechism or principles of religion. Our departed friend, Mr. Thomas Gouge, did set us an excellent pattern for Wales. I think we have grammar schools enough. It is not the knowledge of tongues, and arts, and curious sciences, which the common people want, but the right understanding of their baptismal covenant with God, and of the Creed, Lord's Prayer, Decalogue, and Church Communion. A poor honest man, or a good woman, will teach children thus much for a small stipend, better than they are taught it in most grammar schools; and I would none went to the Universities without the sound understanding of the catechism; yea, I would none came thence, or into the pulpit, without it.

2. When you have got them to read, give them good books, especially Bibles, and good catechisms, and small practical books, which press the fundamentals on their consciences. Such books are good catechisms; many learn the words of the Creed, Lord's Prayer, Commandments, and Catechism, by rote, and never understand them, when a lively book that awakeneth their consciences, bringeth them to sensible consideration, and

to a true understanding of the same things, which before they could repeat without sense or savour. It is the catechetical truths which most of our English sermons press ; and the lively pressing them maketh them pierce deeper than a catechism.

If men that in life, or at death, give a stated revenue for good works, would settle the one half on a good English school, and the other half on some suitable good books, it might prove a very great means of public reformation. When a good book is in the house, if some despise it, others may read it ; and when one parish is provided, every year's rent may extend the charity to other parishes, and it may spread over a whole country in a little time. Most of the good that God hath done for me, for knowledge or conscience, hath been by sound and pious books.

III. A great means of public good is the right ordering of families all the week, but especially on the Lord's Day : though the ministry be the usual means of converting heathens and infidels, christian education by parents is the first means appointed by God for the holy principling of youth : parents must teach them with unwearied diligence, lying down and rising up. (Deut. vi. 11.) And they that will expect God's blessings must use his appointed means. Nature teacheth men and brutes to provide for their offspring with diligence and patience : and as grace teacheth believers to expect far greater things for themselves and their children than this world affordeth, so it obligeth them to be at so much greater diligence to obtain it. An everlasting kingdom deserveth more labour than a trade or full estate for the flesh. If all parents did their parts to make their children sanctified believers, as well as they expect the schoolmaster should do his part to make them scholars, and the master do his part to teach them their trades, we might hope that ministers would find them fitter for church work, and that godliness would not be so rare, nor so many wicked children break their parents' hearts. But of this I have spoken lately in my ' Counsel to Young Men.'

Religion is never like to prosper if it be not made a family work. If it be there made the business of the house, and done with reverent seriousness, and constancy, if magistracy and ministry should fail, yet families would propagate and preserve it. Begin with a reverent begging the help and blessing of God, then read

his word, and call upon his name ; speak serious words of counsel to inferiors ; spend the Lord's Day as much as may be in public worship, and the rest in reading godly books, and in singing God's praise, and calling on his name ; put suitable books into the hands of servants and children to read when they have leisure ; encourage them in it with love and rewards ; and keep them out of the way of temptation ; and then God's blessing will dwell in your families, and they will be as churches of God. If any complain of negligent ministers, or persecuting magistrates, and will not do their own family duties, which none forbid, they condemn themselves.

IV. If you would be public blessings, and do good to many, do your best to procure a skilful, faithful, ministry in the church :

1. Send no son to the university who doth not first show these three qualifications : a capable, natural wit and utterance ; a love to serious, practical religion ; a great desire to serve God in the ministry, though it should be in suffering from men. If they want any one of these, design them to some other calling ; devote not an indisposed lad to the ministry, in hope that God will make him better, but stay till he is better.

2. Seeing pastors are here obtruded upon the flock, it is a work of great importance, for religious gentlemen to buy as many advowsons or presentations as they can, that they may introduce the best that they can get.

God hath hitherto made use of the qualifications of the ministers as the special means for the welfare of his church. The bare title and office is so far from sufficing, without the skill and fidelity of the persons, that such have been the great corrupters and disturbers of the church. When pious men have heaped up riches and honours upon the clergy, these have been baits for the worst men to become seekers, and make the sacred ministry but a trade for wealth : and if carnal, worldly men be ministers, alas ! what plagues may they be to the people and themselves ! They will hate the spiritual practice of doctrine which they preach ; when they have told men of a heaven and hell, and the necessity of a holy heart and life, as if they had been in jest ; they will take those for hypocrites that believe them, and live accordingly : they will take the best of the flock for their enemies, because they are enemies to their hypocrisy and vice. Instead of imitating St. Paul, (Acts xx,) who taught

them publicly, and from house to house, day and night, with tears, they will turn the ministry into compliment and formality, and think, by saying a cold, unskilful sermon, and by roteing over a few heartless words, they have laudably performed their part. They will take those for their best hearers who will most honour them, and best pay them, though ever so ignorant and ungodly; and their spleen will swell against the best and most religious people, because they dislike their unfaithful lives and ministrations. If religion should be in public danger, these will be the Judases that will sell it for gain. They will do any thing rather than suffer much. They are ministers of the world, and not of Christ: readier to make crosses for others than to bear the cross of Christ; for it is gain that is their godliness; and when their treachery is seen and hated, they will hate the haters of it; and the studies of malignant men will be their laboratories, and the pulpits the place where the sublimate and essence of malice must be vended. How effectually will Satan's work be done when it is performed in the formalities of the sacred ministry, and in the name of Christ! O what hath the Church suffered by a worldly, graceless ministry these thousand years, and more! and what doth it yet suffer by them in the east and west!

But, on the other side, a skilful, faithful minister will preach sound doctrine, and worship God with serious devotion, and live to Christ, and the church's good. He will speak the word of truth and life with truth and liveliness, as one that believeth what he saith, and feeleth the power of it on his heart. Though he must have food and raiment as other men, it is the saving and edifying of souls which is his work, to which he bendeth all his studies, for which he prayeth and longeth, and in which he rejoiceth, and to which all his worldly interest not only giveth place, but is made to serve. He will think no price, no pains or suffering too dear, so that the souls of men be saved; this is the riches and preferment which he desireth. He hath nothing too good or too dear for Christ, or for the meanest of his servants, when Christ requireth it. He is willing to spend and be spent for their sakes. It is them, and not theirs, that he desireth. He feareth the unbelief and hard-heartedness of his hearers, and lest they should reject their own salvation more than all the slanders or persecutions of their enemies. In a word, his heart, his study, his life and business, is to do all the good he can, and they that under such a mi-

nistry remain impenitent, and hardened in sin, are the most hopeless, miserable people in the world.

V. And it greatly conduceth to public good to keep up true order and christian discipline in the particular churches. Though popish church tyrants have turned the church keys into a military, reigning, or revenging sword, yet Christ did not in vain commit them into his ministers' hands. Religion seldom prospereth well where the church is no enclosure, but a common, where all sorts, undistinguished, meet; where, as the people know not who shall be made their pastors, but must trust their souls to the care of any that a patron chooseth, so the pastor knoweth not who are his communicating flock until he see them come to the Lord's table, no, nor when he seeth them. When it goeth for a sufficient excuse to the pastors if the rabble of wicked men communicate, or pass for his church members, though they communicate not, if he can but say, I knew them not to be wicked, (and how should he when he knew them not at all?) and that none accused them, when they are mere strangers to each other. In Christ Jesus, neither circumcision nor uncircumcision availeth anything, but a new creature, and faith that worketh by love. And if Christ made his servants no better than the world, who would believe that he is the Saviour of the world? There will be some tares in Christ's field till his judgment cast them out for ever. But if it be not a society professing holiness, and disowning unholiness, and making a difference between the clean and the unclean, him that sweareth, and him that feareth, an oath, him that serveth God, and him that serveth him not; Christ will disown them as workers of iniquity, though they had ate and drank with him, and done miracles in his name. (Matt. vii.) Much more if it be a society where godliness is despised, and the most godly excommunicated, if they differ but in a formality of ceremony from Diotrepes, and the wicked rabble tolerated and cherished in reviling serious godliness, on pretence of opposing such dissenters. Christ will not own that pastor nor society which owneth not conscience and serious piety.

If the pastors set up their wills and traditions before the laws and will of Christ, and call out, 'Who is on our side,' instead of 'Who is on Christ's side,' and fall out with the sheep, and worry and scatter them, and cherish the goats, and tolerate the wolves, wo to those shepherds, when Christ shall judge them! I wonder not if such incline to infidelity, though they live by

the name and image of Christianity, and if they be loth to believe that there will be such a day of judgment which they have so much cause to fear.

But the prudent, loving guidance of faithful pastors is so necessary to the church, that without it there will be envy and strife, confusion, and every evil work, and a headless multitude, though otherwise well-meaning, pious people, will be all wise, and all teachers, till they have no wise teachers left, and will crumble all into dissolution, or into shameful sects. St. Paul told us of two games that Satan hath to play, (Acts xx.) one by grievous wolves, that shall devour the flock, (though in sheep's clothing, yet known by their bloody jaws,) the other by men from among yourselves, who shall speak perverse things, to draw disciples after them.

VI. If you would promote the good of all or many, promote the love and concord of all that deserve to be called Christians.

To which end you must, 1. Know who those are; and, 2. Skilfully and faithfully endeavour it.

1. Far be it from any Christian to think that Christ hath not so much as told us what Christianity is, and who they be that we must take for Christians, when he hath commanded them all so earnestly to love each other. Is not baptism our christening? Every one that hath entered into that covenant with Christ, and understandingly and seriously professeth to stand to it, and is not proved by inconsistent words or deeds to nullify that profession, is to be taken for a Christian, and used in love and communion as such.

Consider of these words, and consider whether all churches have walked by this rule, and whether swerving from it have not been the cause of corruption and confusion.

He is a Christian fit for our communion, who is baptized in infancy, and owneth it solemnly at age; and so is he that was not baptized till he himself believed.

He is a Christian that believeth Christ to be true God and true man in one person, and trusteth him as our only Redeemer, by his merits and passion, and our Mediator in the heavens; and obeyeth him as our sovereign Lord, for pardon, for his Spirit, and for salvation. And as a Christian this man is to be loved and used, though he have not so much skill in metaphysics as to know whether it be a proper speech to call Mary the mother of God, or that one of the Trinity was crucified; or to know in what sense Christ's natures might be called one or

two; and in what sense he might be said to have one will or two wills—one operation or two; and know not whether the *tria capitula* were to be condemned: yea, though he could not define, or clearly tell, what *hypostasis persona*, yea, or *substantia*, signifieth in God; nor tell whether God of gods be a proper speech.

This man is a Christian, though he know not whether patriarchal, and metropolitical, and diocesan church forms, be according to the will of Christ, or against it; and whether symbolical signs, in the worship of God, may lawfully be devised and imposed by men; and whether some doubtful words, in oaths and subscriptions of men's imposing, being unnecessary, be lawful; and how far he may, by them, incur the guilt of perjury, or deliberate lying: and though he think that a minister may preach and pray in fit words of his own, though he read not a sermon or prayer written for him by others, who think that no words but theirs should be offered to God or man.

2. If Christ's description of a Christian be forsaken, and mere Christianity seem not a sufficient qualification for our love and concord, men will never know where to rest, nor ever agree in any one's determination but Christ's. All men that can get power will be making their own wills the rule and law, and others will not think of them as they do; and the variety of fallible, mutable church laws, and terms of concord, will be the engine of perpetual discord, as Ulpian told honest Alexander Severus the laws would be, which he thought to have made for sober concord, in fashions of apparel. Those that are united to Christ by faith, and have his sanctifying Spirit, and are justified by him, and shall dwell with him in heaven, are certainly Christians; and such as Christ hath commanded us to love as ourselves. And seeing that it is his livery by which his disciples must be known, by loving one another, and the false prophets must be known by the fruits of their hurtfulness, as wolves, thorns, and thistles, I must profess (though order and government have been so amiable to me as to tempt me to favourable thoughts of some Roman power in the church) I am utterly irreconcilable to it, when I see that the very complexion of that hierarchy is malice and bloodiness against men most seriously and humbly pious, that dare not obey them in their sinful usurpations, and that their cause is maintained by belying, hating, and murdering true Christians.

And, on the other side, too many make laws of love and com-



munion to themselves, and confine Christ's church within their little various, and perhaps erroneous, sects ; and all others they love with pity ; but only those of their cabin and singular opinions they love with complacency and communion : those that condemn such as Christ justifieth, and say that Christians are not his, are near of kin to one another, though one sort show it by persecution, and the other but by excommunication, or schismatical separation. " We are all one in Christ Jesus." (Gal. iv. 28.) And, therefore, I advise all Christians to hate the causes and ways of hatred, and love all the causes and means of love. Frown on them that so extol their singular sentiments as to backbite others, and speak evil of what they understand not : especially such as pamphleteers of this age, whose design is weekly and daily to fight against christian love, and to stir up all men, to the utmost of their power, to think odiously of one another, and plainly to stir up a thirst after blood : never did Satan write by the hand of man if he do it not by such as these : the Lord of love and mercy rebuke them !

And take heed of them that can find enough in the best that are against their way to prove them dishonest, if not intolerable ; and can see the mote of a ceremony, or nonconformity to a ceremony, in their brother's eye, and not the beam of malice, or cruelty, in their own. Take heed of those that are either for confounding toleration of all, or for dissipating cruelty on pretence of unity.

That land, or church, shall never truly prosper where these three sorts are not well distinguished : 1. The approved, that are to be encouraged. 2. The tolerable, that are to be patiently and lovingly endured. 3. The intolerable, that are to be restrained. They may as well confound men and beasts, wise men and mad men, adults and infants, as confound these three sorts, in reference to religion.

I add this note to prevent objections, that though meekness and gentleness promote peace ; yet, to speak sharply and hatefully of hatred, unpeaceableness, and cruelty, and all that tends to destroy love, is an act of love, and not of an uncharitable, unpeaceable man.

VII. If you love the common good of England, do your best to keep up sound and serious religion in the public parish churches, and be not guilty of any thing that shall bring the chief interest of religion into private assemblies of men only tolerated, if you can avoid it.

Indeed, in a time of plagues, and epidemical infection, tolerated churches may be the best preservatives of religion, as it was in the first 300 years, and in the arians' reign, and under popery ; but where sound and serious religion is owned by the magistrate, tolerated churches are but as hospitals for the sick, and must not be the receptacle of all the healthful. And, doubtless, if the papists can but get the protestant interest once into prohibited or tolerated conventicles, (as they will call them,) they have more than half overcome it, and will not doubt to use it next as they do in France, and by one turn more to cast it out. The countenance of authority will go far with the vulgar against all the scruples that men of conscience stick at, and they will mostly go to the allowed churches, whoever is there. Let us, therefore, lose no possession that we can justly get, nor be guilty of disgracing the honest conformists, but do all we can to keep up their reputation for the good of souls : they see not matters of difference through the same glass that we do ; they think us unwarrantably scrupulous : we think the matter of their sin to be very great ; but we know that before God the degree of guilt is much according to the degree of men's negligence or unwillingness to know the truth, or to obey it ; and prejudice, education, and converse, maketh great difference on men's apprehensions. Charity must not reconcile us to sin, but there is no end of uncharitable censuring each other.

It hath made me admire to hear some men's words against comprehension, as they call it ; that they would not have rulers revoke that which they judge to be heinous sin in their impositions, unless they will revoke all that they think unlawful, lest it should strengthen the parish churches, and weaken the tolerated or suffering part ; I will not here open the sin of this policy as it deserves ; but I wish them to read a small book called, 'The Whole Duty of Nations,' said to be Mr. Thomas Beverley's.

VIII. If you love the common good, take heed lest any injuries tempt you into sedition or unlawful wars ; no man, that never tried them, can easily believe what enemies wars and tumults are to religion, and to common honesty and sobriety. Men are there so serious about their lives and bodily safety that they have no room or time for serious worshipping of God ; the Lord's day is by necessity made a common day ; and all men's goods are almost common to the will of soldiers ; either power seems to authorize them, or necessity to allow them, to use the goods of others as their own ; as if they were incapable of doing

wrong ; it is their honour that can kill most ; and how little place there is for love it is easy to conceive.

I doubt not but it is lawful to fight for our king or country, in a good cause. As nature giveth all private men a right of private self-defence, and no more, so the same law of nature, which is God's law, giveth all nations a right of public self-defence against its public enemies ; that is, against any that by his religion, or his own profession, bindeth himself to destroy that nation if he can, or by open arms seeketh no less than their destruction ; but as few calamities are worse to a land than war, so much is to be endured to prevent it. It is like a red-hot iron which fools lay hold on, thinking it is gold, till it fetch off skin and flesh to the bones, and perhaps set the house on fire. If your cause be bad, God will not be for you ; and he that so taketh the sword shall perish with the sword ; and if you bite and devour one another, you shall be devoured one of another. And, alas ! thousands of the innocent usually perish, or are ruined, in the flames that furious men do kindle ; no doubt as suffering in prison, so venturing in war, is a duty, when God calls you to it ; but in itself a prison is a far more desirable sort of suffering than a war. Therefore, between the danger of the miseries of an unlawful war, and the danger of betraying our king or kingdom, for want of necessary defence, how cautelous should all sober Christians be !

IX. If you would promote the common good, do your best to procure wise and faithful rulers.

Quest. What can private men do in this ?

Ans. 1. In cases where they have choosing voices they ought to prefer the best with greatest resolution, and not for slothfulness to omit their part, nor for worldly interest, or the fear of men, betray their country, as ever they would escape the punishment of the perfidious. Wo to that Judas that sells his country and conscience for any bribe, or by self-saving fear !

2. In other cases, where you have no choosing vote with men, you have a praying voice with God : pray for kings, and all in authority, that we may live a quiet and peaceable life, in all godliness and honesty. God hath commanded no duty in vain : do it earnestly and constantly, and hope for a good issue from God ; do it not selfishly that you may have prosperity or preferment by them, but sincerely for their own and the common good ; God is the fountain of power, the absolute sovereign of all the world ; men are but his provincial officers ; none claim-

eth an universal government of the world but one that pretendeth to be Christ's vicar-general, and none believe his claim but blinded men. There is no power but of and under God, who hath made rulers his ministers for our good, to be a praise to them that do well, and a terror to evil doers; that they that will not be moved with the hopes of God's future rewards, and the fears of his punishments, may be moved by that which is near them within the reach of sense. And all men regard their bodies, though only believers are ruled by the everlasting interest of their souls.

Therefore, pray hard for kings and magistrates; for if they be good they are exceeding great blessings to the world. They will remember that their power is for God, and the common good, and that to God they must give a strict account; they will take God's law for the only universal law to the world, and conform their own as by-laws to it. They will take their own interest to consist in pleasing God, and promoting the gospel and kingdom of Christ, and the piety and saving of men's souls. They will be examples of serious godliness, of justice and sobriety, trustiness, and temperance, and chastity to their subjects; in their eyes a vile person will be condemned, but they will honour those that fear the Lord. (Psalm xv. 4.) They will love those most that love Christ best, and most diligently obey him, and tenderly fear to sin against him; those please them best that please God best, and are most useful to the common good; they will set their hearts on the people's welfare, and are watching for all, while all securely live under their vigilancy. They will cherish all that Christ cherisheth, and especially the faithful pastors of the churches, that seek not the world, but the welfare of the flocks; when some are saying, 'In this mountain we must worship God, and some at Jerusalem,' they will teach them all to worship God in spirit and truth. When pastors and people grow peevish and quarrelsome for their several interests, opinions, and wills, a Constantine will cast all their libels into the fire, and rebuke the unpeaceable, and restrain the violent, and teach them to forgive and love each other, and will be the great justice of peace to all the churches in the land, and pare their nails that would tear and scratch their brethren; he will countenance the sound and peaceable, and tolerate all the tolerable, but will tie the hands of strikers, and the tongues of revilers; he will contrive the healing of exasperated minds, and take away the occasions of division, and rebuke them that call

for fire from heaven, or for the sword to do that which belongeth to the word, or to execute their pride and wrath ; godliness will have all the encouragement they can give it, and innocency a full defence ; malignity, and persecution, and perjury, and unpeaceable revenge, will be hateful where they rule ; and they had rather men feared sin too much than too little ; and would have all men prefer the law and honour of God to theirs ; where the righteous bear rule, the people rejoice. The wisdom, piety, and impartiality of their governors suppresseth profaneness, oppression, and contention, and keepeth men in the way of love and peace ; and as the welfare of all is the care of such a ruler above his own pleasure, wealth, or will, so he will have the hearts, and hands, and wealth of all with readiness to serve him : no wonder if such are called nursing-fathers, and the light of our eyes, and the breath of our nostrils, and the shadow of a rock in a weary land. As they bear the image of God's supereminency, and doubly honour him, they are doubly honoured by him ; so that the names of pious princes show not only the sense of mankind, but the special providence of God in making the memory of the just to be blessed ; and as they could not endure to see in their days ungodliness triumph, or serious godliness made a scorn, or conscience and fear of sinning made a disgrace, or the gospel hindered, and faithful ministers forbid to preach it ; so God will not suffer their consciences to want the sense of his love, nor their departing souls to fail of their everlasting hopes, nor their memories to be clouded by obscurity or reproach. Even among heathens what a name have those emperors left behind them who lived in justice, charity, and all virtue, and wholly studied the good of all ? What a wonder is it that M. Antonine should be so extolled by so many writers, and not one of them all, as I remember, speak one word of evil of him, save that a small short persecution of the Christians was made in his time, till he restrained it ! And all the people almost deified him, and would have perpetuated his line and name in the throne, but that the horrid wickedness of his posterity forced them to a change. What a name hath excellent Alexander Severus left behind him ! And what a blessing have wise, and godly, and peace-making christian princes been in divers ages to the world.

And both the inferior magistrates and the clergy usually much conform themselves, at least in outward behaviour, to their example ; for they will choose men of wisdom, conscience,

and justice, under them, to judge and govern. The bishops and pastors which they choose will be able, godly, laborious men; not seekers of worldly wealth and honour, nor envious silencers of faithful preachers, nor jealous hinderers of religious duties, nor flattering men-pleasers, nor such as lord it over God's heritage; but such as rule not by constraint, but willingly, as examples of love and piety to the flock. Pray hard, therefore, for kings, and all in authority, and honour all such as unspeakable blessings for the good of all.

But, on the contrary, wicked rulers will be Satan's captains against Jesus Christ, and men's sanctification and salvation. They will be wolves in the place of shepherds, and will study to destroy the best of the people, and to root out all serious godliness and justice. Conscience, and fearing sin, will be to them a suspected, yea, a hated thing. If any abuse it, it serves them for a pretence against it. They take the people's welfare and their own interest to be enemies, and presently look on those, whom they should rule and cherish, as the adversaries whom they must tread down. They will purposely make edicts and laws that are contrary to God's law, that they may have advantage to persecute the faithful, and to destroy them as disobedient. They will study to conquer conscience and obedience to God, lest his authority should be regarded above theirs. and Christ is used by them as if he were an usurper, and not their Sovereign, but were again to be taken for an enemy to Cæsar; and their hatred to true ministers will be such as Paul's accusers intimate, who said, "He preached another king, one Jesus." Wicked rulers will be the capital enemies to all that will be enemies to wickedness, and resolved to please God and save their souls. They will not be obeyed under God, but before him, nor served by the faithful servants of Christ, nor pleased but at the rate of men's damnation, by displeasing God. All men love their like. The worst men, if flatterers, will seem the best to them, and the best the worst and most intolerable, and church and state is like to be written by their copy. O what dreadful plagues have wicked rulers been to the world, and what a dismal case do they continue the earth in to this day! Not but that people, and especially priests, do contribute hereto, but the chief authors are men in greatest power. Five parts of six of the world at this day are heathens and infidels. And what's the cause? Rulers will not suffer the gospel to be preached to them. The eastern Christians were all torn

in pieces by the wickedness and contention of the governors of the state and church, banishing and murdering one another, so that when the Turks invaded them, the promise of liberty to exercise their religion tempted them to make the less resistance, thinking they could not be much worse than before. But the vulgar are so apt to follow the rulers, that ever since, the most of the Easterns are apostatized from Christ, and turned to Mahometanism, though in those countries where the Turk alloweth the christian people to have governors of their own, religion somewhat prospereth, yet where that privilege is denied them, and Turks only are their rulers, it withereth away, and comes to almost nothing.

And what keepeth out reformation, that is, the primitive simple Christianity, from the popish countries that have religion corrupted by human superfluities, but the seduction of priests, and the tyranny of rulers, that will not endure the preaching of the gospel, and the opening of the Scriptures to the people in a known tongue? How much holy blood have Roman and Spanish inquisitors, and French and Irish murderers, and most other popish rulers to answer for? Even Walsh, the papist, in his Irish history, tells us all, out of Ketin, and others, how commonly, for ages, they lived there in the sin of bloody wars and murders, yea, even when they professed great holiness. Wicked rulers are as the pikes in the pond, which live by devouring all about them. It is Satan's main design in the world to corrupt God's two great ordinances of magistracy and ministry, and turn them both against Christ's kingdom, and to destroy Christians in Christ's name. Oh! therefore, pray hard that all christian nations may have good rulers, and be very thankful to God for such.

X. And if you would be instruments of public good, know what are public sins and dangers, that you may do your part against them, and join not with any that will promise never to endeavour any reforming alteration. The chiefest are ignorance, pride, and self-willedness in teachers and people, malignant enmity to goodness, impatience with the infirmities of good men, judging of persons and things by self-interest, covetousness, sensuality, and taking Christianity but as the religion of the land, without diligent study to be rooted in the truth. And the scandals of hypocrites and tempted Christians hardening the enemies, especially by divisions, and public temerities, and miscarriages, is not the least.

XI. I would also, in order to public good, persuade serious Christians to be more zealous in communication with their neighbours, and live not over-strangely to others, and say not as Cain, "Am I my brother's keeper?" Be kind and loving to all about you, and live not as unknown men to them; nor alienate them by sourness, contempt, or needless singularity, but become all things lawful, to all men, to save some; lend them good books, and draw them to hear God's faithful ministers; persuade them to pray in their families, even with a form or book, till they need it not.

XII. Lastly, if you would do good, be such as you would have others be, and teach them by examples of piety, charity, patience, self-denial, forbearing, and forgiving, and not by mere words contradicted by your lives. These are the materials by which you must do good to all.

VI. What now remaineth but that we all set ourselves to such a fruitful course of life? I greatly rejoice in the grace of God, which I daily see in many such of my familiar acquaintance, who study to do good to all, and to live in love, and peace, and holiness, by example, and by self-denial, and constant charity, using Christ's talents to their Master's ends, for the temporal and eternal good of many. But, alas! too many live as if it were enough to do no harm, and say, as the slothful servant, "Here is thy talent which I hid."

And some there be that, in a blind jealousy of the doctrine of justification, (not understanding what the word justification signifieth,) cry down even the words of James, as if they were irreconcilable with Paul's, and can scarce bear him that saith as Christ, (Matt. xii.,) "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" as if they had never read, "Well done, good and faithful servant," &c.; "For I was hungry, and ye fed me," &c. Nor Heb. v. 9. "He is the author of eternal salvation to all them that obey him;" or Heb. xiii., "With such sacrifice, God is well pleased;" or, "He that doeth righteousness is righteous;" or "That we shall be judged according to our works;" or Rev. xxii. 14, "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;" or Gal. vi. 7, 8, "What a man soweth, that shall he reap. He that soweth to the Spirit, of the Spirit shall reap everlasting life:" with many such.

No man well in his wits can think that anything we do can



merit of God in commutative justice, as if he received anything from us. This were even to deny God to be God. But are we not under a law of grace. And doth not that law command us obedience, and the improvement of our talents in doing good? And shall we not be judged by that law? And what is judging, but justifying or condemning? No works of ours can stand the trial by the law of innocency or works, but only the perfect righteousness of Christ. But he that is accused of final impenitency, infidelity, hypocrisy, or unholiness, if truly accused, shall never be justified, and if falsely, must be justified against that charge by somewhat besides what is done out of him by Jesus Christ.

It is an easier thing to be zealous for an opinion, which is sound, or supposed such, about works and grace, than to be zealous of good works, or zealously desirous of grace. How sad use did Satan make of men's zeal for orthodox words, when the Nestorian, Eutychian, and Monothelite controversies were in agitation! He went for a hollow-hearted neuter that did not hereticate one side or other. And I would that factious, ignorant zeal were not still alive in the churches. How many have we heard on one side reviling lutherans, calvinists, arminians, episcopals, presbyterians, independents, &c., to render them odious that never understand the true state of the difference. And how fiercely do some papists and others cry down solifidians, and persuade men that we are enemies to good works, or think that they are not necessary to salvation, (because some rashly maintained that in a faction against George Major, long ago,) or at least that they are no further necessary, but as signs to prove that which God knoweth without them. And, on the other side, how many make themselves and others believe that the true expositors of Saint James's words are almost papists, and teach men dangerously to trust to works for their justification, while they understand not what either of the apostles mean by justification, faith, or works. Many so carefully avoid trusting to good works, that they have none or few to trust to. No doubt nothing of man must be trusted to for the least part that belongs to Christ, but all duty and means must be both used and trusted for its own part.

Consider well these following motives, and you will see why all Christians must be zealous of doing all the good they can.

1. It rendereth a man like to God to be good, and to do

good ; on which account Christ requireth it even towards our enemies, (Matt. v.,) that we may be perfect, as our Heavenly Father is perfect, who doth good even to the unjust ; and he that is likest God is the best man, most holy, and most happy, and shall have most communion with God.

2. And when Christ came down in flesh to call man home by making God better known to the world, he revealed him in his attractive goodness, and that was by his own beneficence to man. He came to do the greatest good ; to be the Saviour of the world, and to reconcile revolted man to God ; and all his life, yea, his death and heavenly intercession, is doing good to those that were God's enemies. And to learn of Christ, and imitate his example, is to be his true disciples. And what else do his laws command us ? They are all holy, just, and good ; and our goodness is to love them, and obey them. By keeping these we must show that we are his disciples. When he tells you who you must do good to, in the instance of the Samaritan, he addeth, " Go thou and do likewise." (John xv.) He largely tells us of what importance it is for every branch that is planted into him to bring forth fruit.

3. It is much of the end of all the sanctifying operations of the Holy Spirit. Grace is given us to use ; even natural powers are given us for action. What the better were man for a tongue, or hands, or feet, if he should never use them ? Life is a principle of action. It were as good have no life, as not to use it. And why doth God make men good, but that they may do good, even in their duty to God, themselves, and one another ?

4. It is God's great mercy to mankind, that he will use us all in doing good to one another ; and it is a great part of his wise government of the world, that in societies men should be tied to it by the sense of every particular man's necessity ; and it is a great honour to those that he maketh his almoners, or servants, to convey his gifts to others ; God bids you give nothing but what is his, and no otherwise your own but as his stewards. It is his bounty, and your service or stewardship, which is to be exercised. He could have done good to all men by himself alone, without you, or any other, if he would ; but he will honour his servants to be the messengers of his bounty. You best please him when you readily receive his gifts yourselves, and most fully communicate them to others. To do good, is to receive good ; and yet he will reward such for doing and receiving.

5. Self-love, therefore, should persuade men to do good to all. You are not the least gainers by it yourselves. If you can trust Christ, sure you will think this profitable usury. Is not a cup of cold water well paid for, when Christ performs his promise? And is it not a gainful loss which is rewarded in this life an hundred fold, and in the world to come, with life eternal?

Those that live in the fullest exercise of love, and doing good, are usually most loved, and many are ready to do good to them. And this exercise increaseth all fruitful graces: and there is a present delight in doing good, which is itself a great reward. The love of others makes it delightful to us: and the pleasing of God, and the imitation of Christ, and the testimony of conscience, make it delightful. An honest physician is far gladder to save men's lives or health, than to get their money. And an honest soldier is gladder to save his country, than to get his pay. Every honest minister of Christ is far gladder to win souls, than to get money or preferment. The believing giver hath more pleasure than the receiver; and this without any conceit of commutative meriting of God, or any false trust to works for justification.

6. Stewards must give account of all. What would you wish were the matter of your true account, if death or judgment were to-morrow? Would you not wish you had done all the good you could? Do you believe that all shall be judged according to their works? Did you ever well study that great prediction of Christ? Matt. xxv.

And it is some part of a reward on earth, that men that do much good, especially that to whole nations, are usually honoured by posterity, however they be rewarded by the present age.

7. Every true Christian is absolutely devoted to do good. What else is it to be devoted to God, our Creator and Redeemer? What live we for, or what should we desire to live for, but to do good?

11. But this exhortation is especially applicable to them that have special opportunity.

I. Magistrates are the capitals in the societies and public affairs of mankind. They are placed highest that they may have an universal influence. Though it be too high a word to call them gods, or God's vicegerents, (unless *secundum quid*,) yet they are his officers and regent ministers; but it is for the common good. In them God shows what order can do in the government of the world. As the placing of the same figure

before many, doth accordingly advance its value in signification, so it is a wonder to note what the place of one man signifieth at the head of an army, of a city, of a kingdom. They are appointed by God to govern men in a just subordination to God's government, and not otherwise. To promote obedience to God's laws by theirs, and by their judgment and execution to give men a foretaste what they may at last expect from God : and by their rewards and punishments to foretel men whom God will reward and punish : and by their own examples to show the subjects how temperately, and soberly, and godly, God would have them live. Atheists can see and fear a magistrate, that fear not God because they know him not.

They that prefer those as the most worthy of honour whom God abhorreth for their wickedness, and hate and oppress those whom God will honour, do show themselves enemies to him that giveth them all their power. And they that by countenance or practice do teach men to despise the fear of God, and to make light of drunkenness, whoredom, lying, perjury, and such like odious crimes, do, in a sort, blaspheme God himself, as if he who exalted them were a lover of sin, and a hater of his own laws and service. There are few rulers that are unwilling of power, or to be accounted great ; and do they not know, that it is a power to do good that God has given them ; and that obligation to do it is as essential to their office as authority ? And that they who govern as the officers of God, and pretend to be liker him in greatness than their subjects, must also be liker to him in wisdom and goodness.

Wo to that man who abuseth and opposeth the just and faithful in the name of God, and by pretence of authority from him to do it ! Wo to him that in God's name, and as by his authority, countenanceth the wicked whom God abhorreth, and under Christ's banner fighteth against him ! As Christ saith of the offensive, "It were good for that man that he had never been born." (Prov. xxiv. 24.) "He that saith to the wicked, thou art righteous, him shall the people curse ; nations shall abhor him." (Prov. xvii. 15.) "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.

God looketh for great service from great men ; great trust and talents must have great account ; a prince, a lord, a ruler, must do much more good, in promoting piety, conscience, virtue, than the best inferiors ; to whom men give much, from

them they expect the more. It greatly concerneth such men seriously to ask their conscience, can I do no more to encourage godliness, conscience, and justice, and to disgrace malignity, brutish sensuality, and fleshly lusts, than I have done? O when they must hear, "Give account of thy stewardship, thou shalt be no longer steward," little think many rulers what an account it is that will be required of them! O what a deal of good may the rulers of the earth do, if, instead of over-minding their partial interests, and serving the desires of the flesh, they did but set themselves with study and resolution to promote the common good, by disgracing sin, and encouraging wisdom, piety, and peace! And where this is not sincerely done, as surely as there is a righteous God, and a future judgment, they shall pay for their omissive treachery. And if Satan do prevail to set his own captains over the armies of the Lord, to betray them to perdition, they shall be deepest in misery, as they were in guilt. One would think the great delight that is to be found in doing good to all, should much more draw men to desire authority and greatness, than either riches, or voluptuousness, or a domineering desire that all men should fulfil their wills.

II. The ministers of Christ also have the next opportunity to do good to many; and it is a debt that by many and great obligations they owe to Christ and men. But it will not be done without labour, and condescension, and unwearied patience. It is undertaken by all that are ordained to this office, but O that it were performed faithfully by all! What a doleful life would the perfidious soul-betrayers live if they knew what a guilt they have to answer for! Even the contempt of the people's souls, and of the blood of Christ that purchased them! O hear that vehement adjuration, (2 Tim. iv. 1, 2,) "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word; be instant, in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Speak with holy studied skill; speak with love and melting pity; speak with importunity; take no denial; speak as St. Paul, (Acts xx.,) publicly, and from house to house; speak before you are silenced in the dust; speak before death have taken away your hearers. It is for souls, it is for Christ, it is for yourselves too: while you have opportunity, do good to all. But of this I have formerly said more in my 'Reformed Pastor.'

III. And let all men take their common and special oppor-

tunities to do good : time will not stay ; yourselves, your wives, your children, your servants, your neighbours, are posting to another world ; speak now what you would have them hear ; do them now all the good you can. It must be now or never ; there is no returning from the dead to warn them. O live not as those infidels, who think it enough to do no harm, and to serve their carnal minds with pleasure, as born for nothing but a decent and delightful life on earth. You are all in the vineyard or harvest of the Lord ; work while it is day, the night is at hand when none can work ; wo to the slothful, treacherous hypocrite when the judgment cometh !

Stay not till you are entreated to do good ; study it, and seek it. Give while there are men that need, and while you have it, especially to the household of faith. Fire and thieves may deprive you of it ; at the furthest, death will quickly do it. Happy are they that know their day, and, trusting in Christ, do study to serve him in doing good to all.

And the doctrine in hand doth further teach us some consecratories which all do not well consider.

I. That living chiefly to the flesh in worldly prosperity, and dropping now and then some small good on the by, to quiet conscience, is the property of an hypocrite. But to sound Christians, fruitfulness in doing good is the very trade of their lives, of which they are zealous, and which they daily study.

II. That all Christians should be very careful to avoid doing public hurt ; it woundeth conscience to be guilty of wronging of any one man ; we find it in dying men, that cannot die in peace till they have confessed wrongs, and made satisfaction, and asked forgiveness. And who knoweth but the many apparitions that have certainly been on such occasions may be done by miserable souls, to seek some ease of the torment of their own consciences ? But to hurt many, even whole parishes, cities, churches, kingdoms, how much more grievous will it prove ! And yet, alas ! how quickly may it be done : and how ordinarily is it done. What grievous mischief may even well-meaning men do by one mistaken practice, or rash act. By the fierce promoting one error ; by letting loose one passion, or carnal affection ; by venturing once on secret sin ; yea, by one rash, sinful word. How much more if they are drawn and set in an unlawful interest and way. And little know we when a spark is kindled how it will end, or how many ways Satan hath to improve it. And one hurtful action, or unwarrant-

able way, may blast abundance of excellent endowments, and make such a grievous damage to the church, who else might have been an eminent blessing. And if good men may do so much hurt, what have the enemies of godliness to answer for, who, by worldliness and malignity, are corrupters, dividers, and destroyers ?

III. The text plainly intimateth that it is a great crime in them, that instead of doing good while they have opportunity, think it enough to leave it by will to their executors to do it. When they have lived to the flesh, and cannot take it with them, they think it enough to leave others to do that good which they had not a heart to do themselves ; but a treasure must be laid up in heaven beforehand, and not be left to be sent after ; (Matt. vi. 20, 21 ; ) and he that will make friends of the mammon of unrighteousness must now be rich towards God ; (Luke xii. 21 ; ) it is no victory over the world to leave it when you cannot keep it ; nor will any legacy purchase heaven for an unholy, worldly soul.

IV. Yet they that will do good neither living nor dying are worst of all. Surely the last acts of our lives, if possible, should be the best ; and as we must live in health, so also in sickness, and to the last in doing all the good we can ; and, therefore, it must needs be a great sin to leave our estates to those that are like to do hurt with them, or to do no good, so far as we are the free disposers of them.

The case, I confess, is not without considerable difficulties, how much a man is bound to leave to his children, or his nearest kindred, when some of them are disposed to live unprofitably, and some to live ungodlily and hurtfully. Some think men are bound to leave them nothing ; some think they ought to leave them almost all ; and some think that they should leave them only so much as may find them tolerable food and raiment. I shall do my best to decide the case in several propositions.

1. The case is not with us as it was with the Israelites, who might not alienate their inheritances from the tribes ; yet even they had power to prefer a younger son, that was more deserving, before an elder, that was worse.

2. Where either law or contract have disabled a man to alienate his estate from an ungodly heir, there is no room for a doubt what he must do.

3. Nature teacheth all men to prefer a child that is pious and hopeful in his provisions and legacies, before a stranger that is

somewhat better, and not to alienate his estate for want of a higher degree of goodness.

4. When there is just cause to disinherit an elder son, a younger is to be preferred before a stranger ; or a kinsman, if there be no tolerable son.

5. And a son that ought not to be trusted with riches, or a great estate, yet ought to have food and raiment ; (unless he come to that state of obstinate rebellion in sin, for which God's law commanded the Israelites to bring forth their sons to be put to death ; in such cases the house of correction is fittest for them ;) yet should he have such food as may humble him, and not to gratify his lust.

6. If a man that hath the full power to dispose of his estate, real or personal, have sons and kindred, that, according to the judgment of sound reason, are like, if they had this estate, to do mischief with it, or maintain them in a wicked life, or in a mere unprofitable life of idleness, living only to themselves, and fleshly ease and pleasure, that man ought to give his estate from such to some that are more likely to do good with it, and to use it for God, and the public benefit.

This is much contrary to the common course of most, that think no estate too great for their heirs, nor any portion too great for their daughters, be they what they will, or what use soever they are like to make of it : but these following reasons prove it to be true.

1. Every man hath his estate from God, and for God, and is bound, as his steward, accordingly to use it. This is past doubt ; and how doth that man use it for God, who leaveth it to one that is likely to use it for the devil, in a fleshly, unprofitable life ? What account can such a steward give ? Did God give it you to maintain idleness and sin ?

Obj. O, but it is a son whom I am bound to provide for.  
Ans. Are you more bound to your son than to yourself ? God doth not allow you to spend it on yourself, to maintain idleness and vice. (Rom. xiii. 13, 14.) "Make no provision for the flesh to satisfy the lust (or will) thereof." And may you leave it for such a use as is forbidden both your son and you ? It is God that is the owner of it, and it is to him that you must both use and leave it : "Whether you eat or drink, or whatever you do, do all to the glory of God." And will you leave it to be the fuel of lust and sin ?

Obj. I leave it not for sin ; but if he misuse it I cannot help



it. Ans. Would that excuse you if you put a sword into a madman's hand to say, I cannot help it if he use it ill? You might have helped it; it is supposed that you foreknew how he was like to use it.

Obj. But he may prove better hereafter, as some do. Ans. It is not bare possibilities that must guide a wise man's actions when probability is against them. Would you commit your children to the care of a madman, or a knave, because he may possibly come to his wits, or become honest? Have you not long tried him, and have you not endeavoured to cure him of his idleness, wickedness, or lust? If it be not done, what ground have you to presume it will be done when you are dead? You may have so much hope as not utterly to despair of him, but that will not allow you to trust him with that which God made you steward of for his use and service.

But if such hopes may be gratified, give your estate in trust to some conscionable friend, with secret order to give it your son, or kinsman, if he become hereafter fit to use it according to the ends for which God giveth it.

Reas. 2. The obligation in my text of doing good to all, extendeth to the end of our lives, and, therefore, to our last will and testament. Therefore, you must make your wills so as may do good to all, and not to cherish sin and idleness.

Reas. 3. You are bound to your best to destroy sin and idleness, and, therefore, not to feed and cherish it.

Reas. 4. Doing good is the very thing which you are created, redeemed, and sanctified for; and, therefore, you must extend your endeavours to the utmost, and to the last, that as much as may be, may be done when you are dead. If magistrates and ministers took care for no longer than their own lives, what would become of the state or church.

Reas. 5. The common good is better than the plenty of a sinful child; yea, it is to be preferred before the best child, and before ourselves, and, therefore, much more before the worst.

Reas. 6. It is a dreadful thing to be guilty of all the fleshly sins which your ungodly sons will commit with your estate, when they shall by it maintain the sins of Sodom, pride, fulness of bread, and abundance of idleness, if not to strengthen their hands for oppression or persecution, to think that they will spend their days in voluptuousness, because you give them provision for the flesh.

Reas. 7. It is cruelty to them that are already so had to make

their temptations to sin much stronger, and their place in hell the worse, and to make the way to heaven as hard to them as for a camel to go through the eye of a needle; to prepare them to want a drop of water in hell, who were clothed richly, and fared sumptuously on earth; to entice them to say, 'Soul, take thine ease, thou hast enough laid up for many years,' till they hear, 'Thou fool, this night shall they require thy soul;' to cherish that love of the world which is enmity to God, by feeding that lust of the flesh, and lust of the eyes, and pride of life, which are not of the Father, but of the world.

Reas. 8. When this preferring unprofitable and ungodly children before God and the common good is so common and reigning a sin in the world, it is a great fault for religious men to encourage them in it by their example, and to do as they.

Reas. 9. It is a sin to cast away any of God's gifts. When Christ had fed men by a miracle, he saith, "Gather up the fragments that nothing be lost:" if you should cast your money into the sea, it were a crime; but to leave to such as you foresee are most likely to use it sinfully is more than casting it away.

If you saw men offer sacrifice to Bacchus, or Venus, you would abhor it: do not that which is so like it, as to leave bad men fuel for fleshly lust.

Reas. 10. It is the more dreadful, because it is dying in studied sin, without repentance. To put so much sin into one's will, shows a full consent, and leaveth no room and time to repent of it.

On all these accounts, I advise all the stewards of God, as they love him, and the public good, and their own souls, while they have opportunity, even to the last breath, to do good to all, and to provide more for the common good than for superfluities to any, and than for the maintaining ungodly children in sin, to the increase of their guilt and misery.

Indeed, in the choice of a calling, employment, and condition of life, and place for their children, doing good should be preferred before their rising in the world: and they that justly endeavour to raise their families in wealth, honour, or power, should do it only that they might do the more good. But it is Satan's design to turn all God's mercies to the cherishing of wickedness, and even the love of parents to their children to the poisoning of their souls, the strengthening of their snares, and the hinderance of their own and other men's salvation. But it is shame and pity that they who in baptism devoted their chil-

dren to God, the Father, Son, and Holy Ghost, renouncing the world, the flesh, and the devil, as under the banner of the cross, should labour all their life, that impenitently at death they may leave all that they can get to such as, in all probability, will use it in pride, fulness, and idleness, for the flesh, the world, and the devil, against him and his interest, from whom they received it; and to whom both they and all they had were once devoted.

When men are loth that their estates should remove from the name and family, (for which there may be just cause,) I take it for the safest way, as aforesaid, to trust some, as men do their children with guardians, by the advice of lawyers, to secure all from their unworthy heirs, for the next, or some other of the name and lineage, that proveth worthy.

There are many other good works by which some rich men may be very profitable to the commonwealth, such as setting all the poor on work, and building hospitals for the impotent, &c.; but these this city is happily acquainted with already; and though still there be much wanting, yet there is much done.

V. But one more I will presume to name only to you that are merchants, for I am not one who have the ear of princes, who are more able. Might not somewhat more be done than yet is, to further the gospel in your factories, and in our plantations? Old Mr. Eliots, with his helpers in New England, have shown that somewhat may be done, if others were as charitable and zealous as they. The jesuits and friars showed us, in Congo, Japan, China, and other countries, that much might be done with care and diligence. Though the papal interest was a corrupt end, and all the means which they used were not justifiable, when I read of their hazards, unwearied labours, and success, I am none of those that would deprive them of their deserved honour, but rather wish that we who have better ends and principles, might do better than they, and not come so far behind them as we do, if half be true that Peter Maffæus, and the jesuits' epistles, and many other writers, tell us of them. I know that they had the advantage of greater helps from kings, and pope, and prelates, and colleges endowed with trained men and copious maintenance. But might not somewhat more be done by us than is yet done?

1. Is it not possible to send some able, zealous chaplains to

those factories which are in the countries of infidels and heathens; such as thirst for the conversion of sinners, and the enlargement of the church of Christ, and would labour skilfully and diligently therein? Is it not possible to get some short christian books, which are fitted for that use, to be translated into such languages that infidels can read, and to distribute them among them? If it be not possible also to send thither religious, conscionable factors, who would further the work, the case of London is very sad.

II. Is it not possible, at least, to help the poor ignorant Armenians, Greeks, Muscovites, and other Christians, who have no printing among them, nor much preaching or knowledge; and, for want of printing, have very few Bibles, even for their churches or ministers? Could nothing be done to get some Bibles, catechisms, and practical books printed in their own tongues, and given among them? I know there is difficulty in the way; but money, and willingness, and diligence, might do something.

III. Might not something be done in other plantations, as well as in New England, towards the conversion of the natives there? Might not some skilful, zealous preachers be sent thither, who would promote serious piety among those of the English that have too little of it, and might invite the Americans to learn the gospel, and teach our planters how to behave themselves christianly towards them, to win them to Christ?

IV. Is it not possible to do more than hath been done to convert the blacks that are our own slaves, or servants, to the christian faith? Hath not Mr. Goodwin justly reprehended and lamented the neglect, yea, and resistance of this work in Barbadoes, and the like elsewhere? 1. Might not better teachers be sent thither for that use? 2. Is it not an odious crime of Christians to hinder the conversion of these infidels, lest they lose their service by it, and to prefer their gain before men's souls? Is not this to sell souls for a little money, as Judas did his Lord? And whereas the law manumits them from servitude when they turn Christians, that it may invite them to conversion, (and this occasioneth wicked Christians to hinder them from knowledge,) were it not better move the Government, therefore, to change that law, so far as to allow these covetous masters their service for a certain time, using them as free servants? 3. And whereas

they are allowed only the Lord's Day for their own labour, and some honest Christians would willingly allow them some other time instead of it, that they might spend the Lord's day in learning to know Christ, and worship God, but they dare not do it, lest their wicked neighbours rise against them, for giving their slaves such an example ; might not the governors be procured to force the whole plantation to it by a law, even to allow their infidel servants so much time on another day, and cause some to congregate them for instruction on the Lord's days ? Why should those men be called Christians, or have any christian reputation, or privileges themselves, who think both Christianity and souls to be no more worth than to be thus basely sold for the gain of men's servilest labours ? And what, though the poor infidels desire not their own conversion, their need is the greater, and not the less.

V. I conclude with this moving inference : The great opposition that is made against doing good by the devil and his whole army through all the world, and their lamentable success, doth call aloud to all true Christians to over-do them. O what a kingdom of malignants hath Satan, doing mischief to men's souls and bodies through the earth ! hating the godly ; oppressing the just ; corrupting doctrine ; introducing lies ; turning Christ's labourers out of his vineyard ; forbidding them to preach in his name the saving word of life ; hiding or despising the laws of Christ, and setting up their own wills and devices in their stead ; making dividing, distracting engines, on pretence of order, government, and unity ; murdering men's bodies, and ruining their estates, and slandering their names, on pretence of love to the church and souls ; encouraging profaneness, blasphemy, perjury, whoredom, and scorning conscience, and fear of sinning. What diligence doth Satan use through the very christian nations, to turn Christ's ordinances of magistracy and ministry against himself, and to make his own officers the most mischievous enemies to his truth and kingdom, and saving work ; to tread down his family and spiritual worship, as if it were by his own authority and commission. To preach down truth, and conscience, and real godliness, as in Christ's own name, and fight against him with his own word, and to teach the people to hate his servants, as if this pleased the God of love.

And, alas ! how dismal is their success ! In the East, the

church is hereby destroyed by the barbarous Mahometans : the remnants by their prelates continued in sects, in great ignorance, and dead formality, reproaching and anathematizing one another, and little hope appearing of recovery. In the West, a dead image of religion, and unity, and order, dressed up with a multitude of gauds, and set up against the life and soul of religion, unity, and order, and a war hereupon maintained for their destruction, with sad success : so that, usually, the more zealous men are for the papal and formal human image, the more zealously they study the extirpation of worshipping God in spirit and truth, and thirst after the blood of the most serious worshippers ; and cry down them as intolerable enemies who take their baptism for an obliging vow, and seriously endeavour to perform it, and live in good earnest, as Christianity bindeth them : and they take it for an insufferable crime to prefer God's authority before man's, and to plead his law against any thing that men command them. In a word, he is unworthy to be accounted a Christian with them, who will be a Christian indeed, and not despise the laws of Christ, and unworthy to have the liberty and usage of a man that will not sin and damn his soul : so much more cruel are they than the Turkish tyrants, who, if they send to a man for his head, must be obeyed.

And is the devil a better master than Christ ? And shall his work be done with greater zeal and resolution ? Will he give his servants a better reward ? Should not all this awaken us to do good with greater diligence than they do evil ? And to promote love and piety more earnestly than they do malignity and iniquity ? Is not saving church and state, souls and bodies, better worth resolution and labour than destroying them ?

And the prognostics are encouraging. Certainly, Christ and his kingdom will prevail. At last, all his enemies shall be made his footstool ; yea, shall from him receive their doom to everlasting punishment, which rebels against omnipotency, goodness, and mercy, do deserve. If God be not God, if Christ will not conquer, if there be no life to come, let them boast of their success : but when they are rottenness, and dust, and their souls with devils, and their names are a reproach, Christ will be Christ, his promises and threatenings all made good. (2 Thess.

i. 6, &c.) He will judge it righteous to recompense tribulation

to your troublers, when he cometh with his mighty angels in flaming fire, to take vengeance on rebels, and to be glorified in his saints, and admired in all true believers. And when that solemn judgment shall pass on them that did good, and that did evil, described Matt. xxv., with a "Come, ye blessed, inherit the kingdom," and "Go, ye cursed, into everlasting fire." Doing good and not doing it, much more doing mischief, will be better distinguished than now they are, when they are rendered as the reason of those different dooms.