

dingly it is promised to the Redeemer, Isa. lx. 21. *Thy people shall be all righteous.*

3. *Lastly*, Men will be judged and sentence will be passed upon them before the tribunal of God, according to their works, Rev. xx. 12, 13. See Matth. xxv. Works of righteousness will be the evidence of a title to heaven; and unrighteous works the cause of damnation.

I shall shut up this branch of the character of a citizen of Zion, with a word of improvement.

USE I. This may let us see that few in this world are safe for another world. Alas! how many are there, (1.) Who are not righteous towards men? (2.) Who make no conscience of giving God his due, and walking righteously with him? And, (3.) Though they may seem to be something in both these respects, yet are not righteous by faith, nor solicitous to be so?

USE II. Of exhortation. Study then to be workers of righteousness, in all the respects that have been declared, and so evidence yourselves to be citizens of Zion.*

THE CITIZEN OF ZION A SPEAKER OF TRUTH IN HIS HEART.

PSALM XV.

—*And speaketh the truth in his heart.*

HERE is the third character of the citizen of Zion, he is a follower of truth. It hath two parts clearly distinguished in the original. (1.) He speaketh truth; what he expresses in words, he is careful that it be consistent with truth. (2.) He speaketh truth in his heart. There is a speaking in the heart without words, Psal. iv. 1. Eccl. ii. 15. This is done by thoughts and reasonings, and much depends on their being consistent with truth. And both these go together to make up the character of one that shall be an inhabitant of heaven. The first part is but a negative mark: it is the addition of the latter that makes the positive mark.

Two doctrines are deducible from the text, viz.

DOCTR. I. Those that shall be inhabitants of heaven hereafter, are such as make conscience of speaking truth while they are in this world.

* As the author has not extended this USE in the MS. he probably, on this occasion, recapitulated what he had delivered more fully, on a former occasion, in the application of his exposition of the eighth commandment. There the reader will find it.

Doctr. II. They who shall be inhabitants of heaven, are such as not only speak truth to others, but speak truth within their own hearts.

I shall prosecute each doctrine in order.

Doctr. I. They that shall be inhabitants of heaven hereafter, are such as make conscience of speaking truth while they are in this world.

In discoursing this doctrine, I shall,

I. Explain this character, or part of the character of a citizen of Zion.

II. Confirm the doctrine.

III. Make application.

I. The first head is to explain this part of the character of a citizen of Zion, That he is one who speaketh the truth. And here I will show,

1. What is truth.

2. What it is to be a speaker of truth.

First, I am to shew what is truth. This question Pilate proposed to Christ, but staid not for an answer, John xviii. 38. Truth is a sacred harmony or agreement of things. Anatomists have observed that the tongue in man is tied with a double string to the heart.

And so in truth spoken there is necessary a double agreement of our words.

1. With our heart. That is, to the speaking of truth, it is necessary our words agree with our mind and thoughts about the thing. We must speak as we think, and our tongues must be faithful interpreters of our mind: otherwise we lie, not speaking as we think. So what is truth in itself may be spoken by a man, and yet he be a liar, viz. if he does not think as he speaks.

2. With the thing as it is in itself. Though we think a thing to be so, which is not so, we lie, when we affirm it; because it is not as we say, though we really think it is so. For our mistaken notions of things can never stamp lies to pass current for truths, 2 Thess. ii. 11.

Secondly, I shall shew what it is to be a speaker of truth, which is the character of a citizen of Zion. It lies in two things.

1. A citizen of Zion is one who makes conscience of speaking out the truth in the proper time and season thereof, John xviii. 37. As the head was, so will the members be on the side of truth in the world, 3 John, 8. It is for this end God has called his own people out of the world lying in wickedness and falsehood.

Solomon tells us, Eccl. iii. 7. that, "There is a time to keep

silence, and a time to speak." People may sin egregiously by an unseasonable speaking of the truth, Prov. xxix. 11. "A fool uttereth all his mind." This was Doeg's sin, Psal. lii. Nature has put a double bar on our tongues, and discretion, and much more the grace of God, will add a third. Those whose tongues are like a loose-window in wind, ever clattering, discover themselves to have very little either wit or grace, if any at all. Talkativeness is, (1.) A sign of little awe or dread of God upon the heart, Eccl. v. 2. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. God has given men two ears, and but one tongue, which says, that, "every man should be swift to hear, slow to speak," Jam. i. 19. (2.) The fool's badge, Eccl. v. 3. "A fool's voice is known by multitude of words. Prov. xiv. 33. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known." It is the empty barrel that makes most noise; which made an orator ask a double fee of a talkative scholar, one to teach him to speak well, another to teach him to hold his peace. Our words should be few, true, and seasonable.

Now the citizen of Zion is a speaker out of the truth in the season thereof, that is, when he is called of God to speak it. And a man is called to speak out the truth, when the glory of God, or the good of others make it necessary, or their own good, 1 Cor. x. 31; Rom. xiii. 9. Our tongue is called our glory, because thereby we ought to contribute to our power to remove those ills that are the plagues and pests of society. This call is twofold.

(1.) Private and providential, wherein men have the call of providence to declare the truth, though there is no human authority obliging them to it. This ordinarily occurs in conversation among men, where truth may be wronged, God dishonoured, ourselves or neighbours injured, if there is no body to speak out the truth. A good Christian will find himself obliged to speak the truth upon this call, though none is desiring him, 1 Sam. xix. 4.

(2.) Public and authoritative, when people are called either by the authority of the magistrate or of the church, judicially to declare the truth. This is a solemn call from God to that duty, which he gives by the mouth of those whom he has put in authority, either making them gods by office, or ambassadors for God. And therefore to decline the speaking out of truth in that case, is to decline God's solemn call to it, and to mar the course of justice, and the honour of God, Isa. lix. 14.

Now, one that shall be an inhabitant of heaven being thus called, will conscientiously as in the sight of God speak out the truth; and that,

[1.] Fully, not daring to conceal the truth, nor any part of it known to them, which may contribute to the clearing of the matter in question. So did that prudent woman mentioned, 2 Sam. xiv. 18. —20. Ananias and Sapphira were struck dead, for their doing otherwise in such a case, Acts v.

[2.] Freely, not being hampered in speaking out the truth by the awe of any person, or the dread of any thing which may befall them for doing their duty which God calls them to, 1 Sam. xix. 4, 5. The dread of God will be on the spirits of his own children, to carry them out in this; and will downweigh respect to all others, Job xxxii. *ult.*

[3.] Clearly, not equivocating, shifting, mincing, obscuring, and wrapping up the truth; so as they who hear it know not what to make of it, Josh. vii. 19, 20. Awful is that curse, Jer. xlvi. 10. "Cursed be he that doth the work of the Lord deceitfully."

[4.] Sincerely, 2 Chron. xix. 9. without feud or favour to any. The grace of God working in the heart will make gracious people to speak as in the sight of God, 2 Cor. ii. 17.

2. A citizen of Zion is one who makes conscience of speaking nothing but the truth at any time, Isa. lxiii. 8. Though we are not at every time to be blabbing out the truth we do know, yet we are at no time to lie against the truth, 2 Cor. xiii. 8. There can be no call to lie, but from the devil, and men's own corrupt hearts, whatever circumstances we be in, Job xiii. 7, 8. There is no time to speak falsely. And we are to speak nothing but truth,

(1.) In speaking to God, in our professions, confessions, and prayers. Hypocrites lie to the Lord, Psal. lxxviii. 36. Sincere souls will speak truth.

(2.) In speaking to men, Eph. iv. 25. whether in private conversation, or in public appearances.

II. I come now to confirm the doctrine. It is evident, if ye consider,

1. That in the saints the image of Satan is defaced, and the power of the corruption of nature broken, Rev. xxi. *ult.* Corrupt men may call Satan father, for he abode not in the truth, but is the father of lies, John viii. 44. And the corruption of nature quickly vents itself in lying, being what the unrenewed heart as naturally brings forth, as the cursed ground brings forth thorns and thistles, Psal. lviii. 3. "The wicked are estranged from the womb, they go astray, as soon as they be born, speaking lies." So that wherever the grace of God comes, it must give a new set.

2. The image of God is repaired in them, which has *truth* for a shining lineament in it, Eph. iv. 24. It was a notable saying of a philosopher, That truth is so great a perfection, that if God would render himself visible, he would take light for his body, and truth for his soul. And the scripture assures us, that Christ shewing himself to the world, was *the light* and *the truth*. God is *truth* itself, and no lie can have place with him, Tit. i. 2; Numb. xxiii. 19. Where then the image of God is repaired, as it is in all the saints, no doubt the lying disposition will be broken in them.

3. The Christian life is a *walking in truth*, 3 John, 3. There is truth of heart in true Christians, and that makes truth of conversation. Yea, it is called a *speaking of truth*, Eph. iv. 15. the whole life of a Christian being an expressing of truth in practice. So that to walk in lies is the very reverse of Christianity.

4. *Lastly*, The Lord has expressly declared, that liars shall be the inhabitants of hell, not of heaven; that in their end they shall not be with God, who is the God of truth, but with the devil, the father of lies, Rev. xxi. *ult.* and xxii. 15.

I shall now make application of this subject.

USE I. This writes death on the faces of two sorts of people.

1. Those who are concealers of the truth, which God calls them to speak out. There are many who can set a brazen face against the truth, and cause their tongues go on in a course of lying against their consciences, and outface and bear down what God and their own consciences know to be truth: and though their confessing the truth would honour God, and be a mean to bring their souls out of the snare of the devil; yet, because it may be to their own shame before men, they will stife and conceal the truth, Jer. ix. 3, 5. And there are not wanting others, who, however ready they may be to speak in other cases, have never a mouth to open in a good cause, for the suppressing of sin and wickedness. But though they be called of God to speak what they know to be truth, yet they will set their foot on it, and wickedly conceal it, or mince it, and shift the matter, as men who have no fear of God before their eyes. Do such believe there is a heaven and a hell? If they do, how can they think that ever they shall be inhabitants of heaven, in whom the character of a citizen of Zion is not to be found? Let all such remember that awful word, Rom i. 18. "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness." God will charge the iniquity on those who conceal it, Lev. v. 1. and that as consenting to it, Deut. xiii. 8. Truth is strong, and will prevail, and will set up its head at length, to the confusion of those who bear it down.

2. All liars, who make not conscience of speaking truth, but speak lies and falsehood. This sin of lying, is a common vice: but it is the black brand of one that shall never see heaven. And that this is so very common, notwithstanding that the Scripture is so express in assigning liars for the inhabitants of hell, not of heaven; is not to be thought strange, while that stands in the Bible, Matth. vii. 13. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." If they that shall be inhabitants of heaven be such as speak the truth, what shall become of liars? Are they not barred out of heaven thereby? And I charge all liars to take this home; and,

(1.) The jesting liars, who will lie to make others merry, he to make sport, Hos. vii. 3. Those men are liberal of the blood of their own souls, who, to make sport to others, will run the risk of everlasting sorrow to themselves. The Prov. xxvi. 18, 19.

(2.) The officious liars, who will lie to do themselves or others a real good turn. They are apt to think, that since they do good by their lies, or intend to do good by them, there is no hazard in such lying. But that is the doctrine of the father of lies, not of the scriptures of truth, 1 John ii. 21. *No lie is of the truth.* If it were possible to save a soul by a lie, or honour God by one, it is unlawful. Hence Job says, chap. xiii. 7. "Will ye speak wickedly for God? and talk deceitfully for him?" The damnation of such is as just, as it is sure, Rom. iii. 8. who do so, if mercy prevent it not.

(3.) The pernicious liars, who lie to do a mischief thereby, Prov. vi. 17. These sorts of liars break at once the bonds of charity and truth, and of all liars are the likest to their father the devil, who was at once a liar and a murderer. Yet how many such are there, whose lying tongues are swords to stab, and arrows to pierce their neighbours, and a fire from hell to set whole societies in a flame?

(4.) The covetous liars, whose covetous hearts use their lying tongues to deceive their neighbour, Prov. xx. 14. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." O! what lying is there in buying and selling, and begging, by this means? For a thing of naught men will not stand to lie; if they can gain a very little thing, they will not stand upon the expense of truth, not considering the unspeakable loss of the soul thereby.

(5.) The proud boasting liars, who to raise others' esteem of them, and to be thought fine people, will tell of themselves what has no ground in truth, Prov. xxv. 14. They form to themselves a figure of themselves in their own imagination, and breathe out lies to fix that opinion of them in others. Some who pride themselves in mis-

chief, will tell wickedness of themselves which they never did : but that is enough to make them guilty of it before God. Pride of heart is a nurse of lying.

(6.) The flattering liars, who speak of others the good they do not think, just to curry favour with them, Psal. xii. 2, 3. They fawn like dogs, and sooth up men in falsehood and vanity, like the devil. Their flattering tongue is soft as oil, but in the mean time it is more ruining than a sword, Prov. xxvi. 28. For by it two fall at once, the flattered as well as the flatterer, Prov. xxix. 5.

(7.) The fearful liars, who, for fear of others, make lies their refuge, as children often do, betraying thereby the corruption of their nature, Psal. lviii. 3 ; and others too, who though men and women in years, are but children in courage, Prov. xxix. 25. *The fear of man bringeth a snare.* But sad is the doom of those who have so little regard to truth as to be frightened into lies, Rev. xxi. 8.

(8.) The talkative liars. Solomon observes, Prov. x. 19. *In the multitude of words there wanteth not sin.* They who are given to much talking, will hardly be found regardful of truth. When their fund of truth runs out, or occurs not, they will rather foist in lies than hold their peace. And I believe a strict regard to truth would be a notable means to repress talkativeness.

(9.) The rash liars, who lie through inadvertency and customary looseness of spirit as to their words, 2 Sam. xiii. 30. Much sin is contracted this way. There is so much carelessness as to what men speak, that their tongues outrun their minds, and ere they are aware they are mired in a lie. But if men must give an account of their idle words though true, much more of their lying words, though rash and inadvertent.

USE II. I exhort you to speak the truth, and dehort you from lying. For motives, consider,

1. God is the God of truth, Deut. xxxii. 4. He is the author of truth, and truth is so much of his nature, that he who made the world of nothing, can no more lie than he can cease to be God, Tit. i. 2. So that as fire is contrary to water, yea hell to heaven ; so is the liar to God.

2. The devil is the author and father of lies, John viii. 44. He ruined the world at first with a lie, Gen. iii. 4, 5. He lied upon God, he lied to our first parents and deceived them, and he lied of himself. What wonder is it that he is so concerned to get the trade of lying kept up in the world, since by it he succeeded so well at first ?

3. It is the bane of human society. Truth is the bond of society, which keeps men together, causing them to trust one another. Ly-

ing cuts this bond asunder, and so subverts the comfort and advantage of society, Micah vii. 5. And therefore liars deserve to be extruded out of society with other men, for they are the plagues and pests of it.

4. It is a mean, base, and contemptible thing; so that no body regards a liar. Even they that will not stand to lie, cannot endure to be held and reputed liars; they will be ready to revenge the affront. This says that there is something so base in lying, that it leaves a man no credit. And no wonder; for finding a man to lie sometimes, no body can trust him securely, even when he speaks truth.

5. Lying is the native product of the corruption of nature, the effect of the spawn of the old serpent left in the hearts of the children of men, Psal. lviii. 3. It is a part of the old man of sin, that will be put off where-ever the grace of God comes, Eph. iv. 25; Col. iii. 9. And there cannot be a more certain sign of one in the black state of nature, under the curse, than a habit of lying.

6. It is an abomination to God, and God abhors liars, Prov. vi. 17, 19. and xii. 22. Though ye think to please yourselves and others by lying, where is the gain when ye thereby make yourselves abominable to God?

7. *Lastly*, Lying will undoubtedly ruin your souls for evermore. God will destroy liars, Psal. v. 7. They shall surely perish, Prov. xix. 9; Rev. xxi. *ult.* and xxii. 15.

Be concerned to curb it in young ones, as ye love their souls. Lying and stealing are akin, Hos. iv. 2. And when once they get a habit of it, how hard is it to get them off it?

Remember that God's omniscient eye is on you always, and mortify those corruptions whence lying arises.

Doct. II. They who shall be inhabitants of heaven, are such as not only speak truth to others, but speak truth within their own hearts.

In discoursing this point, I shall,

I. Premise some things for the right understanding of it.

II. Shew the import of this part of the citizen of Zion's character.

III. Confirm the doctrine.

IV. Improve the subject.

1. I am to premise some things for the right understanding of this point.

1. When God created man, he set up the light of truth in his soul, that thereby he might clearly perceive the way to true happiness, and might not by false colours be led off his way, if he would

take heed thereto, Gen. iii. 21. The remains of the natural law in the hearts of the Heathens, do evidence the knowledge of the truth necessary to true happiness, to have been perfect in innocent Adam, Rom. iii. 15; Eccl. vii. 29.

2. When man fell, the truth set up in his heart fell down too. Instead of his primitive light which represents things in their native colours, there came in darkness, which presents things in false colours unto men, Eph. v. 8. and makes them easy to be imposed upon and led out of the way. The father of lies prevailing with our first parents, left in their hearts a spawn of vanity, falsehood, and lies.

3. Hence proceed mistaken notions of the most weighty things, false apprehensions of them, and false reasonings about them, whereby men lie to themselves most dangerously, and deceive and cheat themselves thereby, even as by lying words they lie to deceive and cheat others, Isa. xlv. 20. And upon this kind of lying the scripture often fathers sinners' ruin, Psal. l. 21. "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes:" and therefore it shows the necessity of laying them aside, Isa. lv. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts." But this is the reigning disposition of the hearts of all men by nature, and the thoughts of most men touching the state of their souls are one continued web of lies, Jer. xvii. 9.

4. Where the grace of God comes, renewing and changing the heart, truth is restored again within the heart, Eph. v. 8. Men's notions of spiritual things are rectified, their thoughts and reasonings about them are quite altered, 2 Cor. v. 17. We see it exemplified in Paul's case, Phil. iii. 7. "What things were gain to me, (says he), those I counted loss for Christ." Hence repentance is, in scripture language, a coming to one's self, like a madman restored to his right mind; an after-wit, the man being brought to second thoughts about his soul-matters, by which the first thoughts are discovered to have been falsehood and lies, quite wide of the truth.

5. *Lastly*, From all this it necessarily follows, that it must be a distinguishing character of a saint, to speak truth within his own heart; which no unregenerate man, while he is such, does ever arrive at, Tit. iii. 3. Others being under the power of Satan, truth has not its efficacy within their hearts.

II. I shall next shew the import of this part of the citizen of Zion's character, that he is one that speaketh the truth in his heart.

1. Citizens of Zion are not deceivers of themselves as to their own spiritual state, Gal. vi. 3. It is very natural for men to lie on

themselves to themselves in that matter, looking to themselves in a false glass, which represents them to be in the favour of God, while they are in the gall of bitterness and the bond of iniquity. Thus did Paul lie of himself to himself, in his unconverted state, Rom. vii. 9. "I was alive without the law once." Laodicea breathed out a heap of lies of this sort, Rev. iii. 17. "I am rich, and increased with goods, and have need of nothing." And though men think so of themselves, it is not one whit the more true, Isa. xlv. 20. The first work of the Spirit in conversion, is to cause men speak truth in their hearts in this point, Luke xv. 17; Rom. vii. 9.

2. They labour to approve themselves to God in their way; not satisfying themselves with the approbation of men, but endeavouring to carry themselves as in the sight of God, Rom. ii. 28, 29. Many will be at some pains to maintain truth in their conversation with men, who are very little concerned for truth in the inward parts, where they have to do with God alone. But a true Christian will be mainly concerned for this last, as the spring of the other. Hence David says, Psal. li. 6. "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom."

3. Truth is the prevailing predominant principle in their hearts. And therefore the Christian life is called a *speaker of truth*, Eph. iv. 15. *walking in truth*, 3 John 3. Regeneration casts the heart into the very mould of truth, Rom. vi. 17. And so the truth taking the throne in the heart, frees them from the power of the deceitful lust which had a reigning power over them before, John viii. 32.

(1.) Law truth is a predominant principle in the man's heart. And it serves to convince the man of his sinfulness of nature and life; to shew him his natural liableness to the curse for sin; to discover his absolute need of an imputed righteousness, and being interested in Christ, the absolute need of universal holiness of heart and life, John xvi. 8. Thus he is made to speak truth in his heart in those points, wherein the hearts of others to whom the law is never yet come in power, are stuffed with lies to their own destruction.

(2.) Gospel-truth is a predominant principle in them. And it serves to point the soul to Jesus Christ, as its alone righteousness, and fountain of sanctification, 1 Cor. i. 30; to carry the sinner entirely out of himself for acceptance and favour with God; to bring him forward to all the beauties of holiness, and to carry him off them all in point of confidence, Phil. iii. 3. And thus the Christian is made to speak truth in his heart in those points, wherein hypocrites, legalists, and formalists go on in a course of soul-ruining lies.

4. They form their thoughts of soul-matters, sin, duty, safety,

and danger, not according to their own lusts, nor the course of the world: but according to the word of God, which is most firm truth, Psal. cxix. 30, 31. Hence those things which others see no ill in, they dare not meddle with; because they form their judgment of them by the word, while others have no regard to the testimony of the word there-anent. Here the ungodly go quite wrong, speaking lies within their hearts.

They often herein downright contradict the word. They will promise themselves safety in a course wherein God's word declares there can be no safety, Deut. xxix. 9. They will form to themselves thoughts of God contrary to his holiness, Psal. l. 21. They will soothe themselves in thoughts unbecoming his omniscience, that they may enjoy their secret wickedness, Ezek. viii. 12. They think to contemn God, and yet escape, Psal. x. 13. They promise themselves continuance of worldly prosperity, notwithstanding God has declared the contrary, Psal. x. 6. and xlix. 11. And many such thoughts pass through the hearts of men: and what are they all but so many heart lies, which they make to themselves to their own ruin?

5. *Lastly*, They form their reasonings in soul-matters according to the principles of the word, and not their own corrupt lusts and affections, 2 Cor. x. 5. The lusts of ungodly men bear the sway in them, and their reasonings are managed by the power of their lusts, so as they may be accommodated to their corrupt affections. The man desires that there were not a God, and he considers how they prosper that despise him, and so says in his heart, *There is no God*, Psal. xiv. 1. and concludes it is vain to be religious, Mal. iii. 14, 15. He hears God is merciful; and thence he concludes, he may indulge himself in his sinful courses, and yet be safe in the end; thus speaking lies in his heart.

III. To confirm this doctrine, consider,

1. They are all regenerated, savingly changed in all the faculties of their souls, John iii. 3. And in regeneration the law of God is written over again in their hearts, according to the great promise of the covenant, Heb. viii. 10. "I will put my laws into their mind, and write them in their hearts." Thus the light is set up within them, and the former darkness, under which the reigning deceit of the heart lodged, is put away. Their minds are renewed.

2. Sincerity and uprightness of heart, is that without which no man shall see the Lord. Matth. v. 8. The foolish virgins were shut out notwithstanding their fair outside, because there was no truth in their hearts, 1 Sam. xvi. 7. Hypocrites are they who speak not the truth in their hearts, and ruin and destruction certainly abide them, Matth. xxiv. *ult.*

3. If truth is not in the heart, the life will be but a mass of lies, falsehood, and vanity, Matth. vi. 23. Darkness and reigning deceit in the heart, will ever produce an unholy life: and they that live not holy, how shall they die happy? Heb. xii. 14.

I conclude with a short word of improvement.

USE I. This doctrine writes death to several sorts of persons.

1. Those who have never yet learned, by the Spirit's teaching, what a God the Lord is, how greatly he hates sin, and how severely he punishes it. Their notions of God are false, and under them they find shelter to their lusts. A clear evidence they have not yet known the Lord. But sooner or later they will find their mistake, and find they have not spoke truth in their hearts of God, Psal. l. 21.

2. Those whose natural notions of sin have not yet been corrected, by feeling the bitterness of it, Rom. vii. 9. Many are ruined by not discerning the ill of sin: if they had just thoughts of it, they durst not venture on it so freely as they do; more than they would venture to take a serpent in their bosom. But their hearts lie to them about it, and they love to have it so.

3. Those who have never yet felt the absolute need of the blood and Spirit of Christ Jesus to remove their guilt, and break the power of sin in them. There is no other way to get it removed, Acts iv. 12; and those who look for it another way, will find at length to their cost, that they have not spoke truth in their hearts.

4. Those who have not yet learned to make the word of God the rule of their life in all points, Gal. iv. 16. Many have very little use for their Bibles, for regulating of their conversation. The course of this world serves them for a rule, and their own corrupt inclinations serve them for the same purpose. They will find these to have led them to lie in their hearts to themselves to their own ruin.

USE II. Be exhorted to take heed to your hearts, that ye speak truth there, and deceive not yourselves. For motives, consider,

1. Self-deceiving is frequent in the world, and there is a principle of self-love in every one leading them to it. Men of all sorts, professors and profane are apt to fall into it; therefore be on your guard.

2. Your eternal state depends on it. If men be not led into truth in their hearts, they can never see nor fall on the way to happiness.

3. *Lastly.* It will make a dreadful awakening when the deceitful dream is at an end.

Examine yourselves then, and see that ye get your judgment of spiritual things formed by the word.